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THE BAHA'I WORLD

A Biennial International Record

Prepared under the supervision of the National Spiritual Assembly
of the Bahá'ís of the United States and Canada
with the approval of Shoghi Effendi

Volume VII

93 AND 94 OF THE BAHÁ'Í ERA

APRIL 1936 - 1938 A.D.

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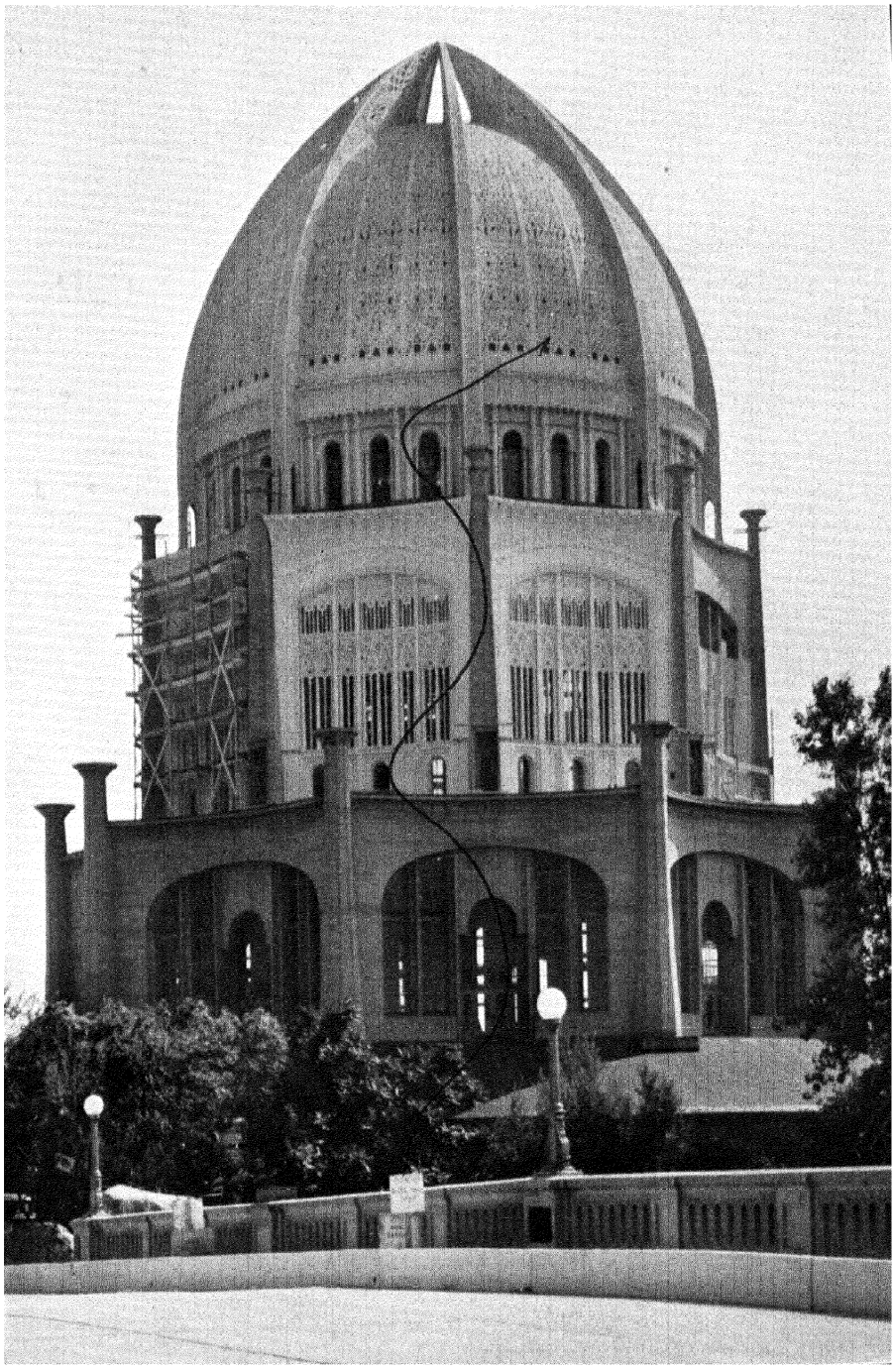
NOTE: The spelling of the Oriental words and proper names used in this issue of THE BAHÁ'Í WORLD is according to the system of transliteration established at one of the International Oriental Congresses.

To
SHOGHI EFFENDI
Guardian of the Bahá'í Faith
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating the
"Most Great Peace"
of
BAHÁ'U'LLÁH



The Bahá'í House of Worship, Wilmette, Illinois,
showing exterior decoration of the gallery section, completed in 1937 and 1938.

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Followers of the Bahá'í Faith from all parts and sections of the world are cooperating in the building of a House of Worship, unique in design and appearance, at Wilmette, a short distance north of Chicago. Pictured above is the dome of this beautiful structure, partially completed, and open daily to visitors 445

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INTRODUCTION

DURING the past ten years the Bahá'í community of East and West has learned to anticipate each successive volume of THE BAHÁ'Í WORLD (the first number was entitled "Bahá'í Year Book") as the best means by which the individual believer may keep abreast of the steady development of the Faith throughout the world. This work, in its illustrations as well as in its text, has recorded as completely as possible the progress of current Bahá'í events and activities over an area now embracing forty countries. In addition, each volume has presented those "historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a humanity arrived at a turning point in its spiritual and social evolution has likewise a profound significance for the non-Bahá'í student and scholar who desires to investigate the world religion founded by the Báb and Bahá'u'lláh. For in these pages the reader encounters both the revealed Word in its spiritual power, and the response which that utterance has evoked during the first ninety years of the Bahá'í era. He will find what is unparalleled in religious history—the unbroken continuity of a divine Faith from the Manifestation onward through three generations of human experience, and will be able to apprehend what impregnable foundations the Bahá'í World Order rests upon in the life and teachings of the Báb and Bahá'u'lláh, the life and interpretation of 'Abdu'l-Bahá, and (since the year 1921) in the development of an administrative order under the direction of the Guardian of the Faith, Shoghi Effendi.

It is the avowed faith of Bahá'ís that this Revelation has established upon earth the spiritual impulse and the definite principles necessary for social regeneration and the attainment of one true religion and social order throughout the world. In THE BAHÁ'Í WORLD, therefore, those who seek a higher will and wisdom than man possesses may learn how, amid the trials and tribulations of a decadent society, a new age has begun to emerge from the world of the spirit to the realm of human action and belief.

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PART ONE

THE BAHA'I WORLD

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

By Horace Holley

1. A WORLDWIDE SPIRITUAL COMMUNITY

"The Tabernacle of Unity has been raised; regard ye not one another as strangers. . . . Of one tree are ye all the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens."—Bahá'u'lláh.

UPON the spiritual foundation established by Bahá'u'lláh during the forty year period of His Mission (1853-1892), there stands today an independent religion represented by nearly eight hundred local communities of believers. These communities geographically are spread throughout all five continents. In point of race, class, nationality and religious origin, the followers of Bahá'u'lláh exemplify well-nigh the whole diversity of the modern world. They may be characterized as a true cross-section of humanity, a microcosm which, for all its relative littleness, carries within it individual men and women typifying the macrocosm of mankind.

None of the historic causes of association served to create this worldwide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition nor a mutual grievance acted upon Bahá'ís to supply a fixed center of interest or a goal of material advantage. On the contrary, membership in the Bahá'í community in the land of its birth even to this day has been a severe disability, and outside of Írán the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The Cause of Bahá'u'lláh has moved forward without the reinforcement of wealth, social prestige or other means of public influence.

Every local Bahá'í community exists by the voluntary association of individuals who consciously overcome the fundamental sanctions evolved throughout the centuries to justify the separations and antagonisms of human society. In America, this association means that white believers accept the spiritual equality of their Negro fellows. In Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muḥammadan believers must stand apart from the rigid exclusiveness into which each was born.

The central fact to be noted concerning the nature of the Bahá'í Faith is that it contains a power, fulfilled in the realm of conscience, which can reverse the principle momentum of modern civilization—the drive toward division and strife—and initiate its own momentum moving steadily in the direction of unity and accord. It is in this power, and not in any criterion upheld by the world, that the Faith of Bahá'u'lláh has special significance.

The forms of traditional opposition vested in nationality, race, class and creed are not the only social chasms which the Faith has bridged. There are even more implacable, if less visible differences between types and temperaments, such as flow inevitably from the contact of rational and emotional individuals, of active and passive dispositions, undermining capacity for cooperation in every organized society, which attain mutual

understanding and harmony in the Bahá'í community. For personal congeniality, the selective principle elsewhere continually operative within the field of voluntary action, is an instinct which Bahá'ís must sacrifice to serve the principle of the oneness of mankind. A Bahá'í community, therefore, is a constant and active spiritual victory, an overcoming of tensions which elsewhere come to the point of strife. No mere passive creed nor philosophic gospel which need never be put to the test in daily life has produced this world fellowship devoted to the teachings of Bahá'u'lláh.

The basis of self-sacrifice on which the Bahá'í community stands has created a religious society in which all human relations are transformed from social to spiritual problems. This fact is the door through which one must pass to arrive at insight of what the Faith of Bahá'u'lláh means to this age.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in terms of religion. Tension and oppositions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original tension and augments the separation of human beings; as the separation widens, the element of sympathy and fellowship on the human level is eventually denied.

In the Bahá'í community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. The same capacity for exclusive doctrines is present, but no doctrine representing one personality or one group can secure a hearing. All believers alike are subject to one spiritually supreme sovereignty in the teachings of Bahá'u'lláh. Disaffected individuals may withdraw. The community remains. For the Bahá'í teachings are in themselves principles of life and they assert the supreme value of humanity without doctrines which correspond to any particular environment or condition. Thus members of the Bahá'í community realize their tensions and oppositions as ethical or spiritual problems, to be faced and overcome in mutual consultation. Their faith has convinced them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

A Bahá'í community endures without disruption because only spiritual problems can be solved. When human relations are held to be political or social problems they are removed from the realm in which rational will has responsibility and influence. The ultimate result of this degradation of human relationships is the frenzy of desperate strife—the outbreak of inhuman war.

2. THE RENEWAL OF FAITH

"Therefore the Lord of Mankind has caused His holy, divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it possible for perfect fraternity to be realized among mankind."—'ABDU'L-BAHÁ.

In stating that the Cause of Bahá'u'lláh is an independent religion, two essential facts are implied.

The first fact is that the Bahá'í Cause historically was not an offshoot of any prior social principle or community. The teachings of Bahá'u'lláh are no artificial synthesis assembled from the modern library of international truth, which might be duplicated from the same sources. Bahá'u'lláh created a reality in the world of the soul which never before existed and could not exist apart from Him.

The second fact is that the Faith of Bahá'-

u'lláh is a religion, standing in the line of true religions: Christianity, Muḥammadanism, Judaism and other prophetic Faiths. Its existence, like that of early Christianity, marks the return of faith as a direct and personal experience of the will of God. Because the divine will itself has been revealed in terms of human reality, the followers of Bahá'u'lláh are confident that their personal limitations can be transformed by an inflow of spiritual reinforcement from the higher world. It is for the privilege of access to the source of reality that they forego reliance upon the darkened self within and the unbelieving society without.

The religious education of Bahá'ís revolutionizes their inherited attitude toward their own as well as other traditional religions.

To Bahá'ís, religion is the life and teachings of the prophet. By identifying religion with its founder, they exclude from its spiritual reality all those accretions of human definition, ceremony and ritualistic practice emanating from followers required from time to time to make compromise with an unbelieving world. Furthermore, in limiting religion to the prophet they are able to perceive the oneness of God in the spiritual oneness of all the prophets. The Bahá'í born into Christianity can wholeheartedly enter into fellowship with the Bahá'í born into Muḥammadanism because both have come to understand that Christ and Muḥammad reflected the light of the one God into the darkness of the world. If certain teachings of Christ differ from certain teachings of Moses or Muḥammad, the Bahá'ís know that all prophetic teachings are divided into two parts: one, consisting of the essential and unalterable principles of love, peace, unity and cooperation, renewed as divine commands in every cycle; the other, consisting of external practices (such as diet, marriage and similar ordinances) conforming to the requirements of one time and place.

This Bahá'í teaching leads to a profounder analysis of the process of history. The followers of Bahá'u'lláh derive mental integrity from the realization made so clear and vivid by 'Abdu'l-Bahá that true insight into history discloses the uninterrupted and irresistible working of a Providence not denied nor made vain by any measure of human ignorance and unfaith.

According to this insight, a cycle begins with the appearance of a prophet or manifestation of God, through whom the spirits of men are revivified and reborn. The rise of faith in God produces a religious community, whose power of enthusiasm and devotion releases the creative elements of a new and higher civilization. This civilization comes to its fruitful autumn in culture and mental achievement, to give way eventually to a barren winter of atheism, when strife and discord bring the civilization to an end. Under the burden of immorality, dishonor and cruelty marking this phase of the cycle, humanity lies helpless until the spiritual leader, the prophet, once more returns in the power of the Holy Spirit.

Such is the Bahá'í reading of the book of the past. Its reading of the present interprets these world troubles, this general chaos and confusion, as the hour when the renewal of religion is no longer a racial experience, a rebirth of one limited area of human society, but the destined unification of humanity itself in one faith and one order. It is by the parable of the vineyard that Bahá'ís of the Christian West behold their tradition and their present spiritual reality at last inseparably joined, their faith and their social outlook identified, their reverence for the power of God merged with intelligible grasp of their material environment. A human society which has substituted creeds for religion and armies for truth, even as all ancient prophets foretold, must needs come to abandon its instruments of violence and undergo purification until conscious, humble faith can be reborn.

3. THE BASIS OF UNITY

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee."—BAHÁ'U'LLÁH.

Faith alone, no matter how whole-hearted and sincere, affords no basis on which the organic unity of a religious fellowship can endure. The faith of the early Christians was complete, but its degree of inner conviction when projected outward upon the field of action soon disclosed a fatal lack of social principle. Whether the outer expression of love implied a democratic or an aristocratic order, a communal or individualistic society, raised fundamental questions after the crucifixion of the prophet which none had authority to solve.

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the loyal observance of which makes spiritual faith coterminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

The inherent nature of the community created by Bahá'u'lláh has great significance at this time, when the relative values of democracy, of constitutional monarchy, of aristocracy and of communism are everywhere in dispute.

Of the Bahá'í community it may be declared definitely that its character does not reflect the communal theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowment natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme law of brotherhood and not made a sanction for selfishness, oppression and indifference.

On the other hand, the Bahá'í order is not a democracy in the sense that it proceeds from the complete sovereignty of the people, whose representatives are limited to carrying out the popular will. Sovereignty, in the Bahá'í community, is attributed to the divine prophet, and the elected representatives of the believers in their administrative function look to the teachings of Bahá'u'lláh for their guidance, having faith that the application of His universal principles is the source of order throughout the community. Every Bahá'í administrative body feels itself a trustee, and in this capacity stands above the plane of dissension and is free of that pressure exerted by factional groups.

The local community on April 21 of each year elects by universal adult suffrage an administrative body of nine members called the Spiritual Assembly. This body, with reference to all Bahá'í matters, has sole power of decision. It represents the collective conscience of the community with respect to Bahá'í activities. Its capacity and power are supreme within certain definite limitations.

The various local communities unite through delegates elected annually according to the principle of proportionate representation in the formation of a National Spiritual Assembly for their country or natural geographical area. This National Spiritual Assembly, likewise composed of nine members, administers all national Bahá'í affairs and may assume jurisdiction of any local matter felt to be of more than local importance. Spiritual Assemblies, local and national, combine an executive, a legislative and a judicial function, all within the limits set by the Bahá'í teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate the processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahá'í community and

for the release of its collective power in service to the Cause. Membership in the Bahá'í community is granted, on personal declaration of faith, to adults.

Nine National Spiritual Assemblies have come into existence since the passing of 'Abdu'l-Bahá in 1921. Each National Spiritual Assembly will, in future, constitute an electoral body in the formation of an International Spiritual Assembly, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an international tribunal representing a worldwide community united in a single Faith.

Bahá'ís maintain their contact with the source of inspiration and knowledge in the sacred writings of the Faith by continuous prayer, study and discussion. No believer can ever have a finished, static faith any more than he can arrive at the end of his capacity for being. The community has but one meeting ordained in the teachings—the general meeting held every nineteen days, on the first day of each month of nineteen days given in the new calendar established by the Báb.

This Nineteen Day Feast is conducted simply and informally under a program divided into three parts. The first part consists in the reading of passages from writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá—a devotional meeting. Next follows general discussion of Bahá'í activities—the business meeting of the local community. After the consultation, the community breaks bread together and enjoys fellowship.

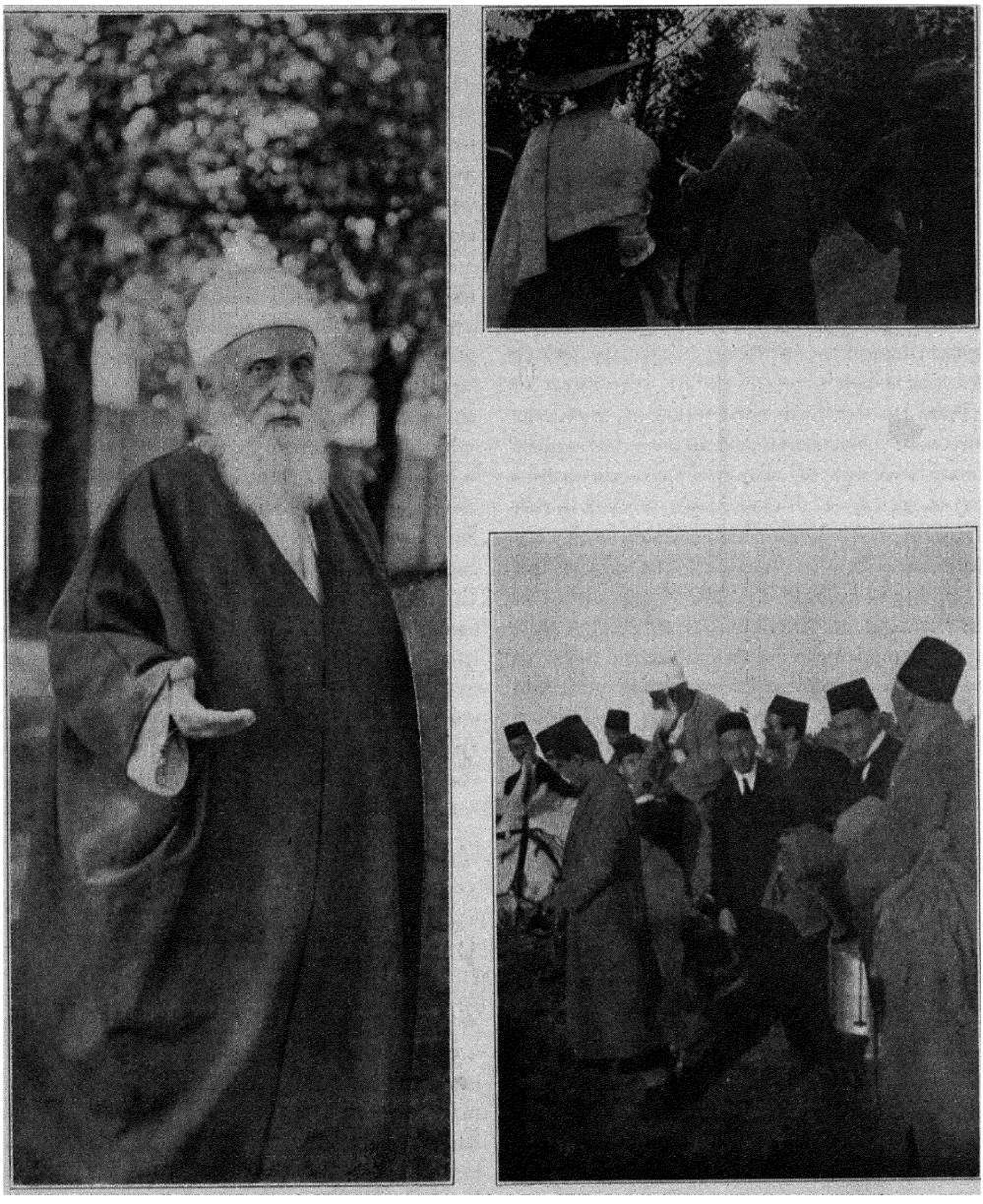
The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is felt to be the fulfillment of life.

4. THE SPIRIT OF THE NEW DAY

"If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. . . . God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth."
—'ABDU'L-BAHÁ.

The complete text of the Bahá'í sacred writings has not yet been translated into English, but the present generation of believers have the supreme privilege of possessing the fundamental teachings of Bahá'u'lláh, together with the interpretation and lucid commentary of 'Abdu'l-Bahá, and more recently the exposition made by Shoghi Effendi of the teachings concerning the world order which Bahá'u'lláh came to establish. Of special significance to Bahá'ís of Europe and America is the fact that, unlike Christianity, the Cause of Bahá'u'lláh rests upon the prophet's own words and not upon a necessarily incomplete rendering of oral tradition. Furthermore, the commentary and explanation of the Bahá'í gospel made by 'Abdu'l-Bahá preserves the spiritual integrity and essential aim of the revealed text, without the inevitable alloy of human personality which historically served to corrupt the gospel of Jesus and Muḥammad. The Bahá'í, moreover, has this distinctive advantage, that his approach to the teachings is personal and direct, without the veils interposed by any human intermediary.

The works which supply the Bahá'í teachings to English-reading believers are: "The Kitáb-i-Íqán" (Book of Certitude), in which Bahá'u'lláh revealed the oneness of the prophets and the identical foundation of all true religions, the law of cycles accord-



The Master, 'Abdu'l-Bahá, taken with American and Íránian Friends.

ing to which the prophet returns at intervals of approximately one thousand years, and the nature of faith; "Hidden Words," the essence of truths revealed by prophets in the past; prayers to quicken the soul's life and draw individuals and groups nearer to God; "Tablets of Bahá'u'lláh" (Ṭarázát, The Tablet of the World, Kalimát, Tajallíyát, Bisḥárát, Ishráqát), which establish social and spiritual principles for the new era; "Three Tablets of Bahá'u'lláh" (Tablet of the Branch, Kitáb-i-'Ahd, Lawḥ-i-Aqdas), the appointment of 'Abdu'l-Bahá as the Interpreter of Bahá'u'lláh's teachings, the Testament of Bahá'u'lláh, and His message to the Christians; "Epistle to the Son of the Wolf," addressed to the son of a prominent Iránian who had been a most ruthless oppressor of the believers, a Tablet which recapitulates many teachings Bahá'u'lláh had revealed in earlier works; "Gleanings from the Writings of Bahá'u'lláh." The significant Tablets addressed to rulers of Europe and the Orient, as well as to the heads of American republics, about the year 1870, summoning them to undertake measures for the establishment of Universal Peace, constitute a chapter in the compilation entitled "Bahá'í Scriptures."

The largest and most authentic body of Bahá'u'lláh's Writings in the English language consists of the excerpts chosen and translated by Shoghi Effendi, and published under the title of "Gleanings from the Writings of Bahá'u'lláh." This work has replaced "Bahá'í Scriptures" as source of study and meditation, for the volume includes the Author's words on a great variety of subjects, and has the unique value of the English rendering made by the Guardian of the Faith.

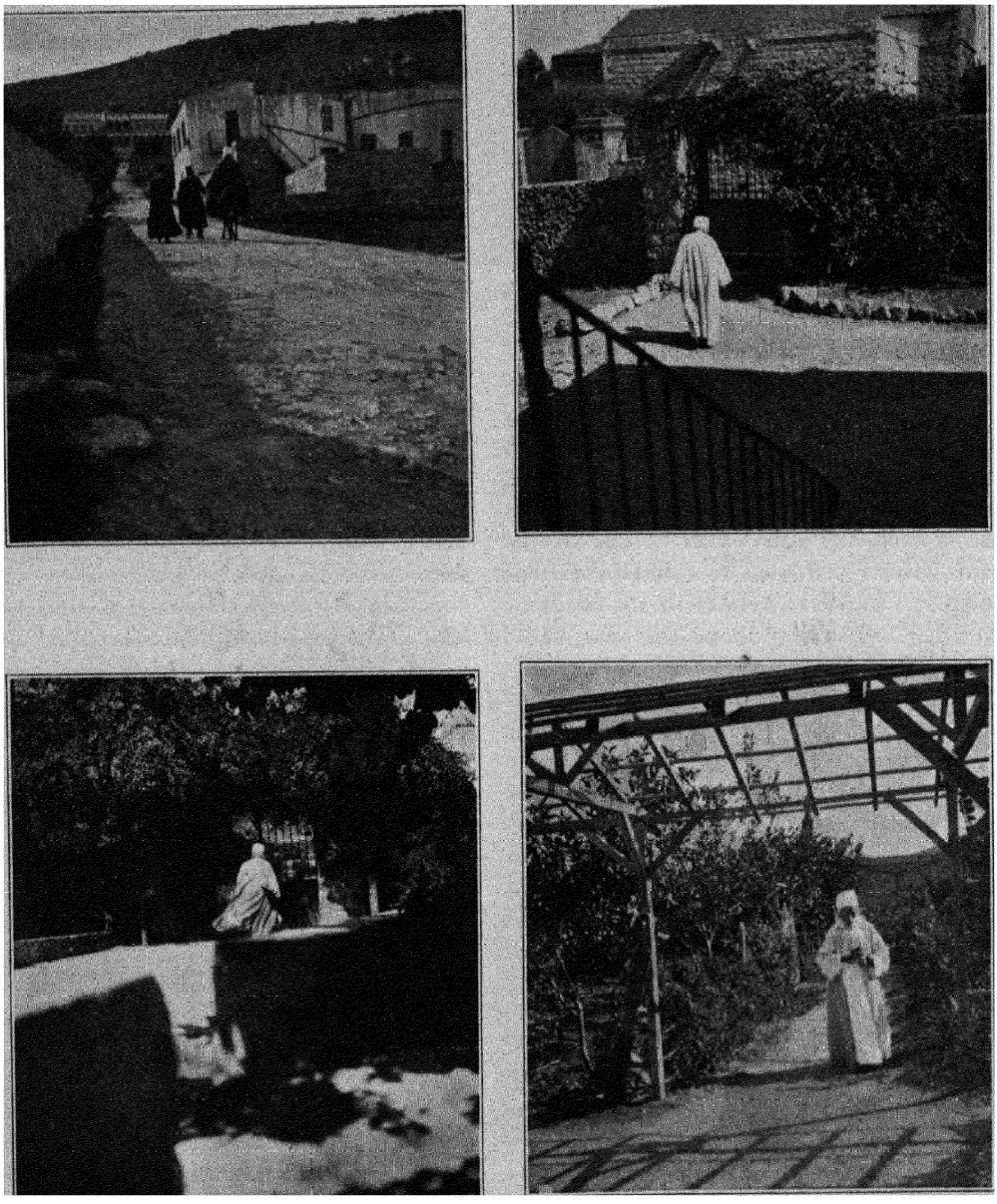
In "Prayers and Meditations by Bahá'u'lláh," Shoghi Effendi has similarly given to the Bahá'í Community in recent years a wider selection and a superb rendering of devotional passages revealed by Bahá'u'lláh.

The published writings of 'Abdu'l-Bahá are: "Some Answered Questions," dealing with the lives of the prophets, the interpretation of Bible prophecies, the nature of man, the true principle of evolution and other philosophic subjects; "Mysterious Forces of Civilization," a work addressed to the people of Irán about forty years ago to show them the way to sound progress and true civilization; "Tablets of 'Abdu'l-Bahá," three volumes of excerpts from letters written to individual believers and Bahá'í communities, which illumine a vast range of subjects; "Promulgation of Universal Peace," in two volumes, from stenographic records of the public addresses delivered by the Master to audiences in Canada and the United States during the year 1912; "The Wisdom of 'Abdu'l-Bahá," a similar record of His addresses in Paris; "'Abdu'l-Bahá in London"; and reprints of a number of individual Tablets, especially that sent to the Committee for a Durable Peace, The Hague, Holland, in 1919, and the Tablet addressed to the late Dr. Forel of Switzerland. The Will and Testament left by 'Abdu'l-Bahá has special significance, in that it provided for the future development of Bahá'í administrative institutions and the Guardianship.

To these writings is now to be added the book entitled "Bahá'í Administration," consisting of the general letters written by Shoghi Effendi as Guardian of the Cause since the Master's death in 1921, which explain the details of the administrative order of the Cause, and his letters on World Order, which make clear the social principles imbedded in Bahá'u'lláh's Revelation.

These latter letters were in 1938 published in a volume entitled "The World Order of Bahá'u'lláh." Here the Guardian defines the relation of the Faith to the current social crisis, and sums up the fundamental tenets of the Bahá'í Faith. It is a work which gives to each believer access to a clear insight on the significance of the present era, and the outcome of its international perturbations, incomparably more revealing and at the same time more assuring than the works of students and statesmen in our times.

The literature has also been enriched by Shoghi Effendi's recent translation of "The Dawn-Breakers," Nabíl's Narrative of the Early Days of the Bahá'í Revelation, a vivid eye-witness account of the episodes which resulted from the announcement of the Báb on May 23, 1844. "The Traveller's Narrative," translated from a manuscript given



'Abdu'l-Bahá during the last year of His life, Haifa, 1921.

by 'Abdu'l-Bahá to the late Prof. Edward G. Browne of Cambridge University, is the only other historical record considered authentic from the Bahá'í point of view.

When it is borne in mind that the term "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the passions and desires of disordered human hearts, it is clear that any attempt to summarize the Bahá'í teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahá'í writings does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own personal beliefs or treat of subjects close to his own previous training. This natural but nevertheless unjustifiable over-simplification of the nature of the Faith must gradually subside and give way to a deeper realization that the teachings of Bahá'u'lláh are as an ocean, and all personal capacity is but the vessel that must be refilled again and again. The sum and substance of the faith of Bahá'ís is not a doctrine, not an organization, but their acceptance of Bahá'u'lláh as Manifestation of God. In this acceptance lies the mystery of a unity that is general, not particular, inclusive, not exclusive, and limited in its gradual extension by no boundaries drawn in the social world nor arbitrary limitations accepted by habits formed during generations lacking a true spiritual culture.

What the believer learns reverently to be grateful for is a source of wisdom to which he may turn for continuous mental and moral development—a source of truth revealing a universe in which man's life has valid purpose and assured realization. Human history begins to reflect the working of a beneficent Providence; the sharp outlines of material sciences gradually fade out in the light of one fundamental science of life; a profounder sociology, connected with the inner life, little by little displaces the superficial economic and political beliefs which like waves dash high an instant only to subside into the moveless volume of the sea.

"The divine reality," 'Abdu'l-Bahá has said, "is unthinkable, limitless, eternal, immortal and invisible. The world of creation is bound by natural law, finite and mortal. The infinite reality cannot be said to ascend or descend. It is beyond the understanding of men, and cannot be described in terms which apply to the phenomenal sphere of the created world. Man, then, is in extreme need of the only power by which he is able to receive help from the divine reality, that power alone bringing him into contact with the source of all life.

"An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary there could be no relation between these pairs of opposites. So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One,' the divine reality. The divine reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created things, so do the Manifestations bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men."

In expounding the teachings of Bahá'u'lláh to public audiences in the West, 'Abdu'l-Bahá frequently encountered the attitude that, while the liberal religionist might well welcome and endorse such tenets, the Bahá'í teachings after all bring nothing new, since the principles of Christianity contain all the essentials of spiritual truth. The believer whose heart has been touched by the Faith so perfectly exemplified by 'Abdu'l-Bahá feels no desire for controversy, but must needs point out the vital difference between a living faith and a passive formula or doctrine. What religion in its re-

newal brings is first of all an energy to translate belief into life. This impulse, received into the profoundest depths of consciousness, requires no startling "newness" of concept or theory to be appreciated as a gift from the divine world. It carries its own assurance as a renewal of life itself; it is as a candle that has been lighted, and in comparison with the miracle of light the discussion of religion as a form of belief becomes secondary in importance. Were the Bahá'í Faith no more than a true revitalization of the revealed truths of former religions, it would by that quickening quality of inner life, that returning to God, still assert itself as the supreme fact of human experience in this age.

For religion returns to earth in order to re-establish a standard of spiritual reality. It restores the quality of human existence, its active powers, when that reality has become overlaid with sterile rites and dogmas which substitute empty shadow for substance. In the person of the Manifestation it destroys all those imitations of religion gradually developed through the centuries and summons humanity to the path of sacrifice and devotion.

Revelation, moreover, is progressive as well as periodic. Christianity in its original essence not only relighted the candle of faith which, in the years since Moses, had become extinguished—it amplified the teachings of Moses with a new dimension which history has seen exemplified in the spread of faith from tribe to nations and peoples. Bahá'u'lláh has given religion its world dimension, fulfilling the fundamental purpose of every previous Revelation. His Faith stands as the reality within Christianity, within Muḥammadanism, within the religion of Moses, the spirit of each, but expressed in teachings which relate to all mankind.

The Bahá'í Faith, viewed from within, is religion extended from the individual to embrace humanity. It is religion universalized; its teaching for the individual, spiritually identical with the teaching of Christ, supplies the individual with an ethics, a sociology, an ideal of social order, for which humanity in its earlier stages of development was not prepared. Individual fulfillment has been given an objective social standard of reality, balancing the subjective ideal derived from religion in the past. Bahá'u'lláh has removed the false distinctions between the "spiritual" and "material" aspects of life, due to which religion has become separate from science, and morality has been divorced from all social activities. The whole arena of human affairs has been brought within the realm of spiritual truth, in the light of the teaching that materialism is not a thing but a motive within the human heart.

The Bahá'í learns to perceive the universe as a divine creation in which man has his destiny to fulfill under a beneficent Providence whose aims for humanity are made known through Prophets who stand between man and the Creator. He learns his true relation to the degrees and orders of the visible universe; his true relation to God, to himself, to his fellow man, to mankind. The more he studies the Bahá'í teachings, the more he becomes imbued with the spirit of unity, the more vividly he perceives the law of unity working in the world today, indirectly manifest in the failure which has overtaken all efforts to organize the principle of separation and competition, directly manifest in the power which has brought together the followers of Bahá'u'lláh in East and West. He has the assurance that the world's turmoil conceals from worldly minds the blessings long foretold, now forgotten, in the sayings which prophesied the coming of the Kingdom of God.

The Sacred Literature of the Bahá'í Faith conveys enlightenment. It inspires life. It frees the mind. It disciplines the heart. For believers, the Word is not a philosophy to be learned, but the sustenance of being throughout the span of mortal existence.

"The Bahá'í Faith," Shoghi Effendi stated in a recent letter addressed to a public official, "recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progres-

sive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace."

Those who, even courteously, would dismiss a Faith so firmly based, will have to admit that, whether or not by their test the teachings of Bahá'u'lláh are "new," the world's present plight is unprecedented, came without warning save in the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, and day by day draws nearer a climax which strikes terror to the responsible student of current affairs. Humanity itself now seems to share the prison and exile which an unbelieving generation inflicted upon the Glory of God.

5. A BACKGROUND OF HEROIC SACRIFICE

"O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. . . . Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God."—THE BÁB.

The words of Bahá'u'lláh differ in the minds of believers from the words of philosophers because they have been given substance in the experience of life itself. The history of the Faith stands ever as a guide and commentary upon the meaning and influence of the written text.

This history, unfolded contemporaneously with the rise of science and technology in the West, reasserts the providential element of human existence as it was reasserted by the spiritual consecration and personal suffering of the prophets and disciples of former times.

The world of Islám one hundred years ago lay in a darkness corresponding to the most degraded epoch of Europe's feudal age. Between the upper and nether millstones of an absolutist state and a materialistic church, the people of Írán were ground to a condition of extreme poverty and ignorance. The pomp of the civil and religious courts glittered above the general ruin like firedamp on a rotten log.

In that world, however, a few devoted souls stood firm in their conviction that the religion of Muḥammad was to be purified by the rise of a spiritual hero whose coming was assured in their interpretation of His gospel.

This remnant of the faithful one by one became conscious that in 'Alí-Muḥammad, since known to history as the Báb (the "Gate"), their hopes had been realized, and under the Báb's inspiration scattered themselves as His apostles to arouse the people and prepare them for the restoration of Islám to its original integrity. Against the Báb and His followers the whole force of church and state combined to extinguish a fiery zeal which soon threatened to bring their structure of power to the ground.

The ministry of the Báb covered only the six years between 1844 and His martyrdom by a military firing squad in the public square at Tabríz on July 9, 1850.

In the Báb's own written message He interpreted His mission to be the fulfillment of past religions and the heralding of a world educator and unifier, one who was to come to establish a new cycle. Most of the Báb's chosen disciples, and many thousands of followers, were publicly martyred in towns and villages throughout the country in those years. The seed, however, had been buried too deep in hearts to be extirpated by any physical instrument of oppression.

After the Báb's martyrdom, the weight of official wrath fell upon Ḥusayn-'Alí, around whom the Bábís centered their hopes. Ḥusayn-'Alí was imprisoned in Ṭihrán, exiled to Baghdád, from Baghdád sent to Constantinople under the jurisdiction of the Sulṭán, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at 'Akká.

In 1863, while delayed outside of Baghdád for the preparation of the caravan to be dispatched to Constantinople, Ḥusayn-'Alí established His Cause among the Bábís who insisted upon sharing His exile. His declaration was the origin of the Bahá'í Faith in which the Báb's Cause was fulfilled. The Bábís who accepted Ḥusayn-'Alí as Bahá'u'lláh (the Glory of God) were fully conscious that His mission was not a development of the Bábí movement but a new Cause for which the Báb had sacrificed His life as the first of those who recognized the manifestation or prophet of the new age.

During forty years of exile and imprisonment, Bahá'u'lláh expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and established as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers calling upon them to establish universal peace.

This sacred literature has an authoritative commentary and interpretation in the text of 'Abdu'l-Bahá's writings during the years between Bahá'u'lláh's ascension in 1892 and 'Abdu'l-Bahá's departure in 1921, Bahá'u'lláh having left a testament naming 'Abdu'l-Bahá (His eldest son) as the Interpreter of His Book and the Center of His Covenant.

The imprisonment of the Bahá'í community at 'Akká ended at last in 1908, when the Young Turks party overthrew the existing political régime.

For three years prior to the European War, 'Abdu'l-Bahá, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public addresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating His very being as the consecrated Servant of Bahá. The significance of 'Abdu'l-Bahá's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West. Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahá expounded all questions in the light of His conviction of the oneness of God and the providential character of human life in this age.

The international Bahá'í community, grief-stricken and appalled by its loss of the wise and loving "Master" in 1921, learned with profound gratitude that 'Abdu'l-Bahá in a will and testament had provided for the continuance and future development of the Faith. This testament made clear the nature of the Spiritual Assemblies established in the text of Bahá'u'lláh and inaugurated a new center for the widespread community of believers in the appointment of His grandson, Shoghi Effendi, as Guardian of the Bahá'í Faith.

During the seventeen years of general confusion since 1921, the Bahá'í community has carried forward the work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the blessed gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have resumed construction of the Bahá'í House of Worship on the shore of Lake Michigan, near Chicago, the completion of which will be impressive evidence of the power of this new Faith.

In the general letters issued to the Bahá'í community by Shoghi Effendi in order to execute the provisions of 'Abdu'l-Bahá's testament, believers have been given what they are confident is the most profound and accurate analysis of the prevailing social disorder and its true remedy in the World Order of Bahá'u'lláh.

SURVEY OF CURRENT BAHÁ'Í ACTIVITIES IN THE EAST AND WEST

INTERNATIONAL

By Horace Holley

In A world of swiftly augmenting violence and disorder the Bahá'í community has become more profoundly conscious of the blessedness of the spirit of peace emanating from devotion to the Faith of Bahá'u'lláh. The period 1936-1938, characterized outwardly by such social perturbation, has been for Bahá'ís a truly Providential opportunity for realizing the impassable gulf that lies between faith and unfaith, between inner effort to become identified with the forces of the new age and outer response to the pressure of uncontrollable historical necessities. The tragic burden of life in a disintegrating civilization has for Bahá'ís been lightened by access to such vital additions to the creative Word as "Gleanings from the Writings of Bahá'u'lláh" and "Prayers and Meditations by Bahá'u'lláh," in translations made by the Guardian of the Faith. Shoghi Effendi's "The Unfoldment of World Civilization," written in March, 1936, brought vivid realization of the sharp contrast between the spirit underlying the Bahá'í community and the materialism which represents the final extremity of ancient religions in decay.

The Bahá'í community, responding to the visible workings of divine destiny, has learned more consciously to cherish all those instruments by which world unity is being established in a world at war. The spiritual power expressed through their Guardian has become for them both symbol and assurance that the oneness of God is indissoluble from a process building the oneness of man. His guidance of a community outwardly separated in more than forty countries has exerted an ethical and social influence equivalent to that of a true world sovereignty in the realm of conscience and will. Their institutions of local and National Spiritual Assemblies have become recognized as social functions creating the foundation of order and justice upon earth. The individual believer has been subjected to an increasing obligation to leave behind any thoughts and subjective views incompatible with the World Order of Bahá'u'lláh. In each local Bahá'í community the quality of the Bahá'í life, in distinction to the life of the environment, has become intensified.

The result has been a striking progress in the characteristics of world citizenship which distinguishes the Bahá'í and is the endowment of the renewal of religion in this age. The Bahá'ís have deepened their own personal and collective relationships to the Faith, and thereby have obtained immunity from those social diseases which, in the form of political and economic philosophies sanctioning violence and breeding strife, have ravaged mankind in this period.

While the Bahá'í commonwealth still remains a spiritual and ethical reality and its organic social virtues are latent and undeveloped, the believer has become the more aware of their ultimate potency as he witnesses the daily failure of any other form of society to safeguard the true interests of human life. What wonder, therefore, that he cherishes, despite the material weakness and insignificance of his community, its completely superhuman sources of confidence and hope! From prayer and meditation on

the Sacred Writings of Bahá'u'lláh he derives as from an inexhaustible spring an insight into the future far outweighing his lack of material power and influence in the present hour. Since there can be no other future for mankind than that ordained by the Manifestation of God, the Bahá'í looks out as from a firm stronghold upon the prevalent struggles of East and West, perceiving that the confusions of time can never alter the inevitable workings of cause and effect.

The Bahá'í, moreover, has come to realize that the augmentation of spiritual force accruing to every individual believer engaged in active service surpasses his experience in former years. The issue has been drawn so clearly between Bahá'í and non-Bahá'í that the believer feels astonished at his own positive assurance in upholding the Message under the most unfavorable conditions of opposition or unbelief. The powers of opposition, formidable in appearance, have not relieved the mass of mankind of its anxious disquietude and its gnawing unrest. Dealing with human beings from the spiritual point of view, the Bahá'í discovers how inadequately the armor plate of creed, of economic or political philosophy, protects the true inner conscience of his fellow man. A host of seekers surrounds the believer on all sides, even though so many have not even yet become aware that their personal unrest is the beginning of seeking.

The Bahá'í, finally, has come to the realization that his community is capable of extraordinary collective action. In the East, the evidence lies in the steady development of the institutions of the Faith and in far-reaching teaching work. In the West, continuance of Temple construction, teaching plans extending to new countries and regions and the formation of new Spiritual Assemblies, testifies to an organic strength the scope of which increases from year to year. Therefore, with a deep and poignant reverence, the followers of Bahá'u'lláh feel themselves part of a world commonwealth integral in aim and outlook, sundered by no boundaries of nation, race, class or creed, fully aware of the perilous and oppressive divisions of the society about them, obedient to its civil obligations, suffering with its agony, but unblinded by its mass hysterias and utterly confident of the ultimate triumph of His Faith.

AMERICA

Between March 26, 1916, and April 22, 1917, 'Abdu'l-Bahá revealed fourteen Tablets creating a worldwide teaching mission for the Bahá'ís of the United States and Canada. Of these Tablets, four were directed to the entire Bahá'í community and two were addressed to the believers in each of five definitely defined regions—the Northeastern States, the Southern States, the Central States, the Western States, and Canada.

An island of peace in the raging sea of war, 'Abdu'l-Bahá threw open the doors between time and the timeless reality and to the followers of Bahá'u'lláh disclosed with majestic power the working of cause and effect. From the mountain of His vision He beheld the unfoldment of the Law of Peace, and shared that vision with the American Bahá'ís. The Tablets could not at that time be delivered, since Palestine was cut off from America. They reached the American Bahá'ís in the spring of 1919, and were presented at the Annual Convention in that year.

The mission itself far exceeded the capacity of the Bahá'í community to undertake or even appreciate at the time. It fired the souls of individual believers, but no institutions existed capable of arousing unified response. The Tablets created a spiritual reality for which the human capacity had to be developed in later years. "In the contingent world there are many collective centers," He wrote, "which are conducive to association and unity between the children of men. For example, patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are in reality the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these

collective centers are swept away. But the collective center of the Kingdom, embodying the Institutes and divine Teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences." So briefly and so calmly, the Interpreter of Bahá'u'lláh's Revelation established a truth which anticipated all the tragic experiences of the post-war world, endeavoring as it has to build civilization upon those limited interests which may not survive the "appearance of great revolutions and upheavals."

Again, 'Abdu'l-Bahá wrote: "The blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i.e., the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and become divine angels. . . . These souls are the armies of God and the conquerors of the East and the West."

These Tablets, as may be realized now, forecast a degree of conscious maturity which the early Bahá'ís could not foresee, and established the world of action amid a community still clinging to the subjective and personal elements of faith. Individuals and local communities, however, did respond to the Master's inspiration, most notably in the case of Martha L. Root, whose historic international teaching work drew its originating impulse from 'Abdu'l-Bahá's world-encircling Plan.

Twenty-four years had to pass after the date of His journey to America in 1912 before the mission could become a definite objective for the American Bahá'ís. From Shoghi Effendi the Convention of 1936 received a cablegram containing these words: "Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets (of the) Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its complete fulfillment. First century (of) Bahá'í Era drawing to a close. Humanity entering outer fringes most perilous stage of its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century (1944) embrace (the) light (of the) Faith of Bahá'u'lláh and establish (the) structural basis of His World Order."

From the hour when this message was presented, the American believers have made supreme and collective effort to rise to that world of action and complete consecration revealed in 'Abdu'l-Bahá's words. Their realm of responsibility has widened to include Mexico, Central America, the islands of the Caribbean Sea and South America. A sense of intimate personal conviction has grown rapidly in the hearts. The feeling of crisis and challenge has galvanized the community. It has become realized that true faith means capacity for growth, that a passive and static acceptance of the Bahá'í teachings is sterile and unacceptable.

Among the successive letters and cablegrams received from Shoghi Effendi in pursuance of the mission laid upon America, the following, dated July 30, 1936, was especially impressive: "I entreat American believers (to) ponder afresh (the) urgency (to) rededicate themselves (to the) task (of the) complete fulfillment (of the) Divine Plan. . . . Time is short. (The) sands (of a) chaotic, despairing civilization (are) steadily running out. Founded on (the) unity (and) understanding so splendidly achieved, functioning within (the) framework (of the) administrative Order (so) laboriously erected, inspired (by the) vision (of the) Temple edifice (so) nobly reared, galvanized into action (by the) realization (of the) rapidly deteriorating world situation, (the) American Bahá'í community should rise as never before (to the) height (of the) opportunity now confronting it. Audacity, resolution (and) self-abnegation (are) imperatively demanded."

In a cablegram addressed to the Annual Convention held in 1937, the Guardian added the task of completing the external decoration of the House of Worship to the teaching work assigned to the remaining years of the first century of the Bahá'í era. "First, prosecute uninterruptedly teaching campaign inaugurated (at) last Convention in accordance (with) Divine Plan. Second, resume with inflexible determination ex-

terior ornamentation (of) entire structure (of) Temple. . . . No triumph can more befittingly signalize termination (of) first century (of) Bahá'í era than accomplishment (of) this twofold task. Advise prolongation (of) Convention sessions (to) enable delegates consult National Assembly to formulate feasible Seven Year Plan (to) assure success Temple enterprise. No sacrifice too great for community so abundantly blessed, (so) repeatedly honored."

In response to the vast enlargement of teaching responsibility, an Inter-America Committee was formed in 1936 to initiate and supervise activities in Mexico, Central America, South America and the islands of the Caribbean sea.

The United States and Canada were mapped out with Regional Teaching Committees to intensify effort in all areas and particularly in those not yet represented in the Bahá'í community.

In 1937 a schedule of Temple construction was adopted under which it would be possible to complete the external decoration by successive contracts within the necessary period of seven years.

The larger events of the two-year period under review can be described in connection with these three actions of the National Spiritual Assembly.

In summarizing the teaching work accomplished in North America during 1936-1937, the Teaching Committee reported that Bahá'í groups or individual believers had been established in five of the twelve unoccupied States or Provinces: Nebraska, Wyoming, Oklahoma, North Dakota, North Carolina, and the Faith had been carried to forty-two new cities. Teaching circuits set up in various parts of the country made it possible for a succession of lecturers to visit a total of thirty-eight cities in four different regions. Eight new Spiritual Assemblies were formed on April 21, 1938, making a total of seventy-eight Assemblies in the United States and Canada.

In some instances the new areas were cultivated by devoted pioneer Bahá'ís who abandoned their homes and daily occupations in order to settle and build their lives anew in another part of the country. In other instances individuals were enabled to travel and remain long enough in new regions to form groups of resident Bahá'ís; in other cases a local group by its own activity developed to the point of electing a Spiritual Assembly; while in still other instances an established Bahá'í community had carried out a plan for establishing a new group in some nearby city. Noteworthy likewise has been the development of a vast number of informal home or "fireside" study classes in the established communities. In some cities, in addition to the lectures and classes conducted at the Bahá'í Center, from five to twenty homes maintained study programs for seekers. Eighty-two new cities were opened to Bahá'í teaching activity during 1937-1938.

The subject of teacher-training has received greatly increased attention. In this field the three Summer Schools exert paramount influence, raising the standard both of knowledge and of instruction throughout North America. At least fifteen local Assemblies reported having initiated teacher-training classes in their locality. This significant development, making for flexibility in the presentation of the Teachings to individuals, public audiences and study classes, reflects not only the fact that a body of fundamental and authentic Bahá'í literature has become available in book form but also the fact, noted in a previous International Survey, that the Bahá'í community itself has grown out of the simple, evangelical stage of experience and entered the maturity of conscious spiritual citizenship in the World Order of Bahá'u'lláh.

The current two-year period witnessed the first determined and organized effort to spread the Faith into the other American countries. Mr. and Mrs. Louis G. Gregory spent several months in Haiti, and left a number of serious students of the Teachings. Mrs. Isabel Stebbins Dodge, resident in Peru, was joined by her mother and, with her, fostered widespread interest in the city of Lima. Mrs. S. W. French likewise contributed to the activities in that city during a voyage around South America. Mrs. French, moreover, secured interesting publicity in the press of Valparaiso and made contacts in Magallanes and Bahia, where Miss Leonora Holsapple has resided so many years for the

sake of the Faith. Mrs. Frances Benedict Stewart attended the People's Conference at Buenos Aires in November, 1937, and established interest among many Latin American delegates. Miss Beatrice Irwin devoted some six months to teaching in Mexico City and other Mexican towns during 1937, lecturing, holding study groups and supplying literature to persons of influence and capacity. To Mexico City also came Mrs. Stewart, who found it possible to instruct a group who, on April 21, 1938, proceeded to establish the first Spiritual Assembly in the Americas outside of the United States and Canada. Miss Eve Nicklin carried on very helpful activity in Bahia for a number of months.

The problem of creating a body of Bahá'í literature in Spanish has been vigorously attacked by the Inter-America Committee, with the result that two pamphlets were newly translated and published, other pamphlets assigned to translators, and the policy adopted of publishing at least one Spanish text a year. The need of teachers able to speak the native language of South American countries has limited the scope of personal teaching work during these beginning years. The need for an International Training School in North America, to prepare Bahá'í teachers for work in other countries, has become apparent.

Meanwhile, however, individual American Bahá'ís have continued to render important services in Europe and the Orient, revealing the continued inspiration received from the Tablets of 'Abdu'l-Bahá.

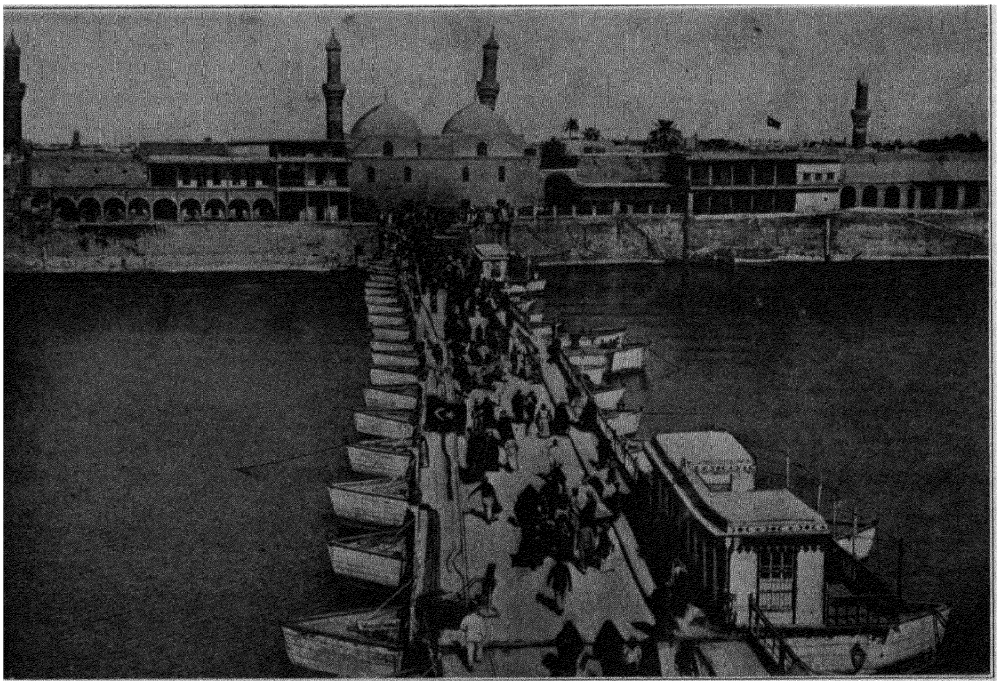
Record is therefore made of the following international services: first and foremost, Miss Martha L. Root's teaching work in Japan, China, India and Burma; Miss Mary Maxwell's notable teaching activities in Germany; the accomplishments of Mrs. J. Ruhanguiz and Miss Jeanne Negar Bolles in Europe, particularly that leading to the formation of a Spiritual Assembly in Budapest; Mme. Orlova's lectures in Northern Europe, Germany and England; Mrs. Lorol Schopflocher's ardent activities in Europe and her publication of "Sunburst," a book of travel and Bahá'í experience, in London; Mr. Siegfried Schopflocher's many meetings in Australia, India and Burma; Mrs. Stewart French's lectures and publicity in cities of Australia and New Zealand; and the truly heroic services rendered by the American Bahá'ís resident abroad, Miss Marion Jack in Sofia and Mrs. and Miss Sharpe in Ṭihrán. After completing their work at the International Bahá'í Bureau, Geneva, Mr. and Mrs. Charles Bishop rendered valued assistance to the Faith in France and England.

A message from Shoghi Effendi, dated November 25, 1937, crowns the teaching effort of the American believers during this period:—

"As I lift up my gaze beyond the strain and stresses which a struggling Faith must necessarily experience, and view the wider scene which the indomitable will of the American Bahá'í community is steadily unfolding, I cannot but marvel at the range which the driving force of their ceaseless labors has acquired and the heights which the sublimity of their faith has attained. The outposts of a Faith, already persecuted in both Europe and Asia, are in the American continent steadily advancing, the visible symbols of its undoubted sovereignty are receiving fresh luster every day and its manifold institutions are driving their roots deeper and deeper into its soil. Blest and honored as none among its sister communities has been in recent years, preserved through the inscrutable dispensations of Divine Providence for a destiny which no mind can as yet imagine, such a community cannot for a moment afford to be content with or rest on the laurels it has so deservedly won. It must go on, continually go on, exploring fresh fields, scaling nobler heights, laying firmer foundations, shedding added splendor and achieving added renown in the service and for the glory of the Cause of Bahá'u'lláh. The seven year plan which it has sponsored and with which its destiny is so closely interwoven, must at all costs be prosecuted with increasing force and added consecration. All should arise and participate. Upon the measure of such a participation will no doubt depend the welfare and progress of those distant communities which are now battling for their emancipation. To such a priceless privilege the inheritors of the shining grace of Bahá'u'lláh cannot surely be indifferent. The American believers must gird up the loins of endeavor



'Abdu'l-Bahá at Leland Stanford University, October 8, 1912.



The bridge in Baghdád across which Bahá'u'lláh passed on His way to the garden of Riḍván.

and step into the arena of service with such heroism as shall astound the entire Bahá'í world. Let them be assured that my prayers will continue to be offered on their behalf."

Immediately following the 1937 Convention a Technical Committee studied the factors entering into the resumption of Temple construction, and in August of that year reported its findings and recommendations to the Temple Trustees, whereupon a contract was entered into with Mr. John J. Earley for the external decoration of the gallery section of the House of Worship at Wilmette. By the end of the two-year period under consideration, April 21, 1938, the models and molds called for by Mr. Bourgeois' exquisite designs had been completed and a number of finished castings put in place. The construction schedule as adopted by the contractor included the completion of the nine sides of the gallery section before the end of 1938, except for six or seven of the nine pylons, all of which were to be cast in place. The unfinished pylons were to be completed by early spring, 1939, for an estimated cost of $125,000. The estimated cost of all the external decoration had been fixed at $350,000.

The end of the first of the vitally important seven years before the end of the first century of the Bahá'í era therefore witnessed a great achievement in Temple construction as well as in the teaching activities.

In addition, the Bahá'í facilities of the American community were considerably augmented by the gift of a dormitory to the Summer School at Geyserville, California, and the gift of a Hall for religious and lecture meetings at Green Acre Summer School at Eliot, Maine, together with improvements and added accommodations in the Green Acre Inn and adjoining cottages, and the presentation to Green Acre of a cottage and several acres of land. Two lots were also donated to the property held by Trustees at West Englewood, New Jersey. The house at Malden, Massachusetts, consecrated to 'Abdu'l-Bahá, was left by its owner, the late Miss Maria Wilson, in a condition demanding considerable repair and improvement, and the Trustees found it possible during 1937 and 1938 to carry out a number of urgent repairs. In addition to the value added to the House of Worship by the contract for the external decoration of the gallery unit, the value of Bahá'í property in North America was increased during these two years by more than $30,000.

The following reports supply the important details of the teaching activities already briefly mentioned. (Miss Martha L. Root's work is reported separately in a separate section later on in the survey.)

From Miss Mary Maxwell has been received a graphic description of her teaching in Germany, 1935-36.

"The first contact that I made with the Bahá'ís of Germany was on the occasion of the Esslingen Summer School in August of 1935. Of all the many and varied impressions that flowed into my mind the deepest and most sacred was that of hearing the meeting opened by reading a Bahá'í prayer in German. Though I could scarcely understand it, the power and beauty of the creative Word was distinct and a consciousness of the innate and glorious oneness of the followers of Bahá'u'lláh the world over streamed into me with a sense of joy and gratitude. How much we American visitors learned at that summer school session! Those of us, who like myself, knew practically no German still took away at the end of the week a wealth of new concepts. It is almost a two mile walk from the village of Esslingen to the top of the mountain where the 'Bahá'í Home' is, taxis being rare and expensive all excursions are on foot when one cares to go down for any reason and as we would toil back up the steep hill on a hot August day we used to laugh and gasp and ask each other how many people would attend the American summer schools under the same circumstances? I must say we felt rather ashamed of our luxury-loving standards. The Meetings, though an atmosphere of informality prevails among the German friends and greatly adds to the sense of being one large family, were serious and scholarly. There was time after lunch to walk, discuss in small groups and form valued friendships. The evenings were spent listening to music, provided often by a father and his son of ten, or in recitation of poetry or informal talks. The work is all done through the devotion and sacrifice of the be-

lievers, some even taking their annual holiday at this time in order to work in the kitchen. Indeed the building itself was largely erected by the Bahá'ís themselves. Such an atmosphere cannot but impress even a stranger to the Cause. Mrs. Helen Bishop most courteously suggested I take over her scheduled talk on 'The Dawn-Breakers,' which I did and experienced the miseries of having to have every word translated. This provided the greatest incentive for my learning German in all haste.

"After the summer school I left Germany for Belgium and while there received a letter from Shoghi Effendi encouraging me to make Germany the center of my activity in Europe and expressing the opinion that my future work would be greatly helped through my collaboration with the German Bahá'ís. In December I returned to Munich where I remained until March. For the first time in the history of the Cause in that city a regular Bahá'í group met there, commemorated the Nineteen Day Feasts, and held a weekly study class. This was made possible as Mrs. J. Ruhanguiz Bolles, Miss Bertha Matthiesen, Miss Jeanne Bolles and myself were living there and all believers, albeit Americans. However Mr. Alfons Grassl attended every meeting and considered himself a Bahá'í and indeed has since been accepted by the German National Spiritual Assembly as one, being the first Munich Bahá'í. Other interested people attended the small group that met in our rooms and no doubt the first foundation for a future spread of the Cause there was laid.

"In March I started out on a speaking tour to all the places where there were Bahá'ís in Germany. This trip was arranged by the Teaching Committee and as my German was not strong enough to speak extemporaneously I wrote a speech on the subject of the Administration and my teacher corrected the grammar. The schedule was as follows:

March 6, arrival in Dresden,
" 7, evening meeting.
" 8, arrival in Leipzig, evening meeting.
" 9, arrival in Berlin, evening meeting.
March 10, arrival in Rostock, evening meeting.
" 11, arrival in Warnemünde, evening meeting
" 12, arrival in Hamburg.
" 13, evening meeting.

True to all community life I found that each center had its particular problem, its particular strong points. The Dresden Bahá'ís, a devoted handful of sincere and loyal believers, needed a good resident teacher: the Leipzig ones were not allowed to hold any private meetings due to a police ruling on all societies in that city: the Berlin friends were a group with a large percentage of Jews, old and staunch Bahá'ís, but this constituted a delicate situation not only locally but nationally because of the general conditions. The Rostock-Warnemünde group were active but small: Hamburg needed, as is often the case when the Cause passes from the informal group stage to that of the Administration, a resident worker and so I remained there until the end of April. What work I did consisted of looking up and visiting the old members of the first Hamburg group, of trying to bring a clearer understanding of the nature and purpose of Bahá'í Administration and sometimes giving talks at the weekly meetings. Also to arrange in collaboration with the National Youth Committee of America for a meeting of the Hamburg young people to celebrate the Naw-Rúz Day in the same way as groups the world over were doing on March 22.

"The Cause in Germany has gone through much the same phases as in America; from informal, loosely held together groups who loved the broadness of the teachings and cherished the glorious personalities of its central figures; a period of test and struggle after the ascension of 'Abdu'l-Bahá; the unfoldment of the concept of the World Order, its laws and implications by the Guardian and the attendant reaction of some individuals who were not attracted to the entirety of the Faith but rather those points that dovetailed with their own views and, finally, the definite, strong, deep establishment of the Administrative Order which is now firmly achieved in Germany, but which

nevertheless needed to be elucidated to many of the former type of believer, anxious to understand it. It was in helping to elucidate these things that the traveling American believers could render their share of service to their German co-workers. For profundity, thoroughness and maturity of understanding we shall need to borrow much from them in return.

"Mr. Klitzing, a believer living in Graal near Rostock, offered me the hospitality of his home, which was very much appreciated as I was somewhat exhausted from my first effort alone in the teaching field. We were able to give the message to a number of the towns-people and we hope in the future they will call it to mind and be comforted by it. From Graal I attended the 'Norddeutschetagung,' a regional conference held over the week end and having members from Warnemünde, Rostock, Hamburg, Berlin, Dresden as well as Dr. Mühlschlegel from Stuttgart and Miss Sorensen from Copenhagen, Denmark. Held in an old farm house in a small village, Diedrichshagen, near Warnemünde it presented both isolation and charm as a background for the sessions, the friends renting extra rooms in nearby houses and bunking together. This was the second annual conference to be held and it was well attended by Bahá'ís and some interested friends.

"The latter part of June and early July I spent in Berlin but felt the work there required a mature resident teacher who would carry on for a period of months, at least. Returning from Paris in August, I again did some work in Munich, this time helping my mother teach. We then attended the Esslingen Summer School together. The Summer School Committee had kindly asked me to speak and this time it was in German, an incorrect but very sincere German, which all the friends accepted in the spirit in which it was given and overlooked the many mistakes. How happy to again see the faces of the Bahá'ís, grown so near and dear through a year's association, to know their problems, speak their language, love their beautiful country and respect their people. I truly realized what I had gained through my close association with them, as Shoghi Effendi had said I would. The National Assembly held their meeting during the summer school session and were most kind in allowing me to report my impressions of the work in the different centers of Germany. Also at the same to suggest to them that they organize a Youth Committee for the Bahá'í youth. There were a number of most active and eager young believers at the summer school and through discussions with them the idea of proposing this to the National Assembly arose. The National Assembly accepted the suggestion and promptly nominated a committee.

"After the Summer School I visited Munich and then the other groups in the southern part of Germany which I had not covered in my previous tour: Heidelberg, Karlsruhe, Geisslingen, Frankfurt and back to Hamburg where I was joined by my mother who had also been visiting the various southern centers. The work in Hamburg had become much more active. Mrs. Bolles, Miss Bolles, Mrs. Schopflocher as well as other German friends had visited it and stimulated it to new life. Jeanne Bolles and I started a youth group there which met every week and showed deep interest in the teachings although only one youth in it was a Bahá'í of Hamburg, Helmut Prietzel, and he was under twenty-one. After over a month's work in Hamburg I left to join Mr. Klitzing in Schwerin, the capital of Mecklenburg. Mr. Klitzing and his wife had previously lived and worked there and he was most anxious to start activities again. We got the former group together in the home of Mrs. Peters, but this particular small city, the capital of a very conservative district and one whose racial feelings run strong, proved an almost impossible territory. In spite of the good will of all concerned, we left feeling convinced that it was a center which required patient and wise husbanding. In the future it will surely spring to life again.

"I met my mother in Rostock and after a week's work with the friends of that city and Warnemünde we went to Berlin and, without being able to arrange any meeting, left on December 25 for Rome-Naples-Haifa, the point of longing for all Bahá'ís once they set foot on European soil. Traveling is one of the most fruitful ways of

teaching and on trains I found myself continually telling people the purpose of my visit to their country. The Germans are very friendly and they always like to be courteous to strangers, most particularly nowadays when foreign opinion is so bitter against them, and as I truly loved their country and as a Bahá'í remembered the wonderful promises 'Abdu'l-Bahá has made regarding them, it was easy for me to pour out to them a part at least of the Cause I loved and was trying to serve. Many people have heard of the Cause in Germany through the German friends and travelers from abroad, but the people of Europe are stifled with fear, fear of war, of hunger, of misery, things they have tasted of in a way unknown to the North Americans. When they do find the time ripe in their lives to turn to, and accept these teachings, all that they have suffered will be a wonderful foundation for their great services. Every Bahá'í who has associated with his German brothers and sisters cannot but feel and realize this, and love and honor them."

Mrs. Nellie S. French has supplied an outline of her experiences in Honolulu, New Zealand and Australia from August to October, 1937.

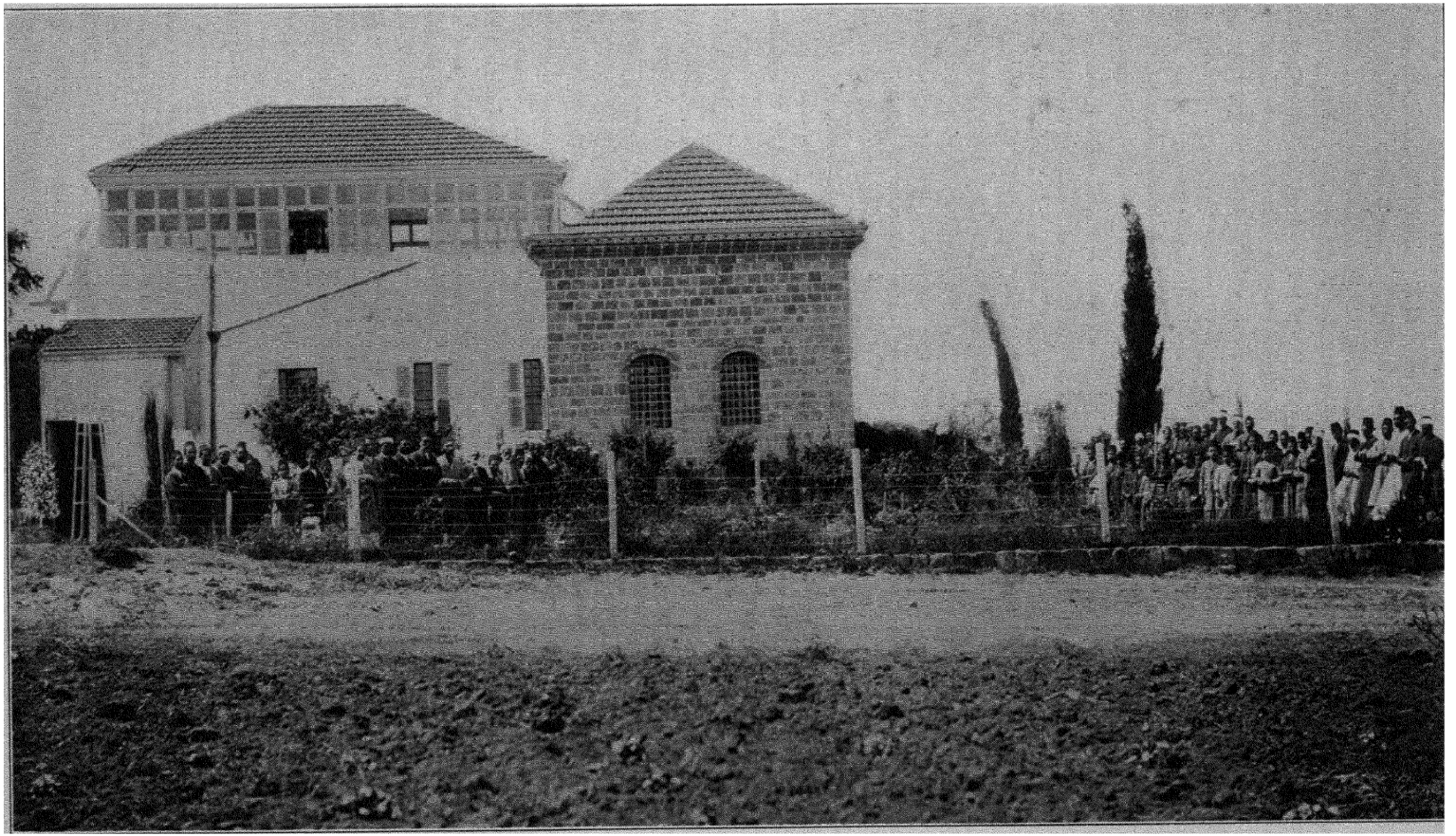
"A record of over sixty thousand miles covered within the last sixteen months would seem to indicate a nervous restlessness unless directed toward some great purpose, and the purpose when centered in the pursuit of spreading the Faith of Bahá'u'lláh is not only amply justified, but is undoubtedly showered with blessings from the Abhá Kingdom which make one very humble in realizing these wonderful privileges.

"A report has already been rendered of the visit to Iceland, Spitzbergen, Norway, Sweden, Russia, Denmark, Germany—including the Esslingen Summer School and Switzerland; and also the story of the circumnavigation of South America with stops at each of the large ports has been told, with the circumstances of distributing literature, teaching groups or securing press recognition. So now there remains to report this last journey upon which we embarked on August 18 from Los Angeles harbor and from which we have just returned.

"Our steamer, the *Mariposa*, reached Honolulu very early on August 23, but notwithstanding the early hour, we were met by two of the friends and garlanded with leis while they greeted us with beautiful enthusiasm and presented an invitation to lunch with all the members of the Bahá'í Community at the home of Mrs. Marques at one o'clock. After a drive in the morning we were met and conducted to the house and there were gathered all of the friends who were in Honolulu at the time and it was a blessed reunion. After lunch we gathered about in a large circle and discussed many important matters connected with the Administrative Order or with the teaching work. The friends were most eager and at the end of the afternoon when it was time for us to return to the ship we felt that our discussion was only just begun and we parted with the joyful anticipation of meeting again on our return when our schedule permitted another stop of one day.

"The voyage between Honolulu and our next port, Pago-Pago (pronounced Pang-o-Pang-o) which is one of the Samoan group, is five days of tropical sea which I should like to describe, especially in connection with the appearance of this beautiful island and its inhabitants, but this, as well as Fiji, where we spent a day both going and coming, were not attended with any direct teaching activities and so do not need to claim space in this report, altho in passing I would say that both with passengers disembarking in Pago-Pago and Suva (Fiji) I had been able to mention the teachings and I hope that the seed may not have been planted in sterile soil.

"Pago-Pago is now a possession of the United States and Fiji belongs to England so that in both places excellent sanitary conditions prevail, schools and hospitals have been established and the physical condition of the natives well looked after. The islands are extremely beautiful and clothed with a tropical verdure such as one sees nowhere else. The Samoans are lighter in color than the Fijis but both races are handsome and stalwart-looking and seem very intelligent. We noticed their reticence at first and were pained to realize that it must have arisen by the attitude of the white visitors to these islands. However, after a few minutes' dealings with them in the purchase of their



An early view of the resting-place of Bahá'u'lláh at Bahjí, 'Akká.

wares, mostly baskets, we found them friendly and responsive and very cordial. One chief invited us into his hut as it had begun to shower, which it does frequently and without warning, and instead of our questioning him, he did the questioning and was deeply concerned when we told him that we had no sons or daughters. When we parted he pressed us to return and pay them a visit, but as the houses, or huts, contain no furniture whatever except the grass mats on the hard floors, we could not promise to accept his hospitality.

"At both Pago-Pago and Suva we had one day each both going and coming, but as Suva is somewhat further south than Pago we gradually passed out of the Tropics and on the fourth day reached Auckland, where it was cold and rainy. The change is very severe and occasioned a great deal of sickness among the passengers which we fortunately escaped.

"And now how to describe the arrival at Auckland! Although it was early in the morning, eight or nine of the friends appeared each bearing flowers and extending that warm greeting which, with Bahá'ís who have never met, goes straight to the heart and at once welds a link which is never to be broken! That evening I had the joy of visiting the friends at their center and of addressing them, suiting my discourse to a number of enquirers who had been invited to meet me. It was a lovely occasion which was brought to a close with the cordial accompaniment of a cup of tea, also the promise of a further visit on our return. A reporter visited me in the morning and an account of the interview was published, which the friends said was the longest press notice they had ever had.

"Three days of Tasman Sea crossing which, we were warned, would probably be very rough but was only mildly so, brought us to Sydney where we again made a joyous entrance welcomed by a number of the friends who invited us to be present that evening for a real Bahá'í visit and consultation. Their room in a large office building is very attractive but they are outgrowing it and soon will have to seek larger quarters.

"We covered a great deal of ground during the evening and I found them most eager and responsive and keenly alive to the requirements of the Administrative Order which they, as well as the New Zealand friends are studying and applying with great earnestness of purpose. They wanted to know how the American National Spiritual Assembly met and dealt with certain questions, how we advanced the Faith before the public, how many meetings are held during the year (they at present have only one when their National Assembly meets, so they must confer entirely by correspondence). The distances which separate the members are just as great as in America, for Australia is as broad, if not a little broader, than the United States, and Perth on the west coast is five days distant from the east where Adelaide, Melbourne and Sydney are, and yet these last three are distant some thirty-six hours by train from each other. Then the New Zealand contingent must travel by sea three or four days to reach the meeting place.

"At Sydney that evening we made plans for a public meeting at which I was to speak on our return visit from Melbourne which was the end of the voyage. Much of the greatest interest transpired in Sydney where Father and Mother Dunn now reside and where the friends seem very active.

"Melbourne is two days' journey further south and here we spent four days during which time I met frequently with the friends trying to assist them with some of their problems and discussing many phases of the Administrative Order with them. The establishment of the administration, as well as personal differences had caused many to drift away from the center so that now there are not enough believers in Melbourne to form a Spiritual Assembly. They are undergoing many severe trials but there is a nucleus of fine, firm believers and I feel that if an energetic, live teacher were to go there to reside the Cause would grow at once.

"Several Australians whom we had met on the boat and some relatives of Mrs. Ella Cooper to whom she had given us letters are among the most promising prospects for the expansion of the work. Both going and coming on the steamer we were able to interest many people and although I was not permitted to give a 'lecture' on the ship I

did talk with several groups and also distribute some literature.

"There were two outstanding features of the visit to Melbourne; the first was an invitation, on the arrival of the ship, to give an interview over the Radio. This I did with great joy, speaking of the Bahá'í Faith, explaining its significance and my connection with it, with the friends in New Zealand and Australia. A record of the interview was made and it was broadcast a second time that evening when I was able to hear it myself, and to realize how far short it had fallen from what I would have wished it to be.

"The second feature was the meeting with Miss Effie Baker who for ten years resided in Haifa and is now an isolated believer and intensely hungry for association with the friends. I was so glad to meet her and to have her with us for the days that we were there. The last day of our sojourn the friends all came to tea with me on the ship and so stayed to wave 'good-bye' to us as we sailed away, homeward bound.

"We had no newspaper publicity in Melbourne, but the Radio was a great boon and on return to Sydney a long interview was given which, however, appeared only after we had sailed and has not yet reached me. This interview should contain also a photograph of the friends who formed a group in the hall after the public meeting at which I had spoken on the 'New Day' which was the subject they had chosen. The meeting was well attended and the interest was sustained and gratifying to a degree. The friends seemed very happy over it and really made us feel that our hopes had been realized and that we had been able to suit our remarks to the Sydney audience.

"The departure the next day was attended by the friends, and although it is always difficult to visit a departing ship with the crowds and bustle of sailing, still dear Mother and Father Dunn came with the other friends and brought us all the love and assurance of the Bahá'í world of Australia. They all showered us with gifts and flowers and as we sailed away we clung to the streamers until the distance finally parted them, always rejoicing in our meeting and in the hope for the growth and spread of our dear Faith.

"On the return to New Zealand we entertained the friends at tea on the ship and parting was attended with the same wrench which we had felt on leaving Australia.

"I have refrained from mentioning the names of any of the friends specifically because they, one and all, were so fine and so cordial and all expressed in every way their love for the Cause and their intense interest in every phase of its development. We have only the highest praise for all that we saw and experienced and the only comment which could be made would be perhaps that there is a lack of initiative, which we all know is not confined to any one part of the globe. It seems to me that we have not relied upon the assistance of Bahá'u'lláh and have not yet found the doors which He desires us to open for the spread of His Word.

"On our return visit to Honolulu there were more leis, more joyous welcomes and another lovely luncheon, this time at the home of our dear Bahá'í sister, Katherine Baldwin, whose lovely living-room she has now turned over for the meetings of the Community for the coming year. Honolulu is so richly blest and the Community so strong and so well-informed that I feel sure we may expect great things from it in the near future. The fragrance of the flowers bespeaks the fragrance of His love, the colors of sea and sky and trees and plants are like the rainbow of His Covenant, the absence of race prejudice to a marked degree bespeaks the blessings of the future Bahá'í commonwealth and we are blest indeed to have seen and experienced the love and devotion of the friends in all of these islands of the great Pacific Ocean."

From Mrs. J. Ruhanguiz Bolles has come a notable record of two years' teaching in many countries.

Mrs. J. Ruhanguiz Bolles gives the following account of her two years' teaching experiences in Europe.

"In 1935 Shoghi Effendi had told some pilgrims in Haifa that he hoped American believers, those who could, would go to Europe to teach the Faith before a possible war broke out. Like a number of others, we felt we should like to go, if the Guardian thought it important at that time. Jeanne Bolles and Mary Maxwell being the moving

factors in this decision, early in July of 1935, together with Randolph Bolles, Jr., we sailed for Europe. Landing in Hamburg, Germany, we took a flying trip to a number of German cities, Frankfort, Cologne, Heidelburg, Nuremberg and Munich where Mrs. Maxwell had preceded us, giving the Bahá'í message at every opportunity. Our first real introduction to the German believers, however, was in Esslingen, near Stuttgart, which was visited twice by the Master during his travels. Greeted by one of the veteran German believers, we were conducted up the mountain to the attractive building 'Bahá'í Haus'l' constructed by the friends themselves and in which the sessions of the summer school were held, with a detective, for ten wonderful days. Soon we realized ourselves to be in a real Bahá'í 'bees' nest' for honey was plentiful among these believers, speaking another language, yet in terms of the spirit and heart, it was the same tongue indeed. Here, living in close companionship with them on the mountainside, we learned to know the penetrating intellect and depth of soul of our talented and unassuming brothers and sisters. Also present were friends from Holland, Canada and the United States (nine nations were represented). With those devoted souls we had a marvelous teaching week. The Germans being so thoroughgoing mostly present papers on the Faith, which in excellency are second to none. After those stimulating and inspiring days in Esslingen, at the request of the German National Spiritual Assembly, an American believer and Mrs. Jeanne Ruhanguiz Bolles visited and spoke in a number of German centers, Nuremberg, Dresden, Berlin and Karlsruhe. During this trip kind cooperation and friendly hospitality was extended to them by the friends of these cities who seemed delighted to hear about the Faith in their own tongue. In Karlsruhe we were privileged to be the guests of Frau Dr. Braun and Madame Forel, the daughter and widow of the late Dr. Auguste Forel, famous Swiss scientist, one of the first European scientists to accept the Bahá'í Faith. Afterwards we returned to Stuttgart to present a written report in English and a translation of it into German. From Stuttgart we went to England to bid farewell to members of our family who were returning to America and there during the three months of our stay we visited the believers in London and Orpington. We had been asked by Íránian, German and American friends to urge the believers there to have a summer school. They gave us an opportunity to speak about the American and German schools and with the Guardian's encouragement they had their first summer school that year with great success. After several months in England we joined Mrs. Maxwell in Brussels, Belgium. With her excellent French to help her she had interested a number of people in the Revelation, as well as some Belgians, and an informal meeting was held. Shoghi Effendi, like the Master, encourages correspondence and says, 'communication is half a meeting.' Besides Brussels we visited Antwerp and Ghent. To the latter city we had been invited by an Egyptian, a Rockefeller research student, the first to be so honored by his country. He was very interested to meet American Bahá'ís and urged us to visit his home in Cairo, which we did later with two members of the Egyptian National Spiritual Assembly. From Belgium we went via Luxemburg where we spent two days, seizing every opportunity to spread the Faith, to St. Moritz, Switzerland; in that charming world-village we enjoyed our three weeks' stay. We met Madame Auguste O. Zckokke, a Swiss singer of note, and the wife of a Swiss professor who proved most interested in the teachings. With them we met to study and discuss the Faith.

"The greatest means of introduction to the Bahá'í Faith in Switzerland are the words from the Will and Testament of their great countryman Auguste Forel, which are set down by him in his 'Ruckblick auf mein Leben' ('Looking back upon my life'), p. 296.

"Shoghi Effendi then wished us to teach in southern Germany so we proceeded to Munich, the city of 'Music and Gemütlichkeit,' where Miss Mary Maxwell had already arrived and where we found an American believer who was teaching the Faith in Europe. Meetings were immediately started and gradually we interested a number of young people in that city, one of whom became a believer, the first in Munich. An-

other, alas, was too afraid of the government to declare herself.

"The winter Olympics lured us to Garmisch Partenkirchen and although there was a considerable 'momentum of pleasure,' it was astounding how interested people seemed to be in the Bahá'í Cause and how they wanted to have literature which was sent to them later. There were, of course, people from many lands and we hope that those who listened to the message will hear it again in their own countries and remember. Hearing of a German believer in Innsbruck, Austria, we crossed into Austria to pay her a visit, returning again to Munich. Meetings again were resumed for several weeks. Severe illness forced us to move to Mittenwald on the German border where people listened wonderingly to the Revelation of which they had never heard. Not until we got to Venice did comparative health return in its healing sunshine and caressing breezes. Some Germans and Italians became interested in the Faith there and literature was presented to them. In Florence, Madame C. B. received us very cordially. This able lady had translated Dr. Esslemont's book with an American believer and was very eager for news of the Faith in other lands. Unfortunately she felt that under the present government she could only 'live' the teachings by devoting herself to women prisoners and similar work. The believer in Rome was out of town but before we left the city her daughter called on us and brought us flowers. For the same reason that the Bahá'í in Florence feels, she cannot spread the message in Rome, a city of over 500 churches. While there we were invited by two American women to accompany them with their guides, two young men studying for the priesthood in Rome, to have an audience with the Pope. While waiting for one hour in the throne room of the Vatican for His Holiness, it was possible to tell one of the young men who wanted to know what I believed, about the Bahá'í Faith. He seemed utterly stunned but at the same time fascinated that another Prophet had come and as his mother objected to his becoming a priest we hope that he may find the way to the newly Beloved before he takes his final vows. Intending to visit Capri for a day, a terrible crossing of the Bay of Naples marooned us there for twelve. On this enchanting island was a singer from Czechoslóvakia who happened to ask a sympathizer of the Faith, the Polish Consul-General in Rome, formerly of Montreal, Canada, if he had ever heard of the Bahá'í Faith. To this he laughingly replied, 'My Bahá'í friends who have been detained here will gladly tell you all they know about it.' Here we see again a confirmation of the Master's words, that no effort shall be lost and so a very sincere and capable soul Providence decreed was to be further acquainted with the new world order. When we left Capri, she embraced us saying to please tell Shoghi Effendi that she would devote her free time to the service of the Faith and that whatever he wished she would do. Later the Guardian sent her, through us, an Esslemont in the Czech language telling her to read it, study it and if she believed, to teach her fellowmen. She has faithfully responded to the Guardian's advice and is today an active believer, teaching in her own land and in Italy. At last we were going to take the boat to Alexandria on which were many pious Jews going to Palestine where four great Faiths converge! We could have gone direct to Haifa but felt that Shoghi Effendi would have wished us to visit the believers in Cairo, Egypt. There we found, as twelve years ago, a hospitality matched only in the Holy Land. A large men's as well as women's meeting was arranged and it was with special joy that we associated and spoke with these faithful servants of Bahá'u'lláh of the progress of the Cause in other lands. The National Spiritual Assembly invited us to attend one of their court sessions and it was a thrilling experience indeed to see Bahá'u'lláh's administrative principles in action and the members of the Assembly vested with the power of court and jury. A dinner was tendered to us by Mírzá Takí Esphahaní with the other members of the National Spiritual Assembly, for which Jeanne Bolles asked audaciously for the presence of the lovely daughter of the chairman, and so for the first time a woman believer, we were told, had taken part on such an occasion in Egypt. Shoghi Effendi had asked these faithful ones, 'two members of the National Spiritual Assembly,' to translate further laws of the Aqdas into English.

Functioning as an independent religion they had need of more of these laws which were to be sent to Shoghi Effendi for final revision. With arms full of flowers for us, many of our Egyptian friends saw us off to the 'land of our desire.'

"On the Palestinian border, owing to Arab disturbances, the train was met by a police guard and there our passports were severely questioned because one of them contained the snapshot of a Persian believer. The English representative asked us what our object was in visiting the Holy Land and being told that we were Bahá'ís, waved us smilingly through the gates. With awe and wonder we now looked upon the soil of the Holiest Land. It seemed everywhere evident that the prophecy that the Jews were going back as a nation was being fulfilled, for while the orthodox Jews still weep at the walls of Jerusalem, the modern young 'Ruths' are singing in the fields of Palestine. They seem to feel subconsciously that He has come again!

"The brother of the Guardian, Hussein Afnán, and Fujita, Japan's most faithful believer, greeted us at the railway station in Haifa and with eager expectation we followed them to the Pilgrim House at the foot of Mt. Carmel. At noon Shoghi Effendi was announced. How our hearts were beating and how we rejoiced at that meeting. What sweet wonder to look upon his countenance. It was like a miracle to behold him at last face to face. How kindly and benignly he smiled upon us, how warmly he greeted us. The longing of years seemed stilled and the soul flooded with divine stillness and peace. For a number of days we were the only pilgrims. Sitting, in spirit, at his feet we listened attentively to his wisdom and his marvelous explanations of the Word. We had been told repeatedly before coming into his presence that he favored questions, but when we asked him, he would mostly refer us to the teachings in a particular book and on a specific page, or in news letters, etc. And occasionally he would send for and show us the very passage. Soon we concentrated with rapt attention only on what he was saying to us. To behold his wonderful face and have the memory of it on our hearts engraven forever and to remember his words always seemed to us, who came to him with such empty hands, the only thing of importance. Four of these unforgettable days pilgrims from Honolulu and Canada were with us, and Jeanne Bolles was allowed to take 'Notes' at the dinner table, in his presence. Shoghi Effendi stayed usually from two to three hours and, once even longer. Almost daily we were privileged to visit the Holy Shrines of the Báb and 'Abdu'l-Bahá as well as the exquisite monument of the Most Exalted Leaf on the sacred mountain of Carmel, where one or more members of the holy family graciously allowed us to accompany them. There we supplicated for the believers in the world, as well as for all mankind, passionately entreating Bahá'u'lláh, at these holy places, for more capacity to share this glorious message of a New Revelation with the people of the world.

"And then one day Shoghi Effendi, turning to us in his inimitable way, said that on the following day we might go to Bahjí, 'the culminating point of our pilgrimage.'

"The next day, anxiously waiting to start, we departed in the afternoon with Hussein Rabbani by automobile. As the roads were not considered safe from Arab disturbances, we had a second Arab beside the driver to accompany us.

"Our first stop was the resting place of the Mother of 'Abdu'l-Bahá, that of the two younger brothers of the Master and of Nabíl, the author of 'The Dawnbreakers.' Reverently we breathed a prayer. The very pathetic story that the Master when still in confinement in 'Akká, wove mats and sold them to buy his mother a tombstone, Hussein Effendi confirmed. It is one of the saddest stories of the world and just a part of the suffering which the Center of the Covenant endured for our sake.

"Our next halting place was the beautiful Garden of the Riḍván named after that other historical garden of Riḍván where Bahá'u'lláh first declared Himself to a larger number of believers. Here the Blessed Perfection used to dwell under the mulberry tree, beside the small stream with some of the faithful about Him. Flowers were blooming, the lawns were green and early summer fruits were ripe. Reverently we gazed into the room where the Most Beloved



Latest photograph of the Shrine of the Báb on Mt. Carmel, Haifa, showing the new additions to both the upper and lowermost terraces, taken from the German Colony.

used to tarry from time to time while in 'Akká. The devoted gardeners, already of the second and third generation, brought us golden apricots and purple mulberries and fragrant Persian tea. One likes to linger there, but greater beauty beckoned us, so with hearty thanks and 'Alláh-u-Abhá!' we continued towards the goal of the 'desire of the beloved of God,' Bahjí!

"Bahjí, too, had grown, become more complete in its outer garment. Bahá'u'lláh's earthly remains are now surrounded by more beautiful gardens, by new architectural additions, designed by Shoghi Effendi, who supervises all improvements perfecting the surroundings of the Shrines, not only in Bahjí, but also on Mt. Carmel.

"After being shown to our stately room in which lovely flowers and likenesses from friends in other lands greeted us, Hussein Effendi came to take us to the room which Bahá'u'lláh had occupied and in which He had received Professor E. G. Browne of Cambridge University. Before we entered it, we carefully read again, as bidden by Shoghi Effendi, the extraordinary tribute Professor Browne paid Bahá'u'lláh after his visit in the Mansion where he dwelt three days in that Holy Presence. Then we reverently entered that historical chamber. Our eyes sought the corner-seat where Bahá'u'lláh had sat when Professor Browne first beheld Him. His beautiful turban on the divan, His cloak, His spotless bed, all were most touching objects to behold. There were also His lamp, the candlestick He used and other relics from His earthly life. The view of the mountains which He beheld from His window reminded us of His earthly captivity, yet of His mighty Spirit which encircles and pervades the world. Prayerfully we tiptoed away. How near He seemed!

"Everything in the Mansion itself was a new joy. Ten years ago, when we could only see Bahjí from a distance, Muḥammad-'Alí was still living in it. Decay of the building which he was unable to repair, at last forced him to leave it. Shoghi Effendi was able to acquire the part occupied by him (Muḥammad-'Alí) and began the task of restoring this most memorable place. Two years were really required for it but the Guardian with his great energy did it in ten months. He directed every detail of the restoration and the finished work is the most beautiful setting of any shrine in the world. At sunset time which 'Abdu'l-Bahá called, with the dawn, the two most spiritual times of the day, we followed Hussein Rabbani to the Shrine of Shrines! With listening hearts and souls we entered into that haven of Life and Light. Slowly with awe and wonder we approached the Holiest Threshold and with infinite gratitude we laid our foreheads on the flower-strewn Threshold which guards the entrance to the adorned room vaulting the earthly remains of the Most Beloved. Peace indescribable, a feeling of being nearer Him, of being in Heaven on earth enfolded us in this unforgettable eventide in Bahjí! We prayed for our dear ones and for all the friends in other lands, supplicating that they also may experience sooner or later this ineffable beauty. We begged for more capacity and zeal and devotion to the beloved Guardian and the Faith of God. Many of the friends we mentioned by name. The wonder of His nearness there cannot be described in mere words, but like a blessing from Him it clings to one's consciousness, like the attar of roses, which the devoted keeper anoints one with, before entering therein. It pervades one's soul and makes one move as in a dream from which one hesitates to awaken. One longs to linger there always, for there is rest and the soul's homecoming.

"Later, in the Mansion, more of the work of the Guardian was to be seen. His arrangement of the many things pertaining to the Faith must needs arouse the greatest admiration and gratitude of everyone who has the privilege of going to Bahjí, not only of every believer but also of people of other Faiths, who are now permitted to visit there. The guest-book for this purpose showed that they had come from all parts of the world. Someone once said that Shoghi Effendi was not in favor of other than Bahá'ís coming to the Sacred Places. That is not the case. To the contrary, he favors it, it will make the Faith more widely known. How quickly the hours passed!

"Shoghi Effendi had asked us to write to some of our friends or the friends of the Faith from the Mansion and so, inspired by

our heavenly surroundings, we set to work to send more messages to dear ones. Suddenly a call came: we must leave for Haifa at once, by train, because it was too dangerous to return by automobile. We were not at all frightened but sad, because we had longed to go once more into the Most Beloved's Shrine. Hussein Rabbani sympathized with us and coaxed the driver to take us back all the way to Haifa. Only our gestures and eyes could plead together with Hussein Rabbani's entreaties, and whether they were understood or not, the young Arab relented. This, praise be to God, enabled us to prostrate ourselves once more at the Most Fragrant Threshold and breathe a fervent 'Goodbye' from earth's Paradise, confident that all the friends of God, no matter how far apart, will ever be near each other, in firmness to the Covenant of God and in obedience to the Guardian of the Faith.

"As the Beloved wished us to return to Europe over the land by way of the Balkan Assemblies and the way led almost past Bahjí, Mrs. Schopflocher, Jeanne and I pleaded with Shoghi Effendi to worship there for one more moment. At first, because of the danger to us and perhaps to the Holy Family also (how heedless we can be!), he did not wish it, but later he graciously relented and once more, miraculously it seemed, we found ourselves in Bahjí, greeted by the sweet sister of the Guardian, Mehrangiz, and the three Honolulu friends who were staying in the Pilgrim House at the time. And then, although the heart was aching after parting in body from all that is precious beyond words to a Bahá'í, we felt with dear Keith Ransom-Kehler that we could 'never be sad or lonely again' as long as we were able to lay our forehead, in spirit, on the jasmine-strewn Threshold of the Blessed Perfection.

"Shoghi Effendi had asked us to return to Europe by the so-called land way, via the Balkans, to visit groups and Assemblies in Beirut, Aleppo, Constantinople, Sofia, Belgrade, Budapest, Vienna, the German Assemblies once more, Zurich, Sweden, Norway and Denmark and to attend again the German summer school. In Beirut a group of fine believers awaited us. They were mostly students of the American University there, among them the Guardian's charming younger brother, Riaz, and one of his cousins, a physician. It was delightful to meet these friends as some of them were already the third or fourth generation of Bahá'ís.

"Very early the next morning we arrived in Aleppo. The friends were at the station, their arms full of flowers for us, and during the fifteen minutes of our stop we had a 'meeting' right on the station platform. They would so much have liked us to stay longer. The young people there were anxious to correspond with other youths. We have endeavored to link them with the American youth as well as with the youths of other lands. From Tripoli to Angora we had our first contact with the fiery Syrian nationalism. Two Americans also on that train (they were living on the Island of Bahrein in the Persian Gulf) showed interest in the teachings. The woman said that she had lost her heart to Írán, especially to Shíráz, a good omen we trust. The situation of the Bahá'ís in Istanbul, Turkey, was a rather difficult one. They are fine and true souls, and would gladly give their lives for the Faith but the government forbids them to hold meetings or to distribute literature. They can only talk privately and perhaps at the risk of their lives or as we know, at least, their liberty. Meanwhile, they translate the teachings so that when their country has again more religious liberty they will have some of the sacred literature at their disposal in their own tongue.

"In Sofia the friends under the able tuition of Miss Marion Jack are a most interesting group. They are intelligent, hard-working and very individualistic and would come to meetings almost every evening until midnight, and we seldom met Bahá'ís with such a 'capacity to listen' and such 'willingness to learn.' Miss Jack, whom Shoghi Effendi praised highly and mentioned repeatedly, is working ceaselessly for the Faith in Bulgaria. Day in and day out she sees friends and sympathizers of the Faith, arranges meetings and sees that everyone is supplied with books. The Guardian called her 'unique in her dauntlessness.'

"Most of the time we were guests of Bulgarians interested in the Faith to whom we gave the message on the way to London.

Most of the people in that country seemed very poor, even the intellectuals, but there, like elsewhere, they crave to better themselves. Those who attend the meetings of Miss Jack at least have a definite hope of the New World Order which they want to help build. We arrived in Belgrade about June 16. Lovely Madame Draga Ilić, a Jugoslavian writer, sent word at once to greet us. She is a most radiant and capable soul. She was so anxious to hear about the Guardian and the holy places. She arranged meetings where we spoke and although their group there is small, the believers are very sincere.

"While we were there Madame Ilić told us the following story. She had worked very hard to translate 'Bahá'u'lláh and the New Era.' 'I wanted it to sparkle like a diamond,' she said. One night, word synonyms recurred so incessantly that she could not sleep, when suddenly she saw the kindly face of a man who seemed to tell her to rest and sleep. Then she peacefully dozed off. The next day an American believer presented her with a photograph of Dr. Esslemont. It was the likeness of the man who had appeared to her the night before!

"Passing on to Budapest the sympathizers of the Cause were most cordial to us. Prof. Robert Nadler was first to call on us. Formerly a Theosophist, now a great sympathizer of the Faith, and a well-known painter, he had painted the portrait of 'Abdu'l-Bahá who had graciously consented to sit for him. Just a year before his death (June 1938) Prof. Nadler was glad to write for us the following appreciation of 'Abdu'l-Bahá: 'It was in the year 1913 that we here in Budapest first heard of Bábism and the Bahá'í Movement. We heard that 'Abdu'l-Bahá, while on his return journey from California, gave several lectures at different Theosophical Societies in Europe, so the Hungarian Theosophical Society also invited him to give public lectures on the teachings of his father, Bahá'u'lláh. He kindly agreed, and stopping his journey in April for a few days he gave several public lectures which were well attended by people eager to learn something of the new light-bringing ideas coming from the East and shining to the far West.

" ' 'Abdu'l-Bahá spoke in Persian and his lecture was translated, sentence by sentence, into English and again from English into Hungarian. I can say that the great majority of those who were so fortunate as to hear his words were enthusiastic about his teachings; the all-embracing love and good-will towards everyone, the promotion of international intercourse through an auxiliary language, equal education and equal rights for both sexes, the promotion of universal peace, and the acceptance of the fundamental truths of all religions (which would eliminate all religious persecution)—these were the main uplifting ideas which we heard and which were fully accepted with great appreciation by the audience. 'Abdu'l-Bahá said that there should be no antagonism between religion and science, and that the founders of different religions, such as Zoroaster, Moses, Buddha, Christ and Muḥammad never stated that the preceding Prophets were false—they all spoke the same truths.

" 'All the members of the Theosophical Society then present were glad to learn of the harmony of 'Abdu'l-Bahá's teachings with the main principles and aims of those of the Theosophical Society: "To form a nucleus of the universal Brotherhood of Humanity without distinction of race, creed, sex, class or colour!"

" 'When 'Abdu'l-Bahá arrived in Budapest I greeted him at the Hotel Dunapalota on the shore of the Danube with the beautiful view across the river to the Royal Palace opposite. When I saw him and shook hands with him, I was so greatly impressed by his whole personality, the serenity of his expression, his calm spirit and imposing stature, that I asked him if he would give me, if possible, a few hours of his precious time, that I might have the opportunity of painting his portrait. He replied that he had not much free time, but that he was willing to fulfill my request. Thus he came three times to my studio, and was a very patient model. I was all too happy to be able to paint him, feature by feature, and to be able to immortalize the earthly temple of so highly developed a soul.

" 'I was glad to hear him and his companions say that they thought the portrait a success. They even asked me what the price of it would be, but at that time I had no

desire *to gain financially* by selling the picture, which remains one of my best works. It has been my pleasure to have 'Abdu'l-Bahá's portrait in my studio for twenty-four years, and I shall never forget the few hours of his presence there.' (Signed) Robert Nadler, Budapest, March, 1937.

"Going on to Vienna one became aware, there, as well as in other Austrian cities like Innsbruck and Salzburg which we touched, of a very 'Catholic' atmosphere. Perhaps because at that time there existed an agreement, 'Concordat,' between the Pope and the Austrian church to combat all non-Catholic religions (the Jews were an exception) counteracted by the German section of the Versailles Treaty which guaranteed religious freedom to all Austrians. Nevertheless, the law compelled children to receive religious training and therefore they had to belong to some faith or other. The Cardinal at this time was doing his best to rid the country of all non-Catholic beliefs. Thus, the Bahá'í activities in Vienna were being supervised by detectives. Curiously enough, Bahá'í meetings were permitted because the government did not consider them 'Versammlungen' (meetings) which were forbidden at that time, but 'Andachtsübungen' (services). The detective, also present at the Nineteen Day Feast, would not allow us to address believers but permitted us to read from the Teachings. The N.S.A. meetings were not supervised, however, and we could speak of our experiences and the Faith in other lands. The vice-president of the 'Oesterreichsche Frauenschaft' (Women of Austria) called on us and invited us to one of their club meetings; as foreigners were forbidden to speak in public during the summer, she spoke herself on the Faith and read about the life of Ṭáhirih which had so inspired the mother of the former President Hainisch, and who, inspired by that Iránian heroine, originated suffrage in Austria.

"In Munich we had again several meetings and then went on to Castelovice, Czechoslovakia, to visit Madame Benešova whom we had interested, in Capri, and who had been deeply impressed with Shoghi Effendi's message and his gift of 'Bahá'u'lláh and the New Era.' Meanwhile she had, after intensive study of it, accepted the Cause and was delighted to hear about Haifa and 'Akká. Some hours were spent in Prague with another believer, an indefatigable worker of the Cause, who also devotes considerable time to Esperanto, the universal auxiliary language. He translates all he can of the Holy Writings into his own tongue, brings them to the blind and distributes much literature. We also called on a University Professor, a sympathizer of the Faith, and spoke about the Bahá'í Faith in Irán where he had sought out Bahá'ís everywhere. He spoke of Martha Root, whose rare personality he much appreciates. Once he went to Vienna to meet there Mr. and Mrs. Carpenter, both of whom he holds in great esteem. He was delighted with news of the Faith and said he had given Bahá'í books to many of his students. The next day he and his wife came to call at our hotel.

"As Shoghi Effendi had asked us to visit the German centers again, we recrossed into that country and visited Assemblies and groups in Dresden, Leipzig, Berlin and Hamburg. From there Jeanne Bolles went to the Bahá'í summer school in England, while J. Ruhanguiz Bolles visited Rostock, Warnemünde and Graal, speaking to believers in these cities, then taking the steamer to Copenhagen, Denmark, where Johanna Sörensen created opportunities for meeting people interested in the Revelation. On the way there the Holy Writings were discussed with the Danish head of the Lutheran Church. In Oslo, Johanna Schubarth, also, arranged meetings with groups and with individuals in the interests of the Faith, and the Esperantists who knew about the Cause invited me to Kunsholm. Meanwhile a telegram had arrived from Rämmen, Sweden, to see Mrs. Palmgren, a Swedish believer who translates the Teachings into her mother tongue.

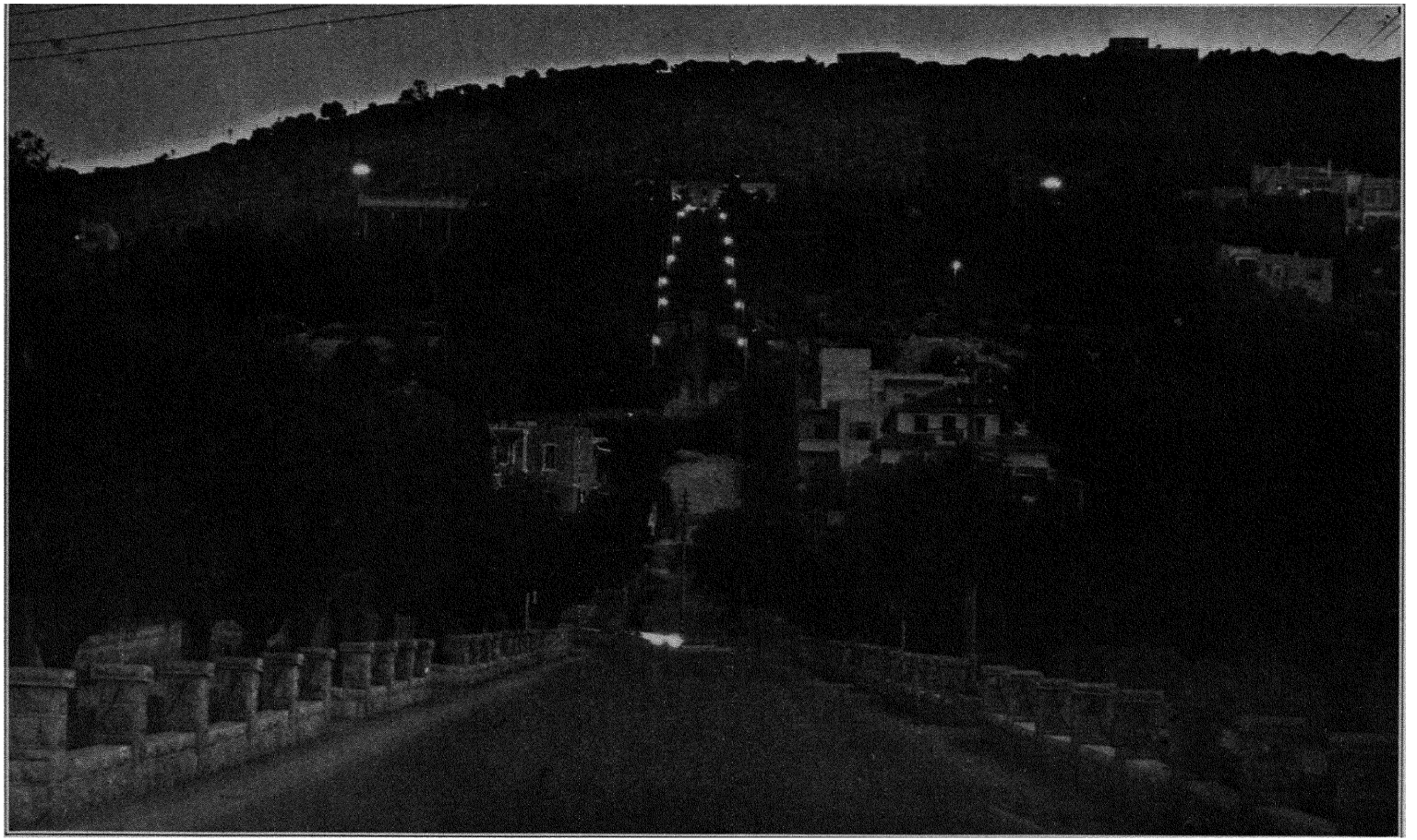
"Going on to Stockholm, a friend of the Faith who had recently been in Russia where she had found Communism a 'practical' solution of world affairs seemed to change her mind about it, after hearing about Haifa and 'Akká and the Bahá'í Administration. Another would-be Bahá'í there, who formerly studied for the priesthood, hopes to realize his ideal to teach the Faith in the north of Sweden after further study of its teachings.

A copy of the Íqán (in Swedish) was sent to Selma Lagerlof, the Swedish writer. Scandinavia seems a fertile soil for teaching the Cause. Her people, with their mostly Lutheran beliefs, fine intelligence and general knowledge of German and English (especially in Norway) should make resident and traveling Bahá'ís feel much at home there. In 1937 a number of Bahá'ís visited that peninsula, on which Shoghi Effendi seems to concentrate at present. It had been suggested that we attend again the German summer school so we hastened back from England and Scandinavia respectively to Esslingen. Ten wonderful days were spent there with the believers on that lovely mountainside, with a beautiful view over the city of Stuttgart which 'Abdu'l-Bahá loved so much and which has one of the largest Bahá'í centers. Believers of many countries attended, including friends from the United States, Canada, Austria, Bulgaria, Latvia, Norway, Denmark, Sweden and Írán. It was one of the happiest gatherings, the German friends said, since 'Abdu'l-Bahá was with them in 1913. There, it was, we first heard the thrilling cable from Haifa re-inspiring the believers to go forth to the ends of the earth to teach, and it was then that Jeanne Bolles cabled: 'What can I do?' and received Shoghi Effendi's answer, 'Concentrate on Central Europe.' Leaving at last that happy place we revisited Zurich (upon request). There Madame L'Orsa Zchokke, the charming Swiss singer and descendant of a great Swiss writer by that name, telephoned us to visit her in her lovely mountain home. She had offered previously, through us, her wonderful four-hundred-year-old chalet in Sils Maria to Shoghi Effendi, should he come to Switzerland. She is studying the Faith in which she is much interested. The other believers in Zurich hold Feasts in their homes and teach to the best of their ability. The Swiss people, mostly Calvinists, are highly intelligent, sober people and are a 'rich field' for any Bahá'í who will settle there. Nothing seems a greater introduction for the Swiss people to the Revelation of Bahá'u'lláh than, as I have already mentioned, the confession of Faith of their beloved countryman, Auguste Forel. Speaking of him for a moment, we heard the following story in regard to alcohol. As a great psychoanalyst, he was especially keen to cure drunkards. His patients usually recovered but often had relapses. Hearing about a shoemaker's success in permanently curing such people he went to see him to find out the secret of his cures. Smilingly, in the course of conversation, the shoemaker asked Dr. Forel if he himself took any alcohol. 'Just a glass of wine,' the Doctor replied, 'occasionally with my dinner.' 'This,' said the simple man, 'might be the only reason for partial failure in the cure of your patients.'

"It was to be another year's stay in Europe in response to the Guardian's appeal. This made a flying trip to England necessary to say good-bye to some of the family who returned to the United States, another member remaining in Cambridge. In that charming old intellectual center, opportunity was afforded to bring the message to a number of students. Literature was distributed and we hope for permanent interest from these earnest young men who long for a more logical and live faith.

"Now returning to the continent by way of Holland, we contacted Bahá'ís in Haarlem, Brummen and the Hague. They meet whenever possible, come together especially for Unity Feasts and are busy spreading the Faith in their liberal country where two more believers from Germany have joined them. En route to Hamburg, Germany, (from Holland) three sisters from Puerto Rico became interested in the Faith. They were visiting various institutions of learning in Europe, being educators themselves. They met other believers in Hamburg and Munich. When we parted, they invited us to their island home.

"In Hamburg, Miss Mary Maxwell, now in command of German, had been teaching for several weeks and had established a Youth Group. Soon Mrs. May Maxwell joined us there and together we continued three weekly meetings and saw the believers individually. After several happy weeks, on our way to Hungary we made a detour to Warsaw, Poland, to look up some friends of the Faith, and two Polish gentlemen who promised to translate Bahá'í literature because they felt that their country was in need of such liberal truths. Miss Lidja



The Shrine of the Báb at twilight when the terraces and façade are illuminated, as seen from the German Colony, Haifa. (Note removal of houses adjoining the terraces.)

Zamenhof, a distinguished Polish believer and daughter of the late Dr. Zamenhof, the originator of Esperanto, who is at present in the United States, is constantly engaged in translating the Holy Writings into Polish and Esperanto. Welcome was extended to us by Miss Thekla Zavidewska, another Polish lady who loves the Holy Writings. She had translated 'Paris Talks' by 'Abdu'l-Bahá into her mother tongue, and offered to do further work for the Cause.

"In all these countries mentioned we found a generous hospitality and, especially among the Bahá'ís, a great eagerness for news of the Guardian and the Holy Places. They feel that we are able in the United States to shout the Message, as it were, from the housetops. For these believers to teach in their respective countries often means that their friendships and even their livelihoods are at stake, because of the governments (in many of them church and state being one) they find themselves religious outcasts, since these governments recognize only those who belong to the great known religions. All others are classed as 'confessionslos' (free thinkers) and that brands them, now, more or less as Communists. Europe is desperately in need of these teachings and so we should be indebted to believers like Miss Marion Jack and Miss Bertha Matthiessen who remain there to help us in the fulfillment of the Seven Year Plan, in which every sincere believer should crave to have a share.

"On our way back from Haifa a few months previously, we had passed through Budapest, as already mentioned and had been enchanted by its medieval beauty and by the friendliness and charm of the Hungarians. In addition, we had been told that there were some sympathizers of the Cause, so after the Beloved's cablegram we decided to return to Hungary, the 'heart' of Europe. Today, in her beautiful capital which the Danube divides into two cities, Buda—the old and Pest—the new, live the most active of modern Hungarians. They, like people in other lands, yearn for a broader spiritual teaching and many were joyous to find that the teachings of Bahá'u'lláh included provisions for a new and better World Order. Some addresses were sent to us by believers as an introduction to the land of the Magyars, but, above all, immortal traces have been left by 'Abdu'l-Bahá who visited Budapest for nine days in 1913. Here many of the distinguished men of Hungary called on him, among them Count Apponyi, Prelate Gieswein, a distinguished Rabbi, Prof. Nadler and others. He lectured at the Old Parliament, as guest of the Theosophists and other movements. A number of people we had met had heard of him and had been unforgettably impressed. When the Master came to Budapest, responding to an invitation of a Hungarian gentleman, Mr. Stark, many of the notables of the city were at the station to greet him and call on him later. When asked, at some later date, if he had seen the fine, old city, he said it was beautiful indeed, but that he had not ventured upon that long journey to see the sights but was searching for the hearts of the Hungarian people. Calling one morning on the friends who had invited him to Hungary he was asked by Mrs. Stark, his hostess, if he would have some wine or other refreshments. When 'Abdu'l-Bahá declined, she felt that he might not refuse some of the fine spring water, a table delicacy since Roman times. In precious crystal glasses, the maid brought a trayful of it, and as she placed it carefully on a table, she perceived 'Abdu'l-Bahá standing near the window. Slowly and deliberately she advanced, knelt before him and begged him to bless her. This very touching scene brought tears to the eyes of those who surrounded the Master. Perhaps it recalled a similar event hundreds of years ago. When asked later by her mistress why she did this, she said, 'I was impelled to, because he seemed to me one of the "Kings of the East." '

"Shoghi Effendi recently wrote: 'Budapest, a city that has been blessed by the presence of our Beloved Master, and which for this reason alone, is bound sooner or later to develop into one of the leading centers of the Cause in Europe. The soil for teaching seems exceptionally fertile there. . . .' And so it is indeed.

"Other Bahá'ís had been there before us, and were fondly remembered. Their friends, sympathizers of the Faith, arranged for us to speak to the English Speaking Circle, the Woman's Suffrage Club, and the Esperanto Society. In March of 1937 Jeanne Bolles

succeeded in having a Youth Conference which about twenty-four people attended.

"Jeanne Bolles, R. Bolles and Mrs. F. Schopflocher who happened to be in Budapest at that time, spoke at that meeting both in English and German. The latter is a language which educated Hungarians speak very well because of their long connection with the former Austrian monarchy. These young people were invited afterwards to the weekly meetings. At that time the Shoghi Effendi had sent us a pilgrim from the Holy Land, Miss Bertha Matthiessen, who brought fresh light and courage to us. Mrs. Schopflocher also remained for some time and held gatherings for the interested ones at her hotel. Gradually about forty-five people attended the meetings in our pension and during our stay a number of people declared themselves believers. And so a Bahá'í group was formed. The secretary is a charming Hungarian journalist who had heard about the Teachings in England and another outstanding believer is the young daughter of a Hungarian poet whose devotion to the Faith we have found to be most unusual. The new believers, so enthusiastic and devoted, are translating the teachings. They meet as regularly as they can and are resolved to faithfully carry on, to illumine their unfortunate country with the light of a new spiritual consciousness. Alas, they can only meet in public with a detective present, because of persecution of the Catholic press which tried to prove them Communists and denounced them after our departure. The police, however, decided, upon investigation, that they were certainly not communistic. Since then a number of others have joined the ranks of Bahá'ís in Hungary. Any believer passing through that beautiful, old city will find himself much at home there, thanks especially to the generous hospitality of two well known sympathizers of the Faith in whose homes occasional meetings are held and who are hosts to every Bahá'í who passes through that city. The press was also very favorable and published a number of articles at intervals about the Bahá'í Revelation.

"And so, after a period of effort without apparent reward, such fruits of the Divine Tree became apparent that their reality was scarcely believable.

"How inestimable are the blessings bestowed upon this ancient land, how great the bounty that brought the Center of the Covenant of God to this city to shed the light of Bahá'u'lláh upon it by his own presence and to plant seeds destined to bear fruit of great richness and beauty. 'Wherever His blessed feet have trod, that very place is holy.'

"It was hard to leave these wonderful believers and sympathizers of the Faith but at last our journey took us again to Zurich to call on the Swiss Bahá'ís, and thence to Geneva to visit the Bahá'í Bureau where the Polish aunt and cousins of one of the Guardian's wards entertained us. They are very much interested in the Revelation and upon further study wish to accept the Faith. Traveling via Lausanne, Montreux, Luzerne and Interlaken there was opportunity to present the Faith to individuals. A few fragrant days were spent with Bahá'í friends in Munich. Arriving in Hamburg ten days before our departure for the United States we found that the Faith had, now, been suspended in Germany. But the Bahá'ís there told us they wished the believers in other countries to know that the authorities in Hamburg had been almost apologetic about confiscating their public libraries, and when the friends asked them what they should do if Bahá'ís from other places came to visit them, they were told to receive and entertain them, though of course, they could not hold any Bahá'í meetings. Thus, we could visit with our fellow believers while waiting for the ship to carry us back to the 'land of the free.' Tears rolled down our cheeks when we passed again the Statue of Liberty in New York Harbor and felt ourselves once more a part of the world where people are free to listen to and spread the Faith of the Revelation of Bahá'u'lláh. But nevertheless, in all those countries of an anxious Europe and near East we found 'listening' ears, straining to understand the most hopeful message of this Day. With many of these souls contacted, we correspond, answering their anxious questions and sending literature. We feel they would even at this challenging hour welcome Bahá'í pioneers whom they treat with much respect and affection, because in

their teachings they recognize dimly the promise of a new and better World Order."

To have the tenets of the Bahá'í Faith spread to remote parts of the earth was the objective of the recent journey undertaken by Mr. and Mrs. E. R. Mathews. Though many obstacles presented themselves the Word of Bahá'u'lláh was left on the soil of distant islands and continents. The following are the main depots established for the Bahá'í Literature.

Rio de Janeiro, Brazil. Mrs. H. Cooper, 36 rua Henri Constant, Dept. de Copacabana. Books now obtainable in that city are in English and Portuguese.

Cape Town, South Africa. The Theosophical Society, Markham Bld., Librarian, Miss S. A. Parris. In the library books can be obtained in Dutch and English.

Johannesburg, S. A. At Johannesburg Public Library books obtainable in Dutch and English.

Bulawayo, S. A. Rev. M. I. Cohen, Pastor of Hebrew Congregation, P. O. Box 470. (A recent letter asked for more literature.)

Seychelles Islands (off West Coast of Africa). Books can be obtained in Carnegie Library in French and English.

Island of Java, City of Batavia. Book shop of G. Kolff & Co. Noordwigk No. 12. Books on sale in English and Dutch.

Island of Bali, Dutch Netherlands. Books are in the care of Mr. and Mrs. George Merchon in English, Dutch, and French.

Philippines, Island of Zamboanga, St. Jean's Penal Colony. Books in French.

Philippines, Manila. National Library, Reference Dept. Books in English and French

Unexpected opportunities to speak and teach in South Africa under distinguished auspices made that country the outstanding experience of the trip, reports Mrs. Loulie Mathews.

The Bahá'í Tenets were received with great attention and many men, more than fifty in one talk in Bulawayo, listened attentively to the Principles. Leaving South Africa and arriving in India we found that a picture letter had been prepared for us, on the top were views of South Africa and underneath the names of every one who was present at the first talk given. A note was enclosed that reads as follows:

Dear Mr. and Mrs. Mathews:

Every one who heard you speak was so delighted with your talks that they all want you to come back.

We thought it would be appropriate to send you both a memento of your visit to South Africa. Talking it over, Mr. Scott conceived the idea of making a picture letter. Harold Morris caught the vision and drew the pictures for you.

You brought to us a solution of our religious difficulties through the Bahá'í Cause and taught us a new and illuminated pathway to social and spiritual life. Every signature conveys a special appreciation of your work and your visit and goes to you with gratitude.

May you return to us and tell us more of the bright future depicted in the "New World Order."—LOTTIE A. ASKELAND.

Mrs. J. Ruhanguiz and Miss Jeanne Neger Bolles, writing from Zurich on July 27, 1937, send the important news that by their efforts a Bahá'í group has been established in the city of Budapest. "It consists of six adult believers and two minors, seventeen and nineteen years old. Four more adult believers will declare themselves, they assured us, after further study of the Teachings during the summer months. These eleven, we hope, will constitute an Assembly in the autumn. The believers all accepted the Bahá'í Faith according to the Administration and wrote this individually to Shoghi Effendi. . . . The Nineteen Day Feasts were kept and are being continued by the believers. Renie Felbermann, speaking French, German and English fluently, is the Secretary of the group.

"We left a small library of German and English books with them. . . . There is only the Esslemont book and 'World Religion,' by Shoghi Effendi in Hungarian, and the Esperanto translation of 'World Religion,' made by Miss Zamenhof. The 'Hidden Words' are now being translated by a believer into Hungarian.

"The meetings (study class) which grew

slowly from November (until 45 were present on July 13) are being continued in a very pleasant, central place in the city. According to an article in one of the daily papers, the group is composed of 'intellectuals' and includes journalists, writers, architects, doctors, painters, sculptors, presidents of clubs and business men and women. There were no Bahá'ís in Budapest when we arrived."

Detailed reports, with interesting comment and analysis of the spiritual conditions encountered in her teaching work, have been received from Mme. Gita Orlova. These cover activities in Copenhagen from September 22 to October 27, and in Stockholm from October 28 to November 3, and in Germany from August 24 to September 21, 1936.

At Copenhagen, Mme. Orlova discussed the Faith with a number of prominent scholars, musicians and diplomats. A number of press clippings attest the success of this activity. Among the public meetings held there, Mme. Orlova spoke at the American Woman's Club and in the same hall where previously she had given a lecture recital on a cultural subject. This meeting was followed by questions and answers on the Cause.

From November 6 to November 17, Mme. Orlova returned to Copenhagen, where a number of meetings were held in the studio of Mrs. Ingred Nybo. A study group was formed at these meetings.

Mme. Orlova found it possible in Copenhagen to bring the Faith to the attention of persons of influence, and associate the Bahá'í conception of World Order with the fundamental trend of the age.

At Stockholm, Mme. Orlova had the same facility to meet the responsible type of person, and through such influence an interview was arranged with the four largest newspapers of the city. Much attention was attracted by this dignified presentation of the Teachings. A public meeting held at the Lyceum Club led to many questions and interested discussion. One of the leading artists of the city arranged to start a study group. Mme. Orlova impressed upon her audiences the fact that the leaders of society have the greatest responsibility for striving to establish the new World Order. The following centers were visited by Mme. Orlova in Germany: Esslingen, Stuttgart, Geislingen, Zuffenhausen, Karlsruhe, Heppenheim, Heidelberg, Frankfurt, Leipzig, Dresden, Berlin, Hamburg, Bremen, Rostock-Warnemünde. Most of her meetings in Germany were in the homes of believers, although several public meetings could be arranged. It is impossible to read this report without realizing the importance of clarifying, in every section of the Bahá'í world community, the Guardian's fundamental instructions on which the future progress of the Faith depends. Besides finding continuous opportunity to discuss these matters with believers, Mme. Orlova met certain people, like Paul Peroff, a scientist, whose interest in the Cause can become very important.

"Sunburst," the book written by Mrs. Lorol Schopflocher on her adventurous travels and her experiences serving the Cause in many parts of the world, has been published by the firm of Rider and Company, London, England.

In preparing this volume, the author had in mind particularly the need of establishing a link between sophisticated persons and the reality of religion in this day. It is illustrated by a number of unusual photographs, including signed portraits of Oriental rulers and Bahá'í subjects, some of which were given Mrs. Schopflocher by Shoghi Effendi.

In November of last year the Bahá'ís of Auckland, Sydney and Adelaide had the great pleasure of a visit from Mr. Siegfried Schopflocher, a member of the N. S. A. of U. S. A. and Canada. Some of the Auckland members met him on arrival and arranged for an informal meeting the same evening as he was leaving Auckland the same day. A very happy and profitable time was spent with him, taking the form chiefly of questions and answers. In Sydney and Adelaide Mr. Schopflocher was able to address public meetings as well as meetings with the Spiritual Assembly. In an address to the latter in Sydney Mr. Schopflocher expressed his deep joy at finding, throughout Australia and New Zealand, the real spirit of unity and true Bahá'í love and friendship. He stressed the need of fostering the community spirit through properly organized

socials as the test of Bahá'ís was their capacity to associate together in love and harmony. This phase of Bahá'í life, he said, could not be over-emphasized. Other points stressed were:

1. The benefits gained by observing the Fast.
2. The need of the N. S. A. to gain the confidence of believers and the duty of local assemblies and all believers to support and obey its rulings.
3. The enormous value of summer schools, the primary object of which is that of a school—*Teaching.*
4. The importance of registration.
5. The need of understanding in dealing with problems as to voting membership.
6. The importance of the Nineteen Day Feast.

Mr. Schopflocher paid a visit to Mr. Bolton's newly erected house at Yerrinbool which Mr. Bolton wishes to be used as a Summer School when arrangements can be made for this much-desired project. The friends appreciate greatly the valuable work Mr. Schopflocher was able to accomplish in so short a time.

Mrs. Frances Stewart, Secretary of the Inter-America Committee, sends the following account of her experiences in taking the Bahá'í Message to Mexico in 1937.

"When on July 15 last, our ship approached the harbor of Vera Cruz, and we saw the scars left by cannons that had bombarded the city in former years, our prayer was that we might be privileged to bring to the people of Mexico the great Bahá'í Message of Unity and Love. This prayer was granted, for Bahá'u'lláh had prepared a group to receive this Message in a most wonderful manner.

"In Mexico City, while speaking to a Woman's Club on the subject of: 'Peace in a New World Order' and quoting from the Writings quite freely, I noticed the deep interest of a lady not far from me. After the meeting she hurried to beg me to go with her that evening to the home of a friend where a group met weekly for study and discussion. I felt impelled to break a former engagement and gladly went with Miss Aurora Gutierrez to meet nine Mexican people, who later became the first Believers in Mexico. My friend explained that for several years this group of seekers had met regularly to discuss spiritual questions and to study the increasing turmoil in the world. After a beautiful prayer given by Mr. Pedro Espinosa, the group leader, in which he asked for spiritual vision and understanding, they asked me to repeat the message I had given at the club in the afternoon. I then asked if I might tell them of the Bahá'í Message.

"Way into the morning hours they listened and asked questions about the Cause and asked that I meet with them often and they would bring to the circle all of their group. After three such meetings with an ever larger group, the leader told me that they had for some time been convinced that somewhere in the world a New Manifestation had appeared to give the Truth for the New Era. So convinced had they been that they had sent their leader, Mr. Espinosa, to the United States where he traveled from New York City to California in search of evidence of this New Manifestation. He did not find it but returned to Mexico convinced: 'That from a foreign country a Teacher would bring them the Good News of a New Manifestation.' They had continued their regular studies and when they heard the Bahá'í Message, they were convinced it was the Truth they had long sought. At this meeting Mr. Espinosa handed me a paper on which were written the names of the *nine* I had first met saying they wished to be received as Believers of the Bahá'í Faith and would become the center for spreading the Message throughout Mexico. I later learned the leader has had experience in the publishing field and he was enthusiastic when asked if he could help to translate the writings into Spanish for use in all Latin America. He is now assisting in the translation of the book of Prayers, Bahá'í Procedure and the Bahá'í Study Course and soon these will be ready for use among the many inquirers throughout South America.

"The Mexico Bahá'í Group will elect their first Spiritual Assembly on next April 21, the first in Latin America. They meet each

Friday evening for study and discussion and new friends are being attracted to the Cause. One of the group is a primary teacher and she is teaching the Cause to a group of children. Weekly letters tell of the radiant Bahá'í spirit that inspires this group and already a teaching fund is being saved to spread the Message throughout Mexico.

"A true Bahá'í Feast was held the evening before I left Mexico City. Roses, red and white, banked the table, the music of violin and piano spoke the universal language of harmony and radiant faces gave evidence of hearts and minds united in Love and Understanding to build the New World Order of Bahá'u'lláh. That night I told the story of Quarratu'l-'Ayn and among those present were women who had been active in securing the recently enacted laws giving greater freedom to the women of Mexico."

The Honolulu Assembly gives interesting details about teaching activities carried on by visiting Bahá'ís.

"It was our good fortune to have Mrs. E. R. Mathews and Mrs. R. D. Little with us in December, 1935, January, February, and part of March, 1936. Through Mrs. Mathews the Bahá'ís presented gifts at Christmas to the children of Kalaupapa, of which at that time there were 75. These children are born to the lepers at the Kalaupapa Settlement on the Island of Molokai. They do not have leprosy as they are taken from the parents at birth and are kept in two homes in Honolulu, one for girls and one for boys, and are charges of the government till they reach the age of 21.

"Through Mr. and Mrs. Mathews our Assembly was the recipient of a very generous gift from a friend which enabled us to do many things; among them give several two-year magazine subscriptions to the Leper Settlement, subscriptions to the girls' and boys' homes on this Island, also to the Susannah Wesley Home (children's home); a gift to the Book Fund of the Library of Hawaii where we had the privilege of having the Auditorium for our Monday evening meetings free of charge; and a tree planted in the new park dedicated to the Greatest Holy Leaf.

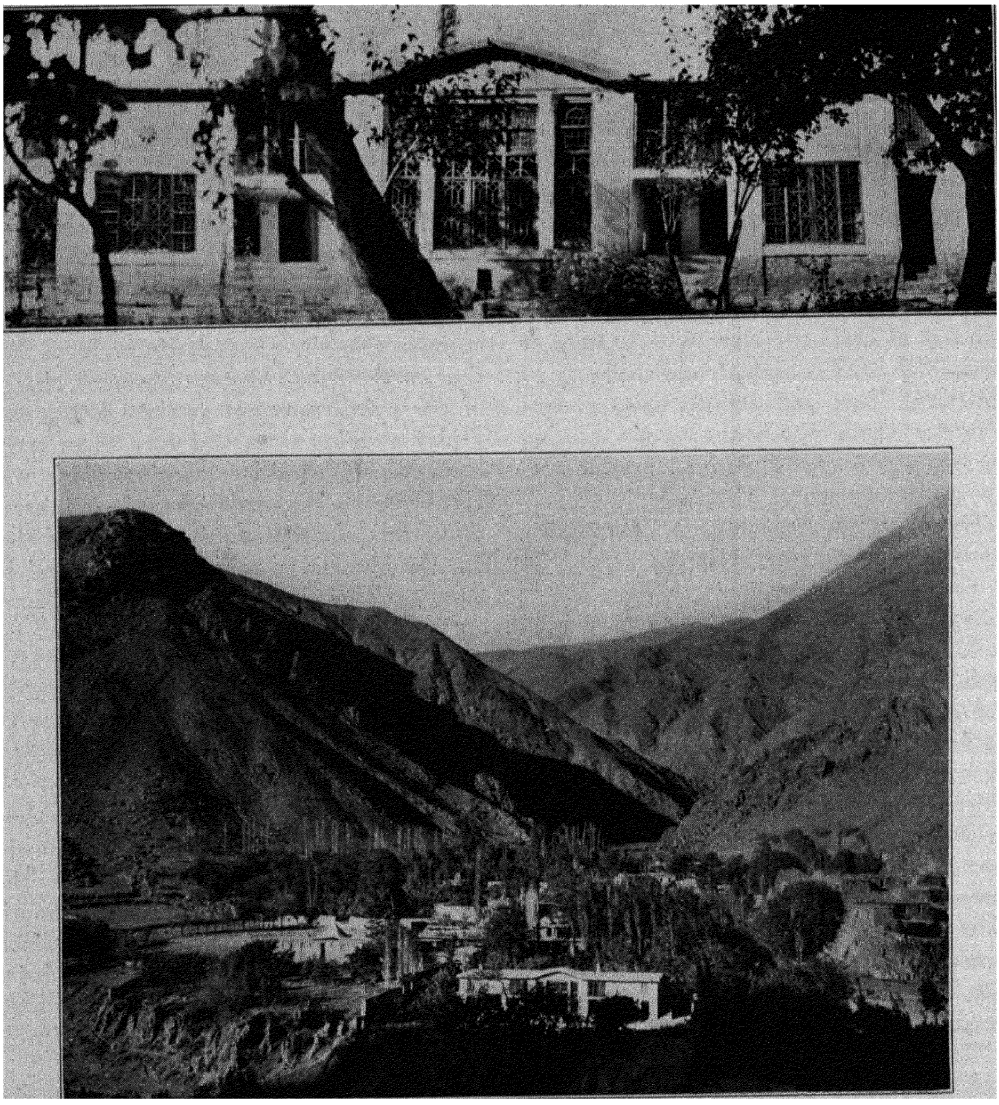
"During this time, on January 17, Mr. Charles Bishop, our International Bahá'í from Geneva, arrived in Honolulu on a hurried business trip, so our Nineteen Day Feast was held on January 17 instead of on January 19 so that we could have the pleasure of having Mr. Bishop meet with us. Mrs. Mathews was hostess, and the feast was held in 'The House Without a Key.' Fifteen Bahá'ís were present, four non-Bahá'í friends coming in for the material feast.

"In February, 1937, we were delightfully surprised to receive a radiogram from Mrs. Mamie Seto informing us she was aboard the liner and was arriving in Honolulu in a couple of days. While she was making a business trip she gave unstintingly of her time to the Bahá'í Cause. She took charge of our public meetings at the Library, our Friday morning class, and gave us an extra hour every Wednesday morning which was given over to the study of the Administration. In the meantime she was always giving the Message to some one, alone and in groups. Those six weeks were most happy ones and we were sorry to have her leave us.

"Mrs. Mathews arrived in Honolulu May 8 aboard the *Franconia* en route home after having made a world tour in the interest of the Bahá'í Cause, especially to place Bahá'í books in the Libraries and book-stores of the different cities visited. These books were translated into German, Spanish, French, Dutch and English and were accepted by the Libraries in cities of India, Siam, Java, South Africa and in Manila. She was entertained at the Nuuanu home of Mrs. S. A. Baldwin. In the afternoon she talked to a large group of friends on the conditions and experiences she had had in placing these books.

"Miss Martha Root arrived May 26 on the *Tatsuta Maru* for a day's visit before continuing to Japan, on this, her fourth tour of the world. Mrs. S. A. Baldwin was hostess at a Tea given for Miss Root, about thirty friends being present to bid her Aloha. Miss Root gave a most interesting talk of her experiences of meeting different ruling families in Europe and presenting the Bahá'í Cause to them.

"Mrs. G. Gunning-Davis of the Chicago Assembly passed through Honolulu June 21 on her way to Australia to spend a year visiting her mother and other relatives. Several of the friends met her at the boat and took



Exterior views of the reconstructed House of Bahá'u'lláh's father, in Tákur, Mázindarán, Írán. The rebuilding of this house has been made possible through the contribution of Mr. Asasi of Ṭihrán.

her on a sight-seeing drive. Then eight of the friends met at Waikiki for lunch, after which a most pleasant two hours were spent listening to her tell of the high-lights of the Convention. Her plans are to return via Honolulu next year and we shall be eagerly looking forward to seeing her again.

Mrs. Marion Little arrived June 3 to spend the summer as the house-guest of Mrs. S. A. Baldwin. Most of her time was spent at the Baldwin home on Maui, and word comes to us that she did some very notable work for the Cause on that Island.

"Mrs. Stuart French, a member of the National Spiritual Assembly, accompanied by Mr. French, passed through Honolulu August 23 on the *Mariposa* on a cruise to Australia and New Zealand. She was entertained by the Bahá'ís at a community luncheon at the home of Mr. and Mrs. Marques. Around the large table sat twelve of the friends with Mrs. French at the head. It was one of the most happy gatherings we have had and we feel that our guest was the very embodiment of the first counsel unto us 'Possess a pure, kindly and radiant heart.' After lunch we were granted the privilege of asking questions. Time for Aloha came all too soon.

"Homeward bound, Mr. and Mrs. French arrived at Honolulu September 29. Mrs. Baldwin, being in Honolulu this time, begged for the honor and privilege of entertaining Mrs. French. A delightful luncheon was served in the room dedicated to the Bahá'í Center. Later we gathered at the cottage and Mrs. French told us of some of her wonderful experience in Australia and New Zealand. The time for departure came much too soon and it is our hope that they will return to us some day for an indefinite stay.

"Mrs. Mathews visited Honolulu again in 1938.

"At once she made contacts and began teaching several times a week. As she went into the different shops to buy this and that she dropped a word and soon had several classes. She found that the people in charge of her hotel had been studying many things and were just ready to absorb the teachings, so eager, in fact, that this week I was asked for a list of all the Bahá'í books so they could send for them all. She gathered many around her and when she departed she left three definite classes of six each. Two of these classes we can keep definite contact with as they were left with two of our believers, the other is with the friends at the hotel and they seem to be afire with the Cause and they will spread it wherever they can.

"As is usual, during the last few weeks many people began to hear of this Bahá'í teacher and to ask her to talk to their different groups. At the weekly luncheon of the Pan-Pacific Club both Mr. and Mrs. Mathews were invited to be the guest speakers, and while it was not a Bahá'í talk, Mr. Mathews telling of his contact with the schools in England and Mrs. Mathews telling of her trip to South America, still she was known by all as the Bahá'í Visiting Teacher and these people began to ask what it was all about. About eighty people attended, which was their largest crowd for some time and they were all delighted with her talk for it was most interesting.

"Besides these classes and speaking before the group at the Bahá'í Center every Monday evening and before the class at the Center every Friday morning she was asked to give the Message to two Sunday-School classes at the Central Union Church (a church that takes in, or rather is composed of many denominations and before which Mamie Seto has spoken many times) and to two classes of students at the McKinley High School and two classes of students at the University of Hawaii. In all these classes they seemed eager to hear of the Cause, apparently there was no opposition, and all were eager for the literature. She said that for the first time she was able to give the direct teaching.

"At Christmas Mrs. Mathews went to the leper home for children on this Island and took gifts for all the children and shortly before sailing she received an invitation from the Leper Settlement on Molokai asking if she could come to see them, they loved her and wanted to tell her so. Four days before sailing one of the trustees took her by plane one morning, returning about six in the evening. Her experience was most wonderful of which only she can tell.

"This year we have had two new believers who have been coming regularly for a long time and we feel they are tried and true, and while there has not been a great number of new ones taken in during Mrs. Mathews' stay, we do feel that the work she has accomplished was greater than what has ever been accomplished before. None of our group are trained teachers and none of us are able to give all our time but we are steadily growing I feel sure, and we are hoping through His mercy and bounty to 'become stars shining in the horizon of guidance, birds singing in the rose-garden of immortality, lions roaring in the forest of knowledge and wisdom, and whales swimming in the ocean of life.'"

TEACHING REPORT

In its annual report for 1937-1938, the National Teaching Committee describes the range of the activities so accelerated by the Seven Year Plan in North America.

"The dynamic calls of the Guardian place before the American Bahá'ís that portion of the Divine Plan of 'Abdu'l-Bahá for teaching the Bahá'í Faith that they must fulfill during the seven remaining years of the first Bahá'í century. The glorious task of establishing the New World Order throughout the length and breadth of the American continents carries with it grave responsibilities, but at the same time it is releasing spiritual power such as has never before descended to these countries. Before our very eyes we have seen, even during the first year of this Seven Year Plan, the fulfillment of many of the promises of the Master that He would ever be with, guide and bless those who arose in the spread of the Divine Teachings. The sacrifices and devotion of the friends have been the magnet for divine confirmations, opening the doors and achieving ever-increasing victories for our beloved Faith. Let those who are seeking the breaths of the Holy Spirit arise as Bahá'í pioneers, sever themselves from home ties, enter one of the virgin areas, and they will experience a flood of Heavenly Blessings.

"The American Bahá'ís, to an individual, have arisen to play their parts in the divine drama being enacted on the horizon of America's spiritual destiny. The progress of the teaching work during the first year of the Seven Year Plan, if intensified as it gains momentum, will bring forth spiritual influences that will assure the achievement of our goal.

"It is impossible to recount the unceasing sacrifices, the untiring efforts, the heroic deeds, and the depth of spiritual consciousness developed by the friends during the past year. Nor is it possible to gain more than a slight impression of this great collective action, carrying forward as it did in all directions, the divine Banner of Bahá'u'lláh. In not one instance has the effort of even the humblest been without result. Certainly such a standard of service and such an outpouring of heavenly confirmations have never been witnessed in this country.

Pioneer Teaching in Virgin Areas

"Pioneers have arisen and, leaving home communities, have moved into new states and established the Faith. Many, singly and alone, have entered areas of spiritual darkness and brought the Light of Guidance. Others have diligently carried on the work of developing these new centers of attraction, while one and all have continuously increased their efforts to expand the Faith and strengthen the institutions of its New World Order.

"This pioneer teaching work has been of two types: first, by settlement; and second, by visit. Many who have been able to travel into these virgin areas, have been unable to establish themselves there permanently, but by repeated visits or prolonged sojourns have established the Faith. It is clear, however, from the following statement of the Guardian, that the type of pioneer teaching service productive of best results is that of teaching by settlement: 'This task can best be accomplished by means of settlement in these states of at least one believer.'

"Every Bahá'í is literally carrying a torch of guidance in his hands, and if he settles in one place then the Light is permanently established there. Pioneer teachers should leave that spot of settlement only when others have become ignited and, through a Spiritual Assembly, become the focal center of its diffusion.

"The Teaching Committee feels it is im-

portant to clarify the value of 'teaching by settlement.' If five Bahá'í teachers visited, one after the other, five different cities there would be interest and attraction in each of these cities. However, if active follow-up work is not continuously done in each of them after these teachers have returned home, the Light would gradually die out. On the other hand, if these five teachers each settle in one of the five cities, the Faith will be firmly established in each city.

"One of our most successful pioneer teachers who previously felt it important to move from place to place in order to sow the seeds more widely, writes, after her experiences of the past year, as follows:

" 'I am more and more convinced of the absolute necessity of carrying through with a group until they are established and completely able to stand on their own feet. As one reviews our teaching methods during the past, one realizes the tragic lost motion and waste of devoted effort, because the work was not originally carried through to the finish.'

"During the past year, forty-eight Bahá'í teachers pioneered in virgin areas, twenty by settlement and twenty-eight by teaching visits. It should be pointed out that in referring to virgin areas here, we have included the states and provinces without Spiritual Assemblies.

"The twenty who taught by settlement are: Mr. Walter H. Blakely, Mr. and Mrs. Roy Boyle, Mrs. Marguerite Breugger, Miss Elizabeth Conlin, Mr. and Mrs. Albert P. Entzminger, Mr. and Mrs. Thomas Ewing, Mrs. Kathryn Frankland, Miss Marion Holley, Mr. H. R. Hurlbut, Mrs. Lorrol Jackson, Mr. Samuel Jayne, Mr. Edwin Koyl, Dr. A. L. Morris, Dr. E. L. Morris, Miss Eve B. Nicklin, and Mr. and Mrs. Kenneth Smith.

"The Entzminger family left Geyserville, California, in the spring of 1936 for Oklahoma City, Oklahoma. Some teaching work had been done previously in that city by visiting teachers but there were no enrolled Bahá'ís. On April 21, 1938, a Spiritual Assembly was elected by ten registered Bahá'ís. In addition to regular Bahá'í meetings there is a study class for adults and an active children's group. The Entzmingers write: 'We repeatedly marvel over the way things have opened for us. You cannot imagine how eager it makes us to serve—Such confirmations!—Again! again! and again!'

"Mrs. Marguerite Breugger of Wilmette, Illinois, moved to Fargo, North Dakota, in the fall of 1936. She has done active teaching work there and in Dickinson, Northwood, Valley City, Culbertson, Columbus, and Bismarck. An early issue of BÁHAÍ NEWS will carry a picture of the Bahá'í Center in Bismarck, established by Mrs. Breugger together with the first Bahá'í of North Dakota. An active study class is being conducted in Bismarck and several are studying independently in each of the other cities.

"Mr. Walter H. Blakely, of Worcester, Massachusetts, moved to Birmingham, Alabama, in November, 1937, and is actively engaged in the teaching work in that city, having a number of persons interested in the Faith.

"Mrs. Lorrol O. Jackson of Seattle moved to Helena, Montana, in August, 1937. At that time there were three registered Bahá'ís there. At this time there are eight registered Bahá'ís, a regular study class and a thriving children's class.

"The State of Texas has been the point of settlement of four Bahá'ís. Mrs. Kathryn Frankland of Berkeley, California, moved to Corpus Christi. Mr. H. R. Hurlbut of San Francisco moved to San Antonio where Mr. and Mrs. Kenneth Smith of Moline, Illinois, had settled. San Antonio now has a Bahá'í Group of four and a study group of eleven. Active work has been done by Mrs. Frankland in Corpus Christi and Austin.

"New Mexico has likewise been blessed with pioneer Bahá'í settlers. Doctors A. L. and E. L. Morris moved from Toledo to Albuquerque to teach in this virgin state. They were accompanied by Mr. and Mrs. Roy Boyle and Mr. Samuel Jayne of Toledo. Mr. and Mrs. Thomas Ewing of Lima have also settled in Albuquerque; so there is now a Bahá'í Group of seven there. It is of interest to note in passing that these Bahá'ís are studying Spanish so that they may teach the large Mexican population in their native tongue, over fifty per cent of the population being Mexican and Indian.

"Miss Elizabeth Conlin of Vancouver recently moved to Taber, Alberta, in order to establish the Faith in that City.

"West Virginia was the virgin area attracting two Bahá'í teachers. Miss Marion Holley moved to Charleston, but conditions later required her return to California. During her stay in West Virginia teaching contacts were made in Charleston, Huntington, Morgantown, Fairmont, Clarksburg, and Parkersburg. Miss Eve B. Nicklin, recently returned from Brazil, has moved to Parkersburg where active teaching work is now being done.

"Nevada was the objective of Mr. and Mrs. Elmore Duckett of Los Angeles. As the Ducketts were making plans to move to that State, the Hand of Providence removed Mr. Duckett to the Supreme Concourse. A bequest, however, was left by him to assist in the teaching work in Nevada. Thus their devotion and sacrifice for the Seven Year Plan will carry on.

"Those who have carried forward the pioneer work by teaching visits to virgin territory are as follows:

"Mrs. Dorothy Baker, Mrs. Amelie Bodmer, Dr. E. Stanwood Cobb, Mrs. Ruth Cornell, Mrs. Oni A. Finks, Mrs. Mary Fisher, Mr. Louis G. Gregory, Mrs. Emogene Hoagg, Mrs. Mabel Rice-Wray Ives, Mrs. Edna Johnson, Mrs. Marion Little, Mrs. Loulie Mathews, Mrs. Gertrude Matteson, Mrs. Ruth Moffett, Mr. and Mrs. Harlan Ober, Miss Agnes O'Neill, Mrs. Edwinna Powell, Miss Marguerite Reimer, Mr. C. Mason Remey, Mrs. Orcella Rexford, Mrs. Marion Rhodes, Mrs. Rosemary Sala, Mrs. Mamie Seto, Mrs. Terah C. Smith, Mrs. Gertrude Struven, Miss Muriel Warnicker, Mrs. Gayle Woolson.

"Mrs. Mabel Ives, whose pioneer teaching work has been very successful, has taught during the past year in Scranton, Pa., and Moncton, New Brunswick. In addition she has introduced the Faith into Charlottetown, Prince Edward Island, and St. John and Halifax, Nova Scotia. Mrs. Ives went to Moncton in September, 1937, being assisted later by Mrs. Rosemary Sala and Mrs. Dorothy Baker. On April 21 of this year, the first Spiritual Assembly of New Brunswick was elected at Moncton. Mrs. Ives, assisted by her husband, Mr. Howard Ives, later taught in Scranton and there is now an active study class there.

"Mr. Louis G. Gregory has carried the Message actively throughout the South, teaching in Universities, etc., enroute to Tuskegee where he has given many lectures and conducted study classes for the past five months. There are now six confirmed believers in that city and the study group of forty recently sent an enthusiastic expression of their appreciation to the Guardian for having been the recipient of the Message. Concerning Tuskegee, Mr. Gregory comments: 'I feel that the Most High, Bahá'u'lláh, Who has showered so many signs of His Blessings on this famous community, is now willing to give them a further blessing of Divine Knowledge and spiritual outpouring.'

"Great success was likewise achieved in Normal and Montgomery, Alabama. In Montgomery we now have one registered Bahá'í with others attracted and studying the Teachings.

"Mrs. Grace Ober has devoted much time to the teaching work in Canada, having spent three months assisting the Group in Toronto. The result of this work and the assistance of Mr. Ober have brought new souls into the Faith to the number that made possible the election of the first Spiritual Assembly in Ontario on April 21, 1938. Mrs. Ober has been teaching during the past two months in Louisville, Kentucky, where a study class has been established.

"Mr. Harlan Ober lectured on the Faith in Binghamton, Syracuse, and Ithaca, New York; Scranton, Pa.; Toronto, Canada, and in many cities in northern Michigan.

"Mrs. Ruth Moffett, in addition to her other continuous teaching services, achieved great success for the Faith in Wyoming where she taught during November and December, 1937, in Laramie and Cheyenne. In Laramie there is an active study class under the direction of Mr. and Mrs. Raphael Lillywhite who moved to Wyoming to teach early in 1936. Mrs. Moffett writes of this Group: 'If you could see the interest and earnestness of these new souls, you would feel assured that the results of our labors are well worth while.'

"Mrs. Moffett is now on a trip in the South, going as far as New Orleans, lecturing and broadcasting over the radio on the Faith.

"Miss Marguerite Reimer of Milwaukee and Mrs. Gayle Woolson of St. Paul, spent six weeks doing follow-up work and teaching in new cities in the Dakotas. Their trip covered 4,500 miles by automobile; more than thirty-three lectures were given; the Faith was introduced into four new cities; the study class in Lead, South Dakota, was strengthened with five new members, and a class was left in Huron, South Dakota. Of special interest in connection with the teaching work of these two youthful teachers is the many lectures given in schools and colleges.

"Miss Reimer also accompanied Mrs. Terah Smith to North Carolina where they have been teaching in Raleigh and Durham. In July, prior to her work in North Carolina in January, Mrs. Smith spent six weeks in Las Vegas, Nevada, introducing the Faith into that State.

"It is regrettable that space prohibits recording in detail the work of all the pioneer teachers. However, the foregoing brief statement of service will convey to the friends an idea of the manner in which our pioneer teachers are exerting themselves for the spread of the Faith and of the confirmations their labors are receiving.

Assembly Teaching

"The Assembly, being the unit upon which the Administrative Order of the Faith is built, should in reality become the bulwark of the teaching work. The active Assembly continuously expands its teaching services, both locally and into new areas; constantly develops new teaching methods and materials; through its teacher training classes becomes the source of new teachers; and through its appeals and urging fills the ever-increasing demand for pioneer workers in virgin areas.

"The National Spiritual Assembly for the past few years has urged, as a most important part of our teaching program, the establishment of the Faith into a new city by each local Spiritual Assembly. We now have 79 Local Assemblies, ten having come into existence during the past year. If each of these Assemblies should establish a new Assembly during the coming year, it will be seen how rapidly the Faith will expand.

"During the past year, according to reports from fifty-five Assemblies, twenty-six Assemblies have introduced the Faith into eighty-two cities. Follow-up work is being carried forward in forty-one of these new cities. Twenty-five Assemblies used local teachers in doing this splendid work which demonstrated the increasing strength of our Assembly and individual capacity.

"Teacher training classes are being conducted in fifteen Assemblies, which, while encouraging, will not meet the requirements for new teachers as the Seven Year Plan progresses.

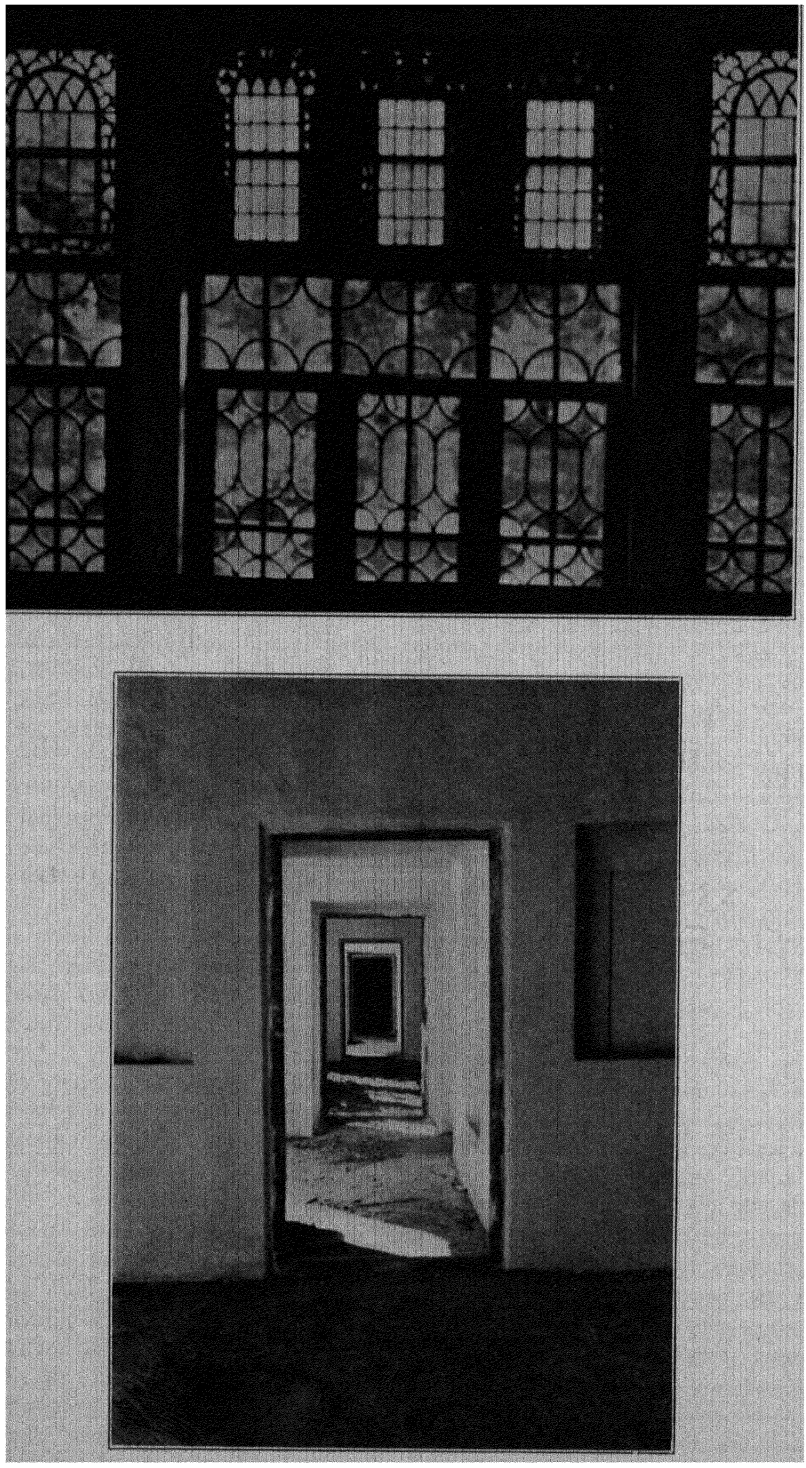
"Practically all the Assemblies are now holding regular public meetings, presenting directly and forcibly the spiritual teachings of Bahá'u'lláh and the New World Order which His social teachings assure.

"Late in 1936 the Teaching Committee issued a bulletin entitled, 'Teaching the Bahá'í Faith,' discussing in detail various teaching methods. The material contained therein can be of great assistance to Assemblies at this time, and they would do well to again review it.

"Of great importance is the use of radio for teaching purposes. New York, Springfield and Vancouver Assemblies report gratifying results from this method of teaching.

"The plan of radio teaching used by the Vancouver Assembly is worthy of study. In areas where two or more Assemblies are in close proximity, the plan might be employed by these Assemblies jointly.

"A series of eleven fifteen-minute broadcasts were given under the general theme of 'The World at Home.' Each presentation dealt with one of the social principles of the Faith now of such vital interest to all. The Bahá'ís invited friends into their homes for a discussion hour. The groups listened to the presentation and then discussed the points involved to demonstrate the efficacy of Bahá'u'lláh's teachings. It was announced that if anyone wished to organize a discussion group and wished a discussion leader, one



Interior views of the reconstructed House of Bahá'u'lláh's father, in Tákur, Írán.

would be supplied by the Secretary of the Bahá'í Assembly.

"The results of this effort were: the establishment of three fireside groups amongst the believers; five non-Bahá'ís requested group meetings at their homes during the program; and at the conclusion of the series, the establishment of a Bahá'í study class of forty-five students.

"The Fireside Meeting is reported almost unanimously as the most important type of meeting for teaching purposes. It is the intimate discussion which takes place there that permits deeper understanding and final confirmation.

"During the past year, of the 55 Assemblies reporting, 34 indicated a total of 117 newly enrolled Bahá'ís.

Isolated Bahá'ís

"There are 233 cities with 328 isolated Bahá'ís, 53 new isolated believers having been added to the list during the past year. Each of these is the possible nucleus of intensive teaching work. Local Assemblies, Regional Teaching Committees, and Bahá'í teachers should contact these isolated believers, stimulating and assisting them to open further fields to the Faith. Illustrating how the isolated believer can be most helpful in teaching work, the action of the isolated Bahá'ís of Arlington and Richmond, Virginia, is worthy of note. In cooperation with the Regional Teaching Committee in that area, these friends arranged public meetings and follow-up in their cities, the lectures on the Faith being given by Mr. Charles Mason Remey and Dr. Stanwood Cobb.

Regional Teaching Committees

"Regional Teaching Committees were appointed by the National Spiritual Assembly to stimulate teaching work within their respective areas, and particularly to develop the extension teaching work in areas outside the jurisdiction of Local Spiritual Assemblies. The reports of the Regional Committees published in Bahá'í News of April 1938, indicate better than any brief comment we can make the excellent work they have done.

"The National Teaching Committee would like to commend especially the work of the Regional Committees in stimulating the activities of Bahá'í Groups and isolated Bahá'ís. These outpost units are one of our greatest assets in extension teaching work, and it is hoped that Regional Committees and Assemblies will continue to assist them.

"One point which should be clarified is the relationship of the extension work of the Regional Committees to that of Local Assemblies. There should be no conflict in the spheres of activity, as each Local Assembly is both encouraged and urged to introduce the Faith into as many surrounding cities as is possible. The Regional Committees will undertake the introduction of the Faith into cities not yet served by Local Assemblies.

Publicity

"With the growing search for the solution of the world's ills, the press of the country is more freely using Bahá'í articles and giving publicity to Bahá'í activities. Good articles on various phases of the Faith are an excellent means of teaching. Pioneer teachers have found this to be one of their most helpful means of contact. Several instances have come to our attention where individuals in virgin areas have renewed their study of the Faith, as a result of articles they have seen in the newspapers.

Temple Models and Slides

"Pioneer teachers have found that the Temple is one of the most powerful teachers of the Faith. It is always a ready means of securing openings for lectures, displays, etc. Where contacts are otherwise difficult, a display of the Temple model or an illustrated lecture is always welcome. In order to further this important instrument of public work, the National Assembly has made available four Temple models for display use throughout the country. Likewise, slides showing the progress of the Temple work, with various views of its present beauty, have been made available, as outlined in Bahá'í News for December, 1937. The Teaching Committee will be happy to arrange with Local Assemblies or Groups for the exhibition of the Temple models or loan of the Temple slides.



Sarah J. Farmer, Founder of Green Acre: O Maid-servant of God! Be rejoiced at this glad tidings, whereby the hearts of the people of the Kingdom of Abhá are moved with joy. Verily, I beseech God to make Green Acre as the Paradise of Abhá, so that the melodies of the Nightingales of Sanctity may be heard from it, and that the chanting of the Verses of Unity may be raised therein, to cause the clouds of the great Gift to pour upon it the rains falling from heaven, to make those countries become verdant with the myrtles of Truth and Inner Significances, and to plant therein blessed trees, with the Hand of Providence, which may bring forth pure and excellent fruits wherefrom the Fragrances of God may be diffused throughout all regions. These signs shall surely appear, and these lights shall shine forth.

—*'Abdu'l-Bahá, to Sarah J. Farmer.*

Opening New Cities

"Appeals have been made in the Bahá'í News for names and addresses of interested ones in cities where we now have no Bahá'ís. Names and addresses, even of friends are most helpful. Few of the friends, however, have sent this important information to the Teaching Committee. It was through the names of friends in Louisville, Kentucky, that Mrs. Ober's most effective work in that city was accomplished.

"In order to assist Regional Committees, Local Assemblies, and individuals in opening new cities to the Faith, the Teaching Committee issued a bulletin in November, 1937, outlining in detail the methods used by various of our successful pioneer teachers.

"It is important that whoever plans opening a new city to the Faith should make a careful initial survey of conditions there. With an understanding of the psychology of the public, the right type of lecture, with appropriate titles, can be arranged. This is of particular importance in virgin states where the Faith has not yet penetrated. Titles which seem critical or might be construed as antagonistic should not be used. Public meetings immediately bring requests for Bahá'í books. Therefore one should always see that our literature is readily available in the public libraries. The National Assembly has voted a budget to the Library Committee to supply books for this purpose.

"The National Assembly has directed that any teacher giving lectures in new cities should do so in a manner relating it to the Administrative Order. Therefore, programs, publicity, announcements, etc., should indicate that the lectures are being given 'under the jurisdiction of the Regional (or National) Teaching Committee,' as the case may be.

Training of Bahá'í Teachers

"Earlier in this report we stated that fifteen Assemblies are now conducting teacher training classes. The National and all Regional Teaching Committees during the past year could not meet the demands for teachers. Therefore it is evident that Assemblies must most seriously consider the grave responsibility they have in stimulating potential teachers and providing means both for their study and experience.

"The three Summer Schools offer an ideal opportunity for intensive study and preparation. One of the most important aspects of the Summer Schools is that with so many Bahá'ís brought into close relationship there is demonstrated true, happy Bahá'í living which, above all, is the true teacher. The Summer Schools can therefore prove that religion in reality. is a way of life, and the Bahá'í Faith the true way of living for this troubled age.

"A new method of training and preparation for active teaching was demonstrated by Miss Marguerite Reimer who assisted experienced pioneer teachers in opening various cities to the Faith. On these trips Miss Reimer took care of all the administrative details of the campaign and, to the extent possible, assisted in the follow-up work. Let us hope that more young Bahá'í teachers will follow this example.

Attitude of the Public

"The Guardian in his urgent appeals for more dramatic activity directs our attention to the chaotic conditions rapidly developing throughout the world. The increasing tests have brought about a corresponding search for the solution of the problems. Thus the public is more and more appreciative of the Teachings of Bahá'u'lláh. What is needed is a sufficient number of energetic teachers who will continuously raise higher the Banner of Truth so that many more may know of this Revelation. With this amazing receptivity on the part of the public, nothing less than the direct method of public teaching meets the general need of society. World chaos can move in one of two directions: either to complete destruction, or to World Order. As more people realize this most serious predicament, they are seeking the orderly processes of civilization. Let us therefore neither hesitate or falter in our vigorous public presentation of the Faith.

The Spirit of Pioneer Teaching

"Though our numbers may be few and the problems we face many, yet the invincible spirit of the Faith will enable us to

overcome all obstacles and ultimately gain complete victory. In the following quotation the Guardian reiterates the promises of Divine assistance:

" 'But in the field of Bahá'í service, as the history of the Cause abundantly demonstrates, there is no obstacle that can be said to be insurmountable. Every difficulty will, in due time, be solved. But continued and collective effort is also needed. The Bahá'í teacher should not get discouraged at the consciousness of the limitations within or without him. He should rather persevere, and be confident, that no matter how numerous and perplexing the difficulties that confront him may appear, he is continually assisted and guided through divine confirmations. He should consider himself as a mere instrument in the hands of God and should therefore, cease looking at his own merits. The first and most important qualifications of a Bahá'í teacher is indeed, unqualified loyalty and attachment to the Cause. . . .

" 'What the Cause now requires is . . . a . . . number of devoted, sincere and loyal supporters, who in utter disregard of their own weaknesses and limitations and with hearts afire with the love of God, forsake their all for the sake of spreading and establishing His Faith.' In other words, what is mostly needed now is a Bahá'í pioneer!

"Who are the Bahá'í pioneers who will arise in response to these dynamic calls and settle in the virgin areas throughout the country?"

BAHÁ'Í EDUCATIONAL INSTITUTIONS

In the formation of a community bound not merely by temporary, or occasional, or partial ties, the development of educational institutions plays a vital role. For their function is to give the sentiment of unity a firm foundation in conscious understanding, and a true expression through full realization of the significance of the essential aims.

There is no similarity between Bahá'í institutions and those which in the past have been only concerned with theology. Nor are they an attempt to parallel the secular institutions which convey knowledge without spiritual experience or sound reference to the underlying problems of human civilization. Bahá'í educational institutions, even those physically primitive and restricted, have concern with the principles which make for the regeneration of character and the rise of a new world community. They represent the new balance which Bahá'u'lláh has established between the subjective and the social self. Even though they have no facilities for the consideration of the multitude of facts constituting the body of acquired knowledge, they can and do clarify those principles of truth which are as the branches supporting the leaves of knowledge. And they can and do realize the vital trunk of reality which, in turn, supports and nourishes the limbs.

Therefore it has become a sign of the development of a national Bahá'í community beyond the phase of personal conviction and general sentiment, that Summer Schools come into existence and the problems of spiritual education are faced and gradually solved.

The foundation of Bahá'í educational institutions has been firmly laid in the Summer Schools which, beginning with Green Acre at Eliot, Maine, have been established not only in the United States but also in England, Australia and, until civil authorities prevented, in Germany. A detailed report is presented elsewhere in the present work on the programs carried out at Green Acre, Geyserville and Louhelen Ranch during the period under review.

The history of religion indicates that the rise of formal education through college and university has followed the birth of faith so slowly that the spiritual instruction reflected the era of creed and ecclesiastical philosophy at the expense of the simpler truths of Revelation. Moreover, in certain instances the nature of faith as grasped by the early believers was felt to be even antagonistic to knowledge. The real capacity of education to serve in the development of social personality in its full sense and in the propagation of universal truths which constitute the pillars of civilization has consequently not been apparent.

But the Bahá'í Faith includes knowledge, and its spirit in the body of its adherents reconciles the activities of soul and mind. The Bahá'í, of whatever age or condition, is

and must be a student. Therefore, in this era, the realm of education is clearly marked, and the facilities for sharing knowledge appeared in its early period. The Bahá'ís are wholly conscious of the fact that Bahá'u'lláh declared that Religion is a flame to be protected by the glass of knowledge and understanding. They realize, also, that Bahá'u'lláh proscribed that artificial, sterile knowledge which "begins in words and ends in words," for the essence of understanding is the guidance of the soul on its path and the establishment of an ordered, world civilization. The impartial student of current affairs may well compare the significance of Bahá'í education with those secular types of human assumption and propaganda substituted for true education in the lives of so many millions of persons today. Consideration might also be given to the vital fact that Bahá'í education is a powerful bond between the generations, and not a divisive factor.

The activities of the three American Schools have been so fully described in the special article which follows this brief word that reference to their details would be duplication. An historical fact concerning the origin of Green Acre, however, came to light during the observance of Miss Sarah J. Farmer's birthday during the season of 1937, which merits recording. The following statement was made by Miss Farmer to Mrs. John Mitchell and by the latter read at the gathering held in Miss Farmer's commemoration.

"Green Acre was an original conception. The vision flashed upon me in June, 1892, as, in Boston, I was listening to a lecture by W. J. Colville on 'The Abundant Life' through the forming of the Christ within. The day was hot; and through the open window came a noise of traffic which almost drowned the speaker's voice. The people were so eager for knowledge of themselves that they sat patiently two hours at a time, three times a day. I looked at them and thought of the spot which Whittier loved and found so restful—Green Acre-on-the-Piscataqua—and I saw them seated in a large tent on the green bank of this beautiful river, the cool breeze from the water fanning their cheeks, and I realized how much more receptive the mind and heart would be if the body were in such a cool and healthy environment; and I realized, too, how much more good would come from a summer vacation if instead of being burdened with the effort of finding amusement for leisure hours, one's mind and soul could be refreshed by helpful thoughts, under spreading pines, in green pastures, beside still waters. The details of the work came quickly before my mind, and when we left the audience room I had it all. At that time I had not heard of the Congress of Religions to be held at Chicago the following year; and I regard my conception of Green Acre as an instance supporting my father's claim that invention is inspiration—that it is the catching, by the open eye and the listening ear, of that which is being given in its fullness to some prepared soul. Charles Carroll Bonney of Chicago was then working out the details of a work which should embrace the whole world. I caught glimpses of it unconsciously, and he always felt that I too was 'called' and that Green Acre had a part in the great work of Unification."

These words uttered by the founder of Green Acre removes the misconception which for years attributed the origin of Green Acre to the influence exerted upon Miss Farmer by the Parliament of Religions conducted at the Chicago World's Fair.

Mr. George O. Latimer has prepared the following statement on the programs and functions of the three Summer Schools in North America.

"The rapid growth and development of the three Bahá'í Summer Schools during the past few years indicates the increasing value of these institutions toward the fulfillment of the Seven Year Plan which is so near to the hope and aspiration of the Guardian. Situated in three strategic areas of the United States, they provide educational centers where the believers can gather together during their vacations, in large numbers, to study the Teachings of Bahá'u'lláh, exchange views and experiences, associate with one another in an active community life and thus deepen their knowledge and understanding of the Faith in a distinctive Bahá'í atmosphere. The importance of these institutions has been stressed over and over by the Guardian, to those who have been active

in the conduct of the Schools. He wrote as follows in 1934: 'The friends should indeed realize that their annual gathering in the Summer Schools is a splendid opportunity for them to develop their sense of collective responsibility by becoming more familiar with the various aspects of the Teachings and by acquiring a fresh vision of the ways and means through which such teaching can reach and effectively impress the public.' (Mr. and Mrs. Bosch) The Cause is still in its formative period, but the friends, in approaching the stupendous task of establishing the new World Order, find their great encouragement in the deep understanding, the high devotion and sympathetic appreciation of the goal ahead, and the spiritual inspiration engendered in these centers. The recently established schools in Germany and the British Isles have likewise rendered most valuable contributions in hastening the fulfillment of the promise of the Golden Age.

"Not only should the Summer Schools be considered as one of the best means through which the public can be acquainted with the principles of the Faith, but they provide the most intensive training field for the development of Bahá'í teachers. It is a noteworthy fact that the recent rapid extension of the teaching work in virgin territories has been the result of the inspiration and training which the pioneer teachers have received in these schools where both the practical methods and spiritual ideals have been inculcated in them. Shoghi Effendi in a letter to a member of the Western States Summer School stated that, 'It would be no exaggeration to say that the unique contribution which the Geyserville Summer School has made to the extension of the teaching work during the last few years has been to teach the friends and inspire them to live up to the high standard which the Teachings inculcate, and thus teach the Cause through the power of example.' Deeds are now revealing the station of the Bahá'í teacher.

"It is of interest to follow the swift development and expansion of the Summer Schools from their early, modest origin to the present time when their housing and other facilities are taxed to the limit. A brief historical record of their achievements should serve to increase the active participation of a greater number of believers each year, for the Guardian has stated that it is a *privilege* to contribute in the development of these institutions.

Green Acre Summer School

"Green Acre, situated on the picturesque banks of the Piscataqua, the River of Light, in the southeastern part of Maine, has been for many years a center for the investigation of Reality. Founded by Miss Sarah J. Farmer in 1894 as an institution 'for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world,' it continued through a long period of growth and struggles to be a disseminating center of lofty ideals. Many men and women, prominent in world affairs, gave of their time and wisdom, to make this center a place of fellowship, where an unbiased presentation and study of comparative religion, scientific truth and the best in arts and letters could be found. The Green Acre Conferences attracted university professors, religious leaders and scientists to assist a small group, known as the Green Acre Fellowship, in carrying on the high ideals of the founder. Gradually the infiltration of the Bahá'í spirit brought to Green Acre the realization of its destiny. In the summer of 1912, 'Abdu'l-Bahá spent a week at Green Acre inspiring the friends to renewed effort and directing the future course of its activities. No one in attendance can forget the meeting on beautiful Mount Salvat, when the Master dedicated this spot to be the center of a great university with a universal house of worship. In a Tablet, 'Abdu'l-Bahá further sent encouragement by stating: 'If one looks for praiseworthy results and wishes to produce eternal effects, let him make exceeding effort, in order that Green Acre may become an assemblage for the Word of God and a gathering place for the spiritual ones of the heavenly world.'

"August 10, 1925, was an eventful day in the history of Green Acre for on that day the Green Acre Fellowship, at its annual meeting, decided to place control of all the physical properties as well as the conduct of its institutions under the National Spiritual Assembly. In 1929 this transfer was effec-



Entrance to Green Acre.

tively completed by an Indenture of Trust and the Bahá'ís took complete charge. During this period the World Unity Conferences were established with such noted lecturers as Professors Herbert Adams Gibbons of Princeton, John Herman Randall, Jr., of Columbia, Samuel Lucas Joshi of Dartmouth, Kirtley F. Mather of Harvard and William R. Shepherd of Columbia. At the same time the start of a real Bahá'í school took place along with this indirect method of teaching the Cause. The Guardian was greatly pleased with the success attending the efforts to establish a Bahá'í study course as a means of bringing to light hitherto unsuspected capacities of the friends. He wrote at this time: 'You are laying a solid foundation upon which the rising generation will rear a mighty and splendid edifice. You are turning your thoughts to what is the most urgent, the most essential, the most vital factor in the spread and the ultimate triumph of the Cause.'

"The season of 1929 saw a complete two months course on Bahá'í subjects established under the direction of eminent teachers. The Inn, the beautiful Fellowship House, the Arts and Crafts building and the numerous cottages were all centers for the activities of the School. After the 'Eirenion' burned down it was necessary to hold the sessions in a room of the Inn, but in 1937 an attractive new Bahá'í Hall, made possible through the generosity of Mrs. Florence Morton, was erected on the banks of the river. This Hall, fully equipped to take care of 200 students,

will be used exclusively for teaching and devotional purposes and for the celebration of Bahá'í Feasts. The long list of devoted believers who have identified themselves with the activities of Green Acre down through the years of transition, is too numerous to mention, but their untiring services are well known to all.

"In planning the program for 1936, the committee composed of Mr. Horace Holley, Dr. Genevieve L. Coy and Mr. Philip Sprague decided to try the experiment of concentrating the major courses in two weeks. Two courses were given each morning for five days and a discussion group was held each evening to follow up the subject matter of the morning lectures. The following courses were presented:

August 10-14. The Bahá'í Life. Leader, Mrs. Dorothy Baker.
Introduction to the Study of Islám. Leader, Mr. Hishmat 'Alá'í.
August 17-21. Bahá'í Administration. Leader, Mrs. Mary Collison.
The Nature of the Manifestation. Leader, Mrs. Mamie Seto.

The average daily attendance for these four courses ranged from 37 to 53, and the wide range of study proved most helpful and instructive, as it developed a deeper understanding of the individual's relationship to the Manifestation, to the Bahá'í community and to the administrative order.

"In the week preceding the opening of the Summer School proper, Professor Glenn Shook gave a five days' course on Mysticism and the Bahá'í Revelation. This clarifying course on the more abstruse Bahá'í teachings was accompanied by a lively period of question and discussion. During the week of August 24-28, Mrs. Doris McKay gave a series of lessons on Public Speaking. Members of the class practiced giving short talks on Bahá'í subjects and the training proved highly valuable.

"During the month of August, Sunday morning devotional meetings were held and in the evening public meetings carried on. The speakers included Miss Martha Root, Mr. Mountfort Mills, Mr. Horace Holley, Mrs. Mamie Seto, Mr. Louis Gregory and Mrs. Dorothy Baker. An unusual number of friends from the Middle West attended the 1936 session and provided the opportunity of telling about activities of Bahá'í communities in other parts of the country.

"In addition to these sessions, a study course was conducted by Mrs. Elizabeth Greenleaf on 'The Dispensation of Bahá'u'lláh' from August 3 to 6, the Youth held a conference on August 7-8, ending with a public meeting, and a three-day intensive Teaching Conference was conducted by Mr. Rex Collison and Mr. Bishop Brown on August 27, 28 and 29.

"The Inn was open during the month of July to offer accommodations to believers desiring a restful vacation and to non-Bahá'ís who wished to learn more about the Faith. Bahá'í teachers present during the month arranged group meetings for this purpose. A Race Amity Conference was conducted by Mr. Louis Gregory and Mr. Horace Holley and meetings were arranged to hear of the teaching work in the Balkan countries by Miss Marion Jack and Mrs. Louise Gregory.

"The 1937 Sessions of the Summer School were divided into morning and afternoon classes to allow more time for discussion of the subject matter immediately following the presentation by the lecturer. The following courses were presented:

August 16-20. Essentials of World Religion. Leader, Mr. Kenneth Christian.
Islám. Leader, Ali-Kuli Khan, N.D.
August 23-27. The Dispensation of Bahá'u'lláh. Leader, Mrs. H. Emogene Hoagg.
Course on Public Speaking.
August 30-September 3. Human Qualities in the New Age. Leader, Dr. Genevieve L. Coy.
Course on Writing.

"In addition to these courses, there was a full Youth Week from August 1 to 7 when 'The Bahá'í Administrative Order' was discussed under the leadership of Mr. Horace Holley. Following this course on August 9, 10 and 11, Mr. Bishop Brown presented a course on the 'Rise and Fall of Civilizations.' A general Teaching Conference was held on August 12 and 13 with morning and after-

noon sessions. There was a fine attendance during the entire month and the friends had the pleasure of an informal meeting with the members of the National Spiritual Assembly who held a three day meeting at Green Acre.

"In response to a cabled message from Shoghi Effendi, concerning the premature passing of Mr. Alfred E. Lunt, who had been identified with the activities of Green Acre for many years, that the entire body of the National representatives assemble at his grave to pay tribute on behalf of the Guardian, the National Spiritual Assembly, on Monday, August 30, proceeded to the grave at Beverly, Massachusetts to carry out this wish.

"The friends of Green Acre also held a memorial meeting for Mr. Harry Randall, who helped guide the destinies of this favored site through the many years of vicissitudes and trials until Green Acre was reborn into a complete Bahá'í institution.

"The plan for the month of July was continued and improved so as to provide a place of rest and a program of greater cultural interest. A series of week end International Conferences was conducted on the following subjects: 'World Crises and World Needs' by Mr. Mountfort Mills; 'Universal World Culture Based on Universal Education' by Professor Stanwood Cobb; 'Development of Church and State in Our Civilization' by Professor Glenn L. Shook of Wheaton College and 'The Coming of World Order' by Mr. Horace Holley. In addition, members of the Worcester Philharmonic Orchestra presented musical Concerts on Wednesday evenings and Mrs. Nancy Bowditch, Boston artist, gave an illustrated lecture on 'The Holy Land' and also presented a Pageant on July 29.

"A number of attractive teas and socials were arranged by Mrs. Lorol Schopflocher and Mrs. Amelia Bowman in order to attract and deepen the interest of the public who lived in the vicinity of Eliot or who had come to Green Acre to deepen their knowledge of the Bahá'í Faith.

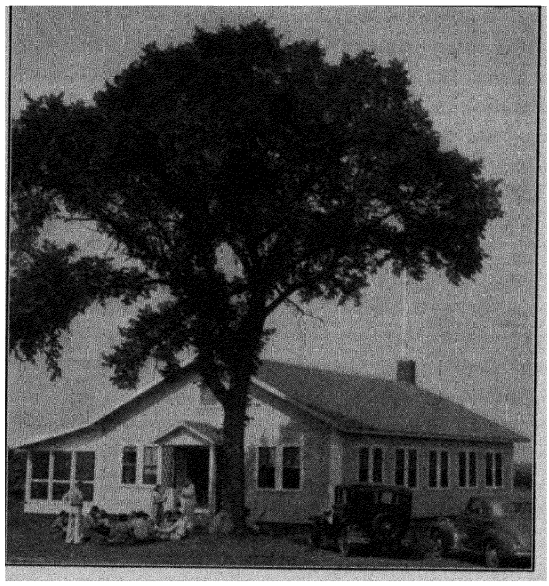
"The Green Acre Committee, consisting of Mrs. Florence Morton, chairman, Mrs. Emma Flynn, Mr. Howard Struven, Mrs. Hebe Struven, Mr. Harold Bowman, Mrs. Amelia Bowman, Miss Genevieve L. Coy, Mr. Philip Sprague and Mr. Horace Holley are to be congratulated for the splendid conduct of the School during the past two seasons which has steadily widened the sphere of its influence in the New England States. They have likewise ably handled the many details of maintenance problems connected with such a large property, and the management of an Inn. During the past year the generous gift of the Ball Cottage with its acreage, from Mr. and Mrs. Schopflocher, provided additional housing facilities for the School.

"Thus Green Acre approaches the goal voiced in a message from the Guardian some years previous: 'I was delighted to hear of the progressive activities of that dearly-beloved spot, Green Acre, upon which the Master bestowed his tender care and loving kindness, and of which we are all hopeful that it may become, whilst the work of the Mashriqu'l-Adhkár is in progress, the focal center of the devotional, humanitarian, social and spiritual activities of the Cause.'

Geyserville Summer School

"Due to the increasing call for Bahá'í teachers in the Western States and the inability of the friends to attend Green Acre, because of the great distance, the National Spiritual Assembly appointed a committee consisting of Mr. John D. Bosch, Mr. Leroy C. Ioas and Mr. George O. Latimer, to work out plans for a summer school on the Pacific Coast with a view to its development into a permanent institution. Mr. and Mrs. Bosch, many years ago had expressed their desire to 'Abdu'l-Bahá, to dedicate their lovely fruit ranch as a center for universal service where mankind might partake of the spiritual teachings of Bahá'u'lláh. They gladly offered their home and ranch with all its facilities, for this purpose and on August 1, 1927, about 130 friends gathered under a majestic pine tree to celebrate the Feast of Asmá' to start the first summer school in the West.

"The Committee felt that if only a few—perhaps nine at most—could attend the sessions the first year their efforts would be rewarded, but the expectations were more than fulfilled, for there was an attendance, during the month, of forty confirmed believers, in-



Bahá'í Hall, Green Acre



Interior, Bahá'í Hall, Green Acre.



Bahá'í Youth, Green Acre.

cluding fifteen young and enthusiastic souls. From that time on the attendance has increased each year and the courses of study, which were at first limited, have been gradually expanded so that now a very comprehensive understanding of the Faith can be obtained by both the friends and the public at each summer session.

"In the ninth year after the establishment of the school, Mr. and Mrs. Bosch deeded this property to the Trustees of the National Spiritual Assembly. During this period these devoted souls had housed without charge, all the students and teachers in their home and in many accessory buildings. These facilities became inadequate, however, and in 1936, Mr. and Mrs. Thomas H. Collins erected and presented to the Cause a very attractive Bahá'í Hall of rustic redwood for the study classes and public meetings. This generous contribution was followed in 1937 by the gift of a much-needed dormitory of corresponding rustic material, fully equipped, with a housing capacity for approximately fifty people, modern in every detail, to provide for the increase in attendance. Two friends have built attractive cottages on the property and several more have planned to erect summer homes in the near future.

"The dedication of the Bahá'í Hall on July 12, 1936, was simple, direct and spiritually impressive. Beautiful bouquets of flowers were received from Geyserville citizens. Opening with the words of Shoghi Effendi, received by cablegram: 'Heartily join celebration opening Auditorium generously founded by well beloved distinguished friends Mr. and Mrs. Collins. Assure them profound abiding gratitude. Love assembled friends,' a short history of the development of the summer school was given by Mr. Leroy Ioas. Then followed a beautiful presentation of the services of the School by Mrs. Louise Bosch and the turning over of the property to the Trustees by Mrs. Robert Norton of San Francisco, a cousin of Mrs. Collins. Mr. George Latimer acted as chairman and received the property on behalf of the Bosch Trustees for the National Spiritual Assembly. Fitting messages were sent to the Guardian and to Mr. and Mrs. Collins, who were in Bad Nauheim at that time, and the meeting was closed with the reading of a cablegram just received from Mrs. Collins: 'Utmost gratitude for the Name that has taught us there is no separation.'

"The following year on July 3rd there was a similar dedication of the new dormitory following the Annual Reunion and Feast of friends and their guests, with about 250 in attendance. Attractive pictures of both buildings were taken for the permanent records of the School. A truly international spirit was manifest at this opening gathering of the School. Telegraphic messages of good-will wishes were received from Corpus Christi, Texas; Oklahoma City; Phoenix, Arizona; and Vancouver, Canada. Words of greeting were heard from Mr. Charles Bishop, just returned from London, Mr. Siegfried Schopflocher of Montreal, Mrs. Terah Smith of Binghamton, New York, Mr. Charles Reimer of Milwaukee, Mrs. Lorrol Jackson of Spokane, Mrs. Ella Cooper of San Francisco, Mrs. Louise Caswell from Nashville and a warm welcome was extended by Mr. and Mrs. Bosch. Two students from Japan, Miss Y. Isobe and Mr. Oka, who were attending the University of California, spoke in Esperanto and Mr. George Sterris, an artist from France and Italy, paid a moving tribute to the spirit of the assemblage in French. There were ten nationalities represented at the meeting.

"After the dedication, Mr. Leroy Ioas read a fitting memorial service for Mr. Thomas Collins, who had passed from this life shortly before the opening of the School. All present felt the great loss of this friend who had done so much toward the recent development of the Geyserville educational institution and his memory will be enshrined in the hearts of all students who attend the school sessions in the future.

"The 1936 session included the following courses consisting of six classes each:

The Spirit, Teachings and Influence of Islám.
The World Order of Bahá'u'lláh.
The Bahá'í Life.
The Nature of the Manifestation.

"In addition, a Seminar on Teaching the Bahá'í Faith was conducted on three afternoons each week. This first attempt to

establish a proper technique took up the following divisions: the Bahá'í Teacher, the Public Address, The Bahá'í Public Meeting, the fireside method, the study class and community teaching, and proved to be highly successful and instructive.

"The Geyserville plan for conducting its courses is to have the subject matter of each course presented by a number of teachers, instead of one lecturer, and the material is briefed to a 30 minute presentation, followed by a 20 minute discussion period. Important points that are not fully clarified are taken up later at round-table groups. More than twenty believers conducted these classes, including Professor N. F. Ward, Mr. H. R. Hurlbut, Mrs. Louise Caswell, Miss Joyce Lyons, Mr. J. G. Bray, Mr. Leroy Ioas, Mr. Paul Schoeny, Mrs. Mamie Seto, Mr. Irwin Somerhalder, Miss Honor Kempton, Mr. Clinton Bugbee, Mrs. Shanaz Waite, Mr. George Latimer, Mr. W. R. Entzminger, Mrs. Oni Finks, Mr. Rowland Estall, Mr. Siegfried Schopflocher, Miss Charlotte Linfoot, Mrs. Kevah Munson, Mr. Hasele Cornbleth, Mrs. Kathryn Frankland, Mrs. Gertrude Frazier, and Mrs. Rosa Shaw.

"The 1937 session concentrated on two courses of study: 'Islám, Its Teachings and Influence,' and 'The Unfoldment of World Civilization.' In these courses the relationship of the Bahá'í Faith to past world cultures and a comparison of the teachings and administrative features of the Cause with those of Islám were especially stressed. Among the new teachers, in addition to those who took part in 1936, who conducted classes, were Miss Virginia Orbison, Mrs. Clara Weir, Mr. Maurice Bosley, Mrs. Terah Cort Smith, Mr. Clarence Iverson, Mrs. Beulah Lewis and Mrs. Nell Wilson. The afternoon Teaching Seminar was continued with two new subjects added, 'Teaching Opportunities' and 'The Introduction of the Faith in New States.'

"Four public meetings were held during each session, three in Geyserville and one each year at Santa Rosa. These meetings not only serve to attract the public but are an excellent means of developing Bahá'í speak-



Mr. and Mrs. John Bosch, Donors of Geyserville School land and original buildings.

ers. Generally a symposium of subjects is given with a chairman and three speakers. The Bahá'í Youth take full charge of one of these meetings each year and provide one of the outstanding features of the school.

"The Youth have their own round table discussion group arranged and conducted by themselves. In all other respects they are an integral part of the summer school, attending the regular classes, assisting with the devotional meetings, providing entertainment for the recreational hours, contributing to the musical programs and in this way they participate in full measure with the adults in the entire activities of true Bahá'í community life. No one who has attended a Geyserville summer school can fail to recognize the importance of this vital integration of believers of all ages.

"Separate classes have been conducted each year for the children so that their parents can attend the daily morning classes. A skilled supervisor is engaged to give them training in basketry and other useful arts in the mornings and to conduct swimming and other recreational activities in the afternoons and evenings. The children also have a Bahá'í class each day and training in pageantry, and they always contribute an interesting feature in the annual entertainment given by the School. Many children from the village avail themselves of these classes, which have an attendance of 15 to 20.

"Both the children and the youth have taken part in the public meetings. One of the impressive talks given during the 1936 session was that of nine-year-old Claire Entzminger of Santa Rosa, on the 'Life and Teachings of Bahá'u'lláh.' Last year, Miss Lois Humphreys of Phoenix gave such an inspiring talk at the Youth Public Meeting that she was asked to repeat it at the large meeting held in Santa Rosa. Other youth members who delivered splendid talks on the Cause at their personally conducted public meetings were the Misses Farruck and Anita Ioas of San Francisco, John Eichenauer of Phoenix, Ann Holley of Visalia and Frederick Lawes of Seattle.

"The school receives more news publicity each year. In 1936 about 500 column inches appeared in the newspapers of Geyserville, Healdsburg, Santa Rosa and San Francisco. The *Geyserville Press* printed the entire program with detailed quotations from the Holy Writings and one entire page of 'ads' by the merchants was devoted to greetings of welcome to the participants of the Summer School, including a large cut of the Temple. This is a glowing testimony of the spiritual influence made by the School upon the hearts of the citizens of Geyserville, who have shown a marked increase in their friendly cooperation and association with the student body. A brochure published by the Redwood Highway Association includes the Bahá'í Summer School as one of the places to visit on this famous motor highway.

"The operation of the school is carried on with the assistance of many committees, who carry out the general plans of the committee appointed by the National Spiritual Assembly. For the past two years this committee, which has had charge of both the program and the maintenance of the school property, consisted of the following members: Mr. John D. Bosch, chairman, Mr. Leroy C. Ioas, Professor Forsythe Ward, Mrs. Amelia Collins, Mrs. Ella G. Cooper, Miss Ruth Westgate, Mr. Irvin Somerhalder, Mr. Siegfried Schopflocher and Mr. George O. Latimer. This committee has earnestly endeavored to fulfill the aspiration of the Guardian as expressed in a letter received from him in 1935 in which he 'hopes that through the combined and united efforts of the friends, the Geyserville Summer School, which is so ideally situated, will draw an increasing number of visitors, both believers and non-believers, and will thus gradually develop into an important and world-wide known center for the training of Bahá'í scholars and teachers.'

Louhelen Summer School

"With the establishment of summer schools on both the Atlantic and Pacific shores, the vast area of the Central States remained the one section of the United States, with a large Bahá'í population, that was deprived of the benefits of such an institution. The realization of this need was made possible through the love and devotion of two more faithful believers, Mr. and Mrs. Lou Eggleston of Detroit, who dedicated their attractive farm at Davison, about twelve

miles from Flint, Michigan, for a school to prepare teachers with the ultimate hope of establishing and developing a Bahá'í community. Using the large farm-house with its lovely rural setting for this purpose, the first session was held during the first nine days of August, 1931. About thirty-five friends from Michigan, New York, Pennsylvania, Ohio, Tennessee, and Washington, D. C., gathered for part or all of the sessions and some ninety people in all took part in one or more of the daily classes. The theme for this first year was 'The New World Order' and thus the third Summer School was launched with joyous confirmation.

"After the first session, came this encouraging word from the Guardian: 'To achieve success in such manner the first year is certainly beyond what we could expect,' and then after this praise, the standard was set higher, as he continued, 'Shoghi Effendi hopes that the friends will make the necessary preparation to do even more next season.' The growth of the school each year since that word arrived has been most encouraging and the Egglestons have increased the housing facilities. Meantime, the interest of the Bahá'í Youth increased so rapidly that by 1934 it became necessary to hold a special session devoted wholly to the young people. Forty of them came for the opening and before the four-day session was ended sixty young people had come in contact with the Teachings. Two of the Bahá'í youth, Miss Mary Maxwell and James McCormick, took part in the conduct of the school, assisting in the classes along with the adult teachers. This trend of the school toward assisting the religious needs of the youth of America was directed by the following message from the Guardian: 'Before long, Shoghi Effendi hopes they (i.e. the summer schools) will become powerful and well-established organizations that will train innumerable young men and women to go out into the world and spread the message of Bahá'u'lláh.'

* * *

"The following report for the Sixth and Seventh annual sessions during 1936 and 1937 has been supplied by Bertha H. Kirkpatrick:

"Over eighty young people came to their session June 22 to 25, 1936. The daily morning program was as follows: Devotions conducted by some young person; 'Comparison of Religious Administrative Orders,' Professor Glenn Shook; 'The Bahá'í Life,' Mrs. Dorothy Baker; 'Security for a Failing World,' Professor Stanwood Cobb. The Chicago youth made up the committee who had charge of sports and varied entertainment in the evening. This committee also put up the question of conduct while at the school to the whole group. After thoughtful discussion the group asked to be allowed to try the honor system of self-government. Accordingly a few simple rules in regard to retirement, quiet, and leaving the grounds were drawn up by the committee and agreed to by the group.

"The prevailing spirit was most earnest. In the afternoon a voluntary and self-conducted forum was held by a few at which such problems as the place of a young Bahá'í in the Bahá'í community, his attitude toward war, toward other ecclesiastical organizations, etc., were discussed. Other small groups gathered for serious discussion. Early in the evening a limited number enjoyed a class in public speaking conducted by Miss Garreta Busey. There was evident a greater desire than ever to regulate their lives in accord with Bahá'í teachings, and as they separated for home many expressed a firm intent to serve the great Cause of Bahá'u'lláh. One boy was sure it was the happiest vacation he had ever had.

"Immediately following the youth session was an eight-day general session (June 28-July 5) with the following program: Devotions, leader selected; 'Foundations of the New World Order,' forum conducted by Mrs. Dorothy Baker; 'The Bahá'í Teachings and Mysticism,' Professor Glenn Shook; 'The Qu'rán and Islámic Culture,' Professor Stanwood Cobb.

"Each afternoon and evening there was a lecture or program designed to attract and instruct the outside world.

"The second general session (Aug. 2-9) carried out this program: Devotions, leader selected; 'Life and Spiritual Laws,' Mrs. Mamie Seto; 'The Qu'rán and Islámic Culture,' Mrs. Marḍíyyih Carpenter; 'The



Dedication of Bahá'í Hall, Geyserville Summer School, July, 1936.

Bahá'í Administrative Order,' Mr. Willard McKay.

"This was the first year courses on the Qu'rán and Islám were attempted. Here again we were guided by Shoghi Effendi. A letter from his secretary dated December 2, 1935 says: 'With regard to the school's program for the next summer; the Guardian would certainly advise, and even urge the friends to make a thorough study of the Qu'rán, as the knowledge of this Sacred Scripture is absolutely indispensable for every believer who wishes to adequately understand, and intelligently read the writings of Bahá'u'lláh. Although there are very few persons among our Western Bahá'ís who are capable of handling such a course in a scholarly way yet, the mere lack of such competent teachers should encourage and stimulate the believers to get better acquainted with the Sacred Scriptures of Islám. In this way there will gradually appear some distinguished Bahá'ís who will be so well versed in the teachings of Islám as to be able to guide the believers in their study of that religion.'

"Greater publicity than before was obtained in nearby weekly papers through the efforts of Mrs. Clarissa Bean of Flint and results of this publicity were evident in the increased number of inquirers who stopped at the Ranch. Special invitations were sent to individuals to spend a day at the school with gratifying results. Some of these spoke of the unusual spirit which pervaded the atmosphere. Every one there contributed to this spirit and we cannot say too much of the loving service and cooperation of those who conduct classes at the school. They unceasingly give of themselves,—in discussion, in private interviews, in public talks and in countless other ways. We feel that their services at the school should be even more widely used.

"Continued growth and interest marked the sessions of 1937. Over ninety young people gathered on Saturday and Sunday, June 26 and 27, to concentrate for four days on matters pertaining to the Cause of God. The Lima young people who had been chosen as the committee the previous summer had made plans for the sports and evening entertainments in advance. The classes were scheduled to begin Monday morning but since many young people were on hand by Saturday night and since Mr. Carl Scheffler and Mrs. Seto had fortunately and unexpectedly appeared, we were able to get in some valuable extras on Sunday in the way of inspiring talks from these two friends. In the early afternoon dinner was served outdoors, then a group picture was taken, there was time for visiting, getting settled and acquainted. In the evening Mrs. Ruth Ella Huffer of Lima, Ohio, gave dramatics suitable to the occasion.

"On Monday evening the Urbana group put on a most impressive pageant. This was remarkably well done and impressive in spite of the limited time for preparation and meager equipment. It made it evident that in the line of pageantry and drama lies a great field for presenting the Cause.

"Tuesday evening the Chicago and North Shore group gave a varied program of music, readings and recitations. Wednesday evening the Flint group showed us some of the wonders of chemistry and electricity and Thursday evening the Milwaukee group put on an original play which gave the Bahá'í message. All these programs had been planned at home.

"Three daily classes and devotions filled the mornings full from nine to twelve. Practically every one attended these classes.

Devotions, selected leaders.
The New World Order, forum conducted by Willard McKay.
History and Principles of the Bahá'í Cause, class for beginners in the Cause led by Annamarie and Margaret Kunz.
The Dispensation of Bahá'u'lláh, Miss Garreta Busey.
The Bahá'í Teachings in Daily Life, a different leader each day—Emeric Sala, Rosemary Sala, Kenneth Christian, Marion Holley.

"This session was outstanding not only in the number in attendance but in the earnestness and purposefulness of those there. One thing that helped immensely in bringing high standards to this session was the presence and activity of the National Youth



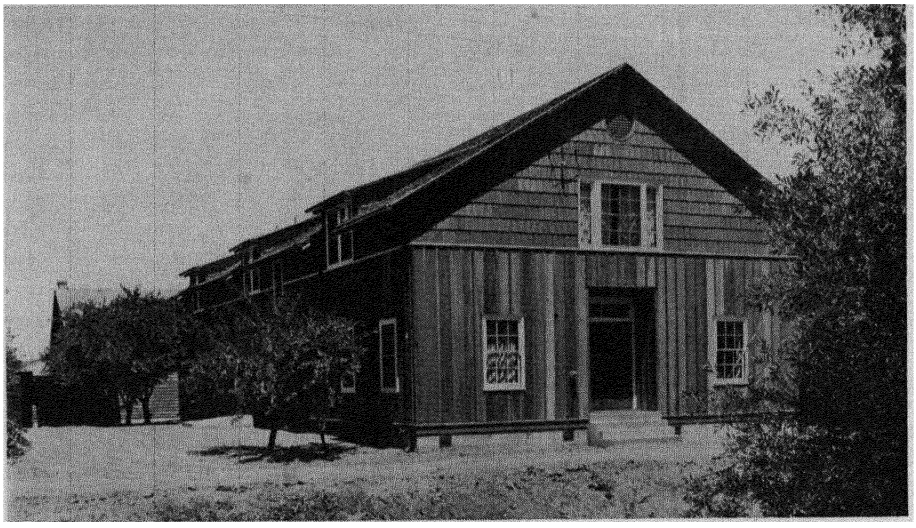
Dedication of Dormitory, Geyserville Summer School, July, 1937.

Committee which chose this time and place for its annual meeting.

"Another vital innovation was the quiet hour just before retiring when dormitory groups gathered with a counsellor for questions, reading, and prayer. The honor system of self-government was successfully continued this year.

"On Thursday the youth departed and on Saturday came the members of the July general session, July 3-11. This group was

"In the afternoon there was round table discussion at which various teaching problems were discussed; how to use prophecy in presenting the Cause, how to present the Cause to the agnostic or atheistic type, how to present the Cause to the deeply religious type,—these were some of the subjects discussed. This proved to be a very valuable period. The especial purpose in the evening meetings was to present the Cause to new people. On two evenings Mr. McDaniel



The Dormitory, Geyserville Summer School.

rather small, but there was something very vital about the session. In general we have found before that small groups were especially blessed. Several wrote back after reaching home that they had never had so great a desire to spread the Teachings as after returning home from this session. While the enrollment was small there was an unusually large number of visitors for a day or a few hours.

"The following unusually rich program occupied the mornings, daily from nine to twelve:

Devotions, Leaders selected.
The World Order of Bahá'u'lláh, Mr. Allen McDaniel.
Pillars of the New Civilization, Dr. Garreta Busey.
The Science of the Love of God, Miss Marion Holley.

gave illustrated lectures on religious architecture and the Bahá'í House of Worship. One evening there was a symposium on the subject of immortality. On another evening the story of Mullá Ḥusayn from the Dawn-Breakers was beautifully told by Miss Neysa Bissell of Buffalo. The evening of July 9 was devoted to a memorial service in memory of the Báb.

"In August (July 31-Aug. 8) another group gathered, larger than the July group. At this time, too, a rich and inspiring program was presented:

Devotions, Leaders selected.
The True Relation between Religion and Government, Dr. Glenn Shook.
The World's Debt to Islám, Mr. N. M. Firoozi.
The Divine Art of Living, Mrs. Dorothy Baker.

"An especial favor for the August session was the presence of Miss Agnes Alexander who had recently visited Haifa and had much to tell us of the Guardian's words and wishes. Before she left Haifa the Guardian had instructed her to visit summer schools this summer. Many of the afternoon meetings were devoted to hearing her notes and others to discussing teaching methods.

"It is impossible to put into words what these summer schools, even in their still undeveloped state, mean to those who attend. Their expansion and growth must ever be the aim of those who direct them and of all earnest Bahá'ís. A mere beginning has been made. 'We must continue to endeavour,' Shoghi Effendi urges, 'in raising the standard, both intellectual and spiritual, of the school, and make it an attractive center not only to believers, but especially to non-Bahá'ís. It is, indeed, the teaching value of the school which you should particularly emphasize. The courses, lectures and general activities conducted by the friends should be arranged in such a way as to attract the attention of the outside public to the Cause. The summer school is a high occasion for teaching the Message. Through daily association with the believers, non-Bahá'ís will come to see the Cause functioning as an active and living community dedicated to the service of what is best and highest in the world. The lectures will familiarize them with the principles underlying the New World Order, while their participation in the social life of the believers will enable them to see the way in which these very same principles are put into operation.'

"The able committee for this newest school is Mr. L. W. Eggleston, chairman, Mrs. Bertha Kirkpatrick, Mrs. Dorothy Baker, Mr. Bishop Brown, Mr. Edward Miessler and Miss Garreta Busey.

"This brief review of the current activities of the three Summer Schools, which of necessity omits many important details, indicates the profound and wide-spread interest they have aroused not only in the American Bahá'í centers, but also in the communities in which they are located. The picturesque and peaceful rural sites of each school provide an ideal setting for the physical recreation needed to accompany intensive study and training. 'Abdu'l-Bahá once remarked that the country is the home of the soul, whereas the city is the home of the body. The association of large groups of believers in daily community life, radiantly happy in their work and play provides, perhaps the greatest source of attraction for the general public. Undoubtedly, these schools will be the nuclei of the first Bahá'í villages as outlined by the Master for the establishment of the social-economic plan of Bahá'u'lláh. Furthermore they have been the germinating ground for the development of pioneer Bahá'í teachers, for during the past two years the following teachers have gone forth directly from these schools to carry the Faith into new areas, Mr. and Mrs. Albert Entzminger, Mrs. Mabel Ives, Mrs. Grace Ober, Mrs. Terah Smith, Miss Marguerite Reimer, Mrs. Louise Caswell, Mrs. Lorrol Jackson, Mr. Maurice Bosley, Mrs. Gayle Woolson, Miss Agnes O'Neill, Mrs. Emogene Hoagg, Mrs. Amelie Bodmer, Mrs. Kathryn Frankland, Mr. Howard Hurlbut, Miss Marion Holley and Mr. Louis Gregory, while others are preparing to settle in States where there are no believers.

"In such measure the Bahá'í Summer Schools are meeting the challenge issued in a cablegram from the Guardian received August 4, 1937: 'Who among its stalwart defenders will arise, untrammeled (and) unafraid, to implant its banner in those States, Provinces (and) Countries where its standard is still unhoisted?' "

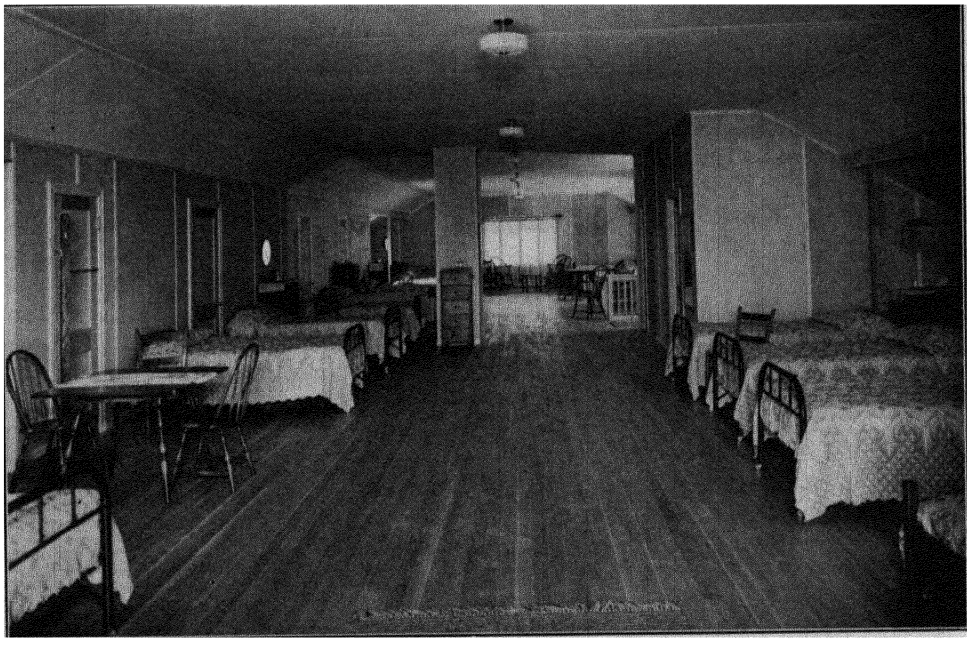
In addition to the three Schools previously developed in North America, the Bahá'í World now has Schools in England, Australia and Írán, the active and vigorous School maintained by the believers in Germany having been dissolved by civil authority since the previous International Survey was prepared.

The origin of the Summer School in England has been described by the Secretary of the National Spiritual Assembly in that land as follows:—

"The idea had been considered of holding a Summer School, and the Guardian signified a desire for it. The National Spiritual Assembly recognized, not only the value of

Summer School as an institution but the opportuneness of a national undertaking which would call for the support and effort of all the believers. A Committee was appointed to investigate all the possibilities and to make recommendations to the National Spiritual Assembly. Due to its perseverance and untiring work and the support of the National Assembly, the first British Bahá'í Summer School was held in August 1936, at Matlock Bath. Its success was beyond the most sanguine hopes, and a fresh spirit of fellowship and dedication was engendered and diffused throughout the country. The classes were of a high standard. It would be hard to overestimate the significance of this achievement in the development of the Faith in England, for it demanded and received the enthusiasm and full support of all the believers, it undoubtedly attracted Divine confirmation and stands as our first important national undertaking. The Guardian signified his pleasure at its success and sent the following message:—'The institution of the Summer School constitutes a vital and inseparable part of any teaching campaign, and as such ought to be given the full importance it deserves in the teaching plans and activities of the believers. It should be organised in such a way as to attract the attention of the non-believers to the Cause and thus become an effective medium for teaching.' Plans are already complete for the second Summer School in August, 1937.

"The Summer School of 1937 proved once again the immense services which this institution can render to the Faith. It was opened by Lady Blomfield, at the Friendship Holidays Association Centre, Matlock Bath. Many non-Bahá'ís were present, and it is hoped, in accordance with the Guardian's instruction, to make each Summer School more and more attractive to those who have not inquired deeply into the Faith. It was felt that the lectures covered too wide a field, in spite of the fact that they were enjoyed by Bahá'ís and visitors alike. The Summer School Committee recommended that future schools should be held in a place which could be entirely occupied by the School, as although contacts can be made when we share a place with others, it is more difficult to develop Summer School as a Bahá'í institution. The N.S.A. has approved this recommendation and this year it



Upper floor, Dormitory, Geyserville Summer School.

is hoped to occupy the entire premises of Cudham Hall in Kent.

"The lectures were supplemented by evening talks and entertainment. Mr. St. Barbe Baker showed pictures of the gardens round the Shrines on Mount Carmel, among which was a picture of the Master."

The Bahá'ís of Australia and New Zealand carried out an extensive program in their first Annual Summer School, January, 1938.

PROGRAM

Yerrinbool Bahá'í Summer School

First Annual Session, January 8 to January 23, 1938

Sat., Jan. 8—
Evening Prayers.

Sun., Jan. 9—
9.30 A.M., Opening Prayers.
9.45 A.M. to 12.00 A. M., Welcome by Chairman and Teachers.
3.00 P.M., Public Lectures, held in Yerrinbool Public Hall.

Mon., Jan. 10—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Unfettered search after truth, and the abandonment of all superstition and prejudice. (Miss Hilda Gilbert)
11.00 A.M. to 12.00 A.M., The oneness of mankind; all are leaves of one tree, flowers in one garden. (Mrs. Hyde Dunn)

Tues., Jan. 11—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Religion must be a cause of love and harmony, else it is no religion. (Mr. Hyde Dunn)
11.00 A.M. to 12.00 A.M., All religions are one in their fundamental principles. (Mrs. Moffitt)

Wed., Jan. 12—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Religion must go hand in hand with science. Faith and reason must be in full accord. (Mr. S. Bolton)
11.00 A.M. to 12.00 A.M., Universal peace; the establishment of a Universal League of Nations; of International Arbitration and an International Parliament. (Miss D. Dugdale)

Thurs., Jan. 13—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., The adoption of an International Language which shall be taught in all schools of the world. (Mrs. Bolton)
11.00 A.M. to 12.00 A.M., Compulsory education—especially for girls, who will be the mothers and the first educators of the next generation. (Mrs. M. Almond)

Fri., Jan. 14—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Equal opportunities of development and equal rights and privileges for both sexes.
11.00 A.M. to 12.00 A.M., Work for all; No idle rich and no idle poor, "work in the spirit of service is worship." (Mrs. Fraser Paterson)

Sat., Jan. 15—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Abolition of extremes of poverty and wealth; care for the needy. (Mrs. Greta Lamprill)
11.00 A.M. to 12.00 A.M., Recognition of the Unity of God and obedience to His Revealed Commands, as revealed through His Divine Manifestations.

Sun., Jan. 16—
7.30 P.M., Round table talk and singing of Hymns.

Mon., Jan. 17—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Tablets of 'Abdu'l-Bahá.
11.00 A.M. to 12.00 M., ?

Tues., Jan. 18—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Tablets of 'Abdu'l-Bahá.
11.00 A.M. to 12.00 M., ?

Wed., Jan. 19—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Tablets of 'Abdu'l-Bahá.
11.00 A.M. to 12.00 M., ?
7.30 P.M., Feast.

Thur., Jan. 20—
9.30 A.M., Devotions.
9.45 A.M. to 10.45 A.M., Tablets of 'Abdu'l-Bahá.
11.00 A.M. to 12.00 M., ?

Fri., Jan. 21—
9, Youth Group.

Sat., Jan. 22—
Youth Group.

Sun., Jan. 23—
Youth Group.

Although a separate and detailed report is not available on the School activities in Írán, it is known that the dissolution of the permanent schools for children maintained both in Ṭihrán and provincial cities and towns by action of the civil authority served to intensify the desire to serve the cause of the new Education revealed by Bahá'u'lláh. It is devoutly hoped that public facilities can soon be once more established, and the collective capacity of the believers in that country fulfilled by the creation of Schools for adults of the American type.

Chief emphasis at this time is laid upon the Summer School established by the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand in January, 1938. From the School Committee's report the following facts have been gleaned:

"Referring to Summer Schools, our Guardian, Shoghi Effendi, writes, 'Definite courses should be given along the different phases of the Bahá'í Faith and in a manner that will stimulate the students to proceed in their studies privately once they return home, for a period of a few days is not sufficient to learn everything. They have to be taught the habit of studying the Cause constantly, for the more we read the Words the more will the truth they contain be revealed to us.'

"The first Bahá'í Summer School in Australia was held at 'Bolton Place,' Yerrinbool, N. S. W., at the kind invitation of Drs. Stanley and Mariette Bolton. It was with the greatest joy that the sessions were opened on Sunday, January 9, 1938. The chairman, Dr. Stanley Bolton, asked Mr. and Mrs. Hyde Dunn, Australian pioneers, to open with prayers, after which he welcomed the friends assembled.

"The following greetings were then joyously read and received, 'Convey Summer School attendants hearty congratulations loving fervent prayers success deliberations. Shoghi.'

" 'Greetings and love to all assembled at the first Bahá'í Summer School. May all your deliberations be under the guidance of the Kingdom of Abha. Father & Mother Dunn.'

"Greetings were also conveyed to the School by Mrs. Maysie Almond of Adelaide, S. A., and Miss Gretta Lamprill of Hobart, Tasmania. These two souls had traveled hundreds of miles to be present at the first Summer School. They had corresponded for the past twelve years and had never met until this precious time. Both spoke of the joy of being able to be present with the other friends to study this great Cause of Bahá'u'lláh. The meeting closed with prayer.

"On Sunday afternoon, January 9, all the friends with residents of the local community and visitors from afar gathered at the Yerrinbool Public Hall to attend a lecture given by Mrs. L. Gapp of Sydney, the subject being 'Unity.' The chairman, Dr. Mariette Bolton, before introducing the speaker, complimented the local residents of Yerrinbool upon having completed their hall to correspond with the opening of the Bahá'í Summer School. The hall was built by the local community by combined voluntary labor. She extended to them a Bahá'í welcome and announced that the lecture was given under the auspices of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand. Mrs. L. Gapp most ably spoke on 'Unity,' and being a delegate to the Women's Pan-Pacific Conference at Vancouver, Canada, gave a word description of her impressions received journeying through Canada and U. S. A. During her trip across the continent she contacted numerous Bahá'í communities and was received with love and harmony. Mrs. Gapp informed the friends that she wished to declare her belief in the Manifestation and intended studying the Teachings so as to help the Cause of Bahá'u'lláh. After the lecture, Bahá'í literature was distributed to all pres-

ent and then all assembled outside the hall for a photograph.

"Commencing on Monday morning and continuing for two weeks, the program arranged by the Yerrinbool Bahá'í Summer School Committee, was followed. Those who had been allotted subjects and were unable to attend, most willingly compiled their lectures and sent them to the School to be read. The sessions were opened each morning at 9:30 a.m. with prayers for fifteen minutes and then the subject followed for two hours, each speaker taking an hour on the selected subject. At the commencement, on Monday morning, four of the local community came to 'Bolton Place' and expressed a desire to learn of the Teachings.

"On Friday evening, January 14, the local community of Yerrinbool held a social evening to raise funds for their hall. To this function the Bahá'ís were invited and a most enjoyable evening was spent. Some of the local community mentioned that this time of the year is their busy season with their fruit, but that they would like to be able to attend some of our sessions but could not do so during the daytime. They then suggested that if we cared to hold a night as well as a day session, they would attend and also grant us the use of their hall. This was carried out the following evening when Dr. Mariette Bolton gave a talk on Bahá'í history, after which community singing was enjoyed.

"On Sunday morning, January 16, the regular fortnightly Yerrinbool Bahá'í Sunday School was held at 'Bolton Place.' The visiting Bahá'ís spoke to the children. On Sunday afternoon a round-table talk and discussion took place followed by singing.

"On Monday, January 17, we commenced the study of the Tablets of 'Abdu'l-Bahá, and Mrs. Hyde Dunn spoke on Administration. In the afternoon, the Bahá'ís were invited to the home of a local resident where a pleasant time was spent talking of the Teachings. At the conclusion, healing prayers for the host were offered.

"On Tuesday, January 18, the Bahá'ís journeyed by motor car to Canberra, the capital of Australia, which is 120 miles from Yerrinbool. Upon entering Canberra, the prayers upon entering a city were recited after which the Greatest Name was said 95 times.

"On Wednesday, January 19, after the two hour session, a picnic was arranged for the children of the local community. Twenty-three children were present, all having a happy time. The feast was then conducted. At the invitation of an investigator a pleasant hour was spent in spreading the Teachings at Bowral, twelve miles distant.

"Those present at the Summer School expressed the joy of the power of Bahá'u'lláh and His assistance and hoped to be able to attend next year."

BAHÁ'Í PROPERTY IN AMERICA

A number of properties in America, used exclusively for Bahá'í purposes, are held by Trustees for the benefit of the National Spiritual Assembly. Since these include the House of Worship and two of the three Summer Schools, their development represents a vital aspect of the current history.

The background of each property, as well as its operation during the two-year period 1936-1938, has been carefully studied and reported for the Trustees by Mr. George O. Latimer. His two annual reports follow.

Temple Trustees

1. 1936-1937

"The inception of the Mashriqu'l-Adhkár in the West dates back to the Spring of 1903, when, upon receiving news and pictures of the laying of the corner-stone of the first Bahá'í Temple in 'Ishqábád, Russia, the House of Spirituality in Chicago, inspired by that great event, supplicated 'Abdu'l-Bahá for permission to erect a Mashriqu'l-Adhkár in America. The Master sent a Tablet in reply stating: 'I was rejoiced through your endeavors in this glorious Cause, made with joy and good interest. I pray God to aid you in exalting His Word, and in establishing the Temple of Worship, through His grace and ancient mercy. Verily, ye are the first to arise for this Glorious Cause in that vast region. Soon will ye see the spread of this enterprise in the world, and its resounding voice shall go through the ears of the people in all parts. Exert your

energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom.'

"The history of the early progress,—the steady acquisition of the land in Wilmette, the dedication of the Temple grounds on May 1, 1912, by 'Abdu'l-Bahá, the selection of the Temple design, the sinking of the nine caissons and the erection of the Foundation Hall,—is well known to the friends. All this work was accomplished under the direction of the Bahá'í Temple Unity, the old corporation, which was in turn instructed by the believers each year at the annual Bahá'í Convention. It is of historical interest to recall that the final payment on the main tract of Temple property was made on October 2, 1912, while the Master was still in America.

"After the incorporation of the National Spiritual Assembly in 1927, the first major step was the establishment of the Temple Trusteeship. The Indenture creating this Trust was recorded in Cook County, Illinois, as document 10204534 on November 13, 1928. The first meeting of the Trustees was held on January 12, 1929. With the recording of this Indenture the title to the Temple property passed from the Bahá'í Temple Unity to the Temple Trustees.

"One of the first things done by the Trustees was to start a Temple building fund by placing $67,000.00 in U. S. Certificates of Indebtedness at 4¾ per cent. No bank failure could impair the payments of this obligation. The Trustees then took a further precautionary step by passing a resolution that no invested funds or securities could be withdrawn from the Temple Fund without written authorization signed by at least five of the members. Shortly $20,000.00 more was added to this fund and then came a glorious gift from two Bahá'ís of $100,000.00 and another gift of $1900.00 from a friend who gave up a trip to Haifa because the Guardian had laid such stress on the completion of the Temple Fund. By Convention time, April, 1929, a period of three months from the commencement of the building fund, there was $210,000.00 on hand.

"Owing to the increasing height of Lake Michigan, it became necessary, in 1930, to put in a bulkhead of interlocking sheet steel piling on the Lake Shore tract at a cost of $7844.35. March, 1930, saw the fulfillment of the condition laid down by Shoghi Effendi, that $400,000.00 should be in hand before the next stage of Temple construction could be started. The friends will recall that upon the recommendation of the Research Service, it was decided to erect the entire super-structure of the Temple, rather than build just the complete first story. The wisdom of this decision is known to the friends throughout the Bahá'í world.

"The next step after the completion of the structure was the outer decoration of the building. Again expert advice made it possible to start from the top rather than the base of the Temple, and the present beauty of the Dome, as it glistens in view from miles around, is a shining evidence of what the entire Temple will look like when completed. You are familiar with the financial struggle to complete the final payments for the clere-story section to Mr. J. J. Earley, whose artificial stone process made possible the execution of the beautiful designs of the architect, Mr. Louis Bourgeois. At a period when the world was in the throes of a severe depression, the Bahá'ís carried on operations while many a religious edifice, backed by great wealth, had abandoned further construction. Once more the inspiring guidance of Shoghi Effendi and the faith of the friends carried us on. The Trustees had many an anxious moment over the problem of meeting the final payments and our Treasurer had to make a Bank loan of $10,000.00, without mortgaging any property, a direct obligation on the Trustees. This loan was paid in full but it was still necessary to borrow $5500.00 from two individuals in order to complete the contract with Mr. Earley.

"The Trustees are happy to report that this final obligation has recently been discharged and also the final payment on the purchase contract of the Studio building has been made to Mrs. Pemberton. Considerable repair is needed on the Studio and the Main-

tenance Committee has been instructed to obtain competitive bids for the cost of minimum necessary repairs to be done this Spring. Certain needed repairs on the Temple have been taken care of during the year, in order to stop water leakage. The work of waterproofing the entire sloping surface of the ramp was completed at a cost of $1289.87. It was found that owing to the porous condition of the surface, due to a long period of weather exposure, the contractor had to use more material than originally contracted for. The metal gutters and flashings and broken tiles will be repaired at a contract cost of $378.00. The vertical surface of Foundation Hall and the slabs over the Linden Avenue entrance require attention and $500.00 has been authorized for this work and $100.00 more for the cost of painting the wooden steps and framework. New indirect lights have been installed in Foundation Hall at a cost of $122.10. The improvement of the grounds by grading and seeding has been authorized and should be completed by Convention time, thus removing the unattractive conditions that have prevailed since building operations ceased. Current insurance needs have been taken care of and considerable savings on premium costs have been effected.

"With the sale of the Marshall property adjoining our triangle plot across Sheridan Road, our attorney has been authorized to enter into negotiations with the present owner to bring about a joint action for the application to the Village authorities for the vacation of the stub end road and for the equitable division of this strip of land. Pending this action our attorney has been instructed to take all immediate and necessary steps to protect the triangle plot of land from adverse possession or use.

"The Trustees have voted to request Mr. Earley to submit an estimate of cost on a Temple model in a size suitable for display by local Assemblies. It was also further voted that any model or reproduction of the Temple must be submitted to the Trustees for them to determine whether the model is acceptable and also the conditions under which it can be sold. Local Assemblies and individuals are asked not to purchase or exhibit any Temple model except through the Temple Trustees.

"The exact figures for this report of Temple maintenance, repairs and insurance can be found in the Treasurer's report. However it may be of interest to know the approximate annual fixed charges that have to be met. They are:

		Monthly Average
Caretakers' Salaries	$2,760.00	$230.00
Oil, Gas, electricity and water . .	3,000.00	250.00
Special repairs .	2,000.00	166.65
Insurance, all kinds, Studio, Cottage, Liability, Furnishings, Fire, boiler and compensation	860.00	71.85
	$8,620.00	$718.50

Temple Trustees

2. 1937-1938

"The trustees received a new responsibility when the memorable and inspiring cabled Message from Shoghi Effendi was received during the 1937 Convention, investing the American Bahá'í community with a dual task to continue the teaching campaign and 'resume with inflexible determination exterior ornamentation entire structure (of) Temple. Advise ponder message conveyed delegates (through) esteemed co-worker, Fred Schopflocher. No triumph can more befittingly signalize termination first century Bahá'í era than accomplishment (of) this twofold task.'

"Mr. Schopflocher further reported that the Guardian hoped that the exterior ornamentation would be completed before the end of the first Bahá'í century, 1944, and that a committee of experts, Bahá'í and non-Bahá'í, should be appointed to submit costs and make recommendations to the National Assembly about the contract for the next step in the construction. A committee was appointed of three Bahá'ís and three technical experts, consisting of L. W. Eggleston, chairman, E. Roger Boyle, Frank R. McMillan, Stuart W. French, Frank A. Baker and C. Herrick Hammond.

"This committee considered the most efficient, economical and satisfactory methods to be employed in the completion of the entire exterior ornamentation of the Temple, the nature and terms of the contract and to whom it should be given, and after a careful survey of the problem made a unanimous recommendation that the contract be placed with Mr. John J. Earley, who had so successfully completed the Dome and Clerestory ornamentation. After consideration of the type of contract, whether on a cost-plus basis or a fixed amount, it was found that the latter would run nearly $50,000.00 higher, and the cost-plus basis was recommended. The technical committee further recommended that the Research Service, Inc., be employed to supervise the construction work, on behalf of the Trustees.

"With these recommendations before it the National Assembly met with both the Technical Committee and Mr. Earley during its August meeting at Green Acre and voted to accept the recommendations and to enter into a contract with Mr. Earley for the completion of the gallery section of the Temple at an estimated cost of $140,000.00, which includes all materials, labor, insurance, social security taxes and freight charges at actual cost, and which should also cover a contingency reserve for unforeseen conditions and raises in wages and the 15 per cent fee of the Earley Studios. Mr. Earley stated that he would like to purchase all the necessary steel and quartz and cement necessary to complete the contract as soon as possible. He also gave an estimate of $350,000.00 for the completion of the entire outer ornamentation. The National Assembly then cabled the following message to Shoghi Effendi: 'Under recommendation Technical Committee contract next Temple unit given Earley. Estimated cost his work $125,000, total estimated cost $145,000 including contingency reserve.' The following reply was received on September 2, 'Approve Committee's decision. Place contract immediately.'

"When this information was received by the Trustees they voted to appoint a committee of Mountfort Mills and Allen McDaniel to prepare the terms of the contract in accordance with the standardized type of agreement used by the American Institute of Architects and to authorize any five Trustees to sign it on behalf of the Trustees. Mr. Earley was further authorized to make an immediate purchase of the materials needed for the performance of the work at an estimated cost of $20,000. This was done on the advice of the National Spiritual Assembly that the sum of $76,000 was available and that an additional $50,000 would be available in January, 1938. The contract was signed on October 5, 1937.

"It was further voted to appoint Mr. Allen McDaniel the representative of the Trustees in supervising the execution of the agreement entered into with Mr. Earley and that the treasurer be directed to pay the expense incurred by Mr. McDaniel in connection with the supervision of the work at the Earley Studio as well as at the Temple, including the preparation of detailed monthly reports and traveling expenses. It was likewise voted to pay any expense incurred by the Technical Committee in connection with its survey.

"The Trustees are happy to report that this committee is available for consultation at any time in connection with any technical problems that might arise during the construction work and that they made no charge for their professional advice. A full report of the work of this Committee will be given by its chairman, Mr. Eggleston, during the 1938 Convention.

"The purchases of materials was started in September, and during the early part of October, Mr. Earley had trained assistants make the measurements at the Temple necessary for the working drawings from which the models and molds are prepared. The work has continued for six months at the Earley Studio and all clay models and casts were completed the first part of April. On March 25, the first car containing contractor's equipment, reinforcing steel and wooden molds for the placing of the ornamentation that is to be poured at the Temple, was shipped. On March 28, a second car was shipped containing 54,000 pounds of crushed stone and sand, 28 columns, 51 imposts, 2 sections of cornice ornamentation and 2 sections of window band ornament. The friends attending the 1938 Convention will

have the renewed inspiration of again seeing the Temple under construction.

"A detailed monthly report of all operations has been furnished the Trustees by Mr. McDaniel, which includes every item of expense from the reinforced steel down to a whitewash brush. This progress report divides the work into three sections: A. Cost of Models and Molds, B. Cost of precast Ornament, C. Cost of materials and work at the Temple. The estimated cost of the work to March 31, 1938, according to figures supplied by Mr. Earley was $45,-162.28, while the total expenditures to the same date have amounted to $43,354.34, showing that up to the present time the work has advanced according to outlined schedule and the actual cost is running reasonably within the estimates. The system of accounting is the same as that installed in the Earley Studio by the auditor of the City of Nashville when Mr. Earley completed a contract with that city some years ago. The entire gallery section should be completed within a two-year period from the signing of the contract. The trustees visited the Earley Studio on December 11 and found the work proceeding ahead of the outlined schedule. They also viewed the splendid Temple Model made by Mr. Earley and which can be purchased by local Assemblies for $95.00. One of these models was sent to Shoghi Effendi, one will be on display at the Temple and one was sent to the Concrete Institute; others will be available for Teaching campaigns.

"Two most generous gifts, one of $100,000 and another of $25,000, gave a great impetus to the start of the Temple construction fund the early part of the Bahá'í year. The friends throughout the land have arisen to the great task before us inspired by the Guardian's cablegram of July 4, 1937: 'Immeasurably gratified National Assembly's initial step presentation Seven Year Plan. Successful operation Temple enterprise necessitates carrying out faithfully, energetically following successive steps. *First,* expedite preliminary investigations. *Second,* utilize Fred's historic munificent donation by immediate signature contract for next unit. *Third,* redirect with added force nationwide appeal to entire community insure uninterrupted completion first unit and accumulation sufficient funds enable placing without delay final contract. *Fourth,* place final contract as soon as half required sum available in National Treasury. *Fifth,* re-emphasize supreme obligation triumphant consummation so vital a part of American believers' twofold task by May, 1944. Advise communicate above message all believers stimulate universal response Assembly's future endeavors.' The Trustees feel confident they will not have to make any further loans to complete payments for contracted work on the Temple as the believers will be ever mindful of that 'No sacrifice (is) too great for community so abundantly blessed, repeatedly honored.'

"Considerable attention has been given to the problem of the Temple grounds this past year. A preliminary survey of the landscaping plans is under way so that the nature and amount of fill necessary for the ultimate ground plan can be determined. The Trustees have informed the United States Engineer's Office that they are in a position to build the necessary bulkheads and arrange for the fill when dredging operations in Wilmette harbor are started.

"For the information of the friends the following computation of the area of the Temple grounds was made by Mr. McDaniel last October:

	Acres
Triangular plot adjacent to Marshall Studio	0.1768
Burgeois Studio plot	0.9105
Temple plot	5.8835
Total area	6.9708

"The Trustees have spent much time trying to arrive at an equitable settlement of the division of the stub-end part of the old Sheridan Road upon information from the Wilmette Village authorities that it has been abandoned, and that they will cooperate with the Trustees in making a settlement with the Goldblatt family which have acquired the adjacent Marshall property. This matter should be terminated in the near future, as three Trustees, Mr. Wilhelm, Mr. Holley and Mr. Scheffler met with the owners

last fall and reported that a settlement has been proposed.

"Upon the advice and instruction of the Guardian, an agreement has been entered into with Mrs. Pemberton for the purchase of the interior designs of the Temple at the cost of Forty Dollars a month, payable to her during the term of her natural life. Payments started in January, 1938, under this agreement. The drawings will be forwarded to Shoghi Effendi after a set of prints have been made.

"The following necessary repairs and improvements were made this past year: a new steel rolling door was installed in the foundation wall at a cost of $251.00; plastering $150.00; screen and storm doors, $101.77; grading and seeding the ground, $558.96; and roofing, refacing the walls of the Temple Studio and caretaker's cottage, $738.68—a total of $1,800.41. Traveling expenses of the Technical Committee amounting to $297.84 and legal expense of $88.35 have been paid. Insurance was renewed on the Temple Studio, Liability and Workmen's Compensation and the Boilers in the Temple, this latter at a saving of $74.25 for three years. The annual maintenance costs will be found in the Treasurer's report. Beginning March 1, Mr. Hannen's salary was increased to $125.00 a month. Allen McDaniel and Carl Scheffler acted as the Maintenance Committee.

Green Acre Trustees

1. 1936-1937

"After attending the Congress of Religions at the Columbian Exposition at Chicago in 1893, Miss Sarah J. Farmer was inspired to found a center for the investigation of the reality of religions. The following year she selected the property in her home village of Eliot, Maine, for this purpose and thus an institution was established as she described it 'for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world. The motive was to find the Truth, the Reality underlying all religious forms, and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God.' This beautiful site on the banks of the Piscataqua River was afterwards named Green Acre. The yearly summer conferences became widely known and were highly successful. In 1900 Miss Farmer made a pilgrimage to 'Akká, and from that time on, the Fellowship which she established to control Green Acre gradually became imbued with the Bahá'í ideals. Time does not permit recounting the growth and struggles that befell the lot of the Green Acre Fellowship, the court proceedings to save the property, the gifts of Mrs. Helen Ellis Cole and others in the early days and later the financial assistance of the Randalls and the Schopflochers and many faithful friends to insure the ultimate destiny of Green Acre to become the reflection of the plain of 'Akká and the center of the Bahá'ís. Miss Farmer received many Tablets from 'Abdu'l-Bahá regarding its future, and among these messages the following prophetic statement has been a guiding inspiration: 'You must lay such a foundation so that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre, and Green Acre for all future ages and cycles may become the standard-bearer of the oneness of the world of humanity.'

"After Miss Farmer's death, the Green Acre Fellowship, which owned and directed the property, gradually brought the Bahá'í principles into all the activities of the center. At the annual meeting on August 10, 1925, the Fellowship voted to place Green Acre under the control of the National Spiritual Assembly, and upon the completion of this conveyance, the Guardian on September 20, 1926 cabled this message: 'May newly confirmed union achieve its purpose by increasingly demonstrating universality of Bahá'í Cause.'

"In 1929 an Indenture of Trust was set up and title to the property was transferred to the Trustees. Green Acre consists of 131.3 acres of land in five different parcels, The Inn, Fellowship House, the Pines, Sunset Hill and the river tract. Besides the three-story Inn and the lovely Fellowship House there are a number of cottages, an Arts and Crafts Studio, Rogers Cottage (formerly a Tea and Gift Shop) and a camp

site. Recently the McKinney cottage was purchased for $200.00, making another house available for rental, and the Trustees voted to appropriate $100.00 for the installation of a water heater and bath in the Lucas cottage. A camp site for those who prefer to spend their vacation in that manner, has been arranged for on the river tract. The grounds will be cleared and platforms for tents installed with provision for a water supply with a pitcher pump. The Maintenance Committee has been authorized to rent Fellowship House this season, providing suitable arrangements can be made. The land between the Pines and the highway is to be marked out in 50 ft.-front lots to be leased to Bahá'ís who wish to construct their own summer homes at Green Acre. Mr. and Mrs. Schopflocher have made arrangements to give the large Ball cottage with its acreage, which adjoins the Inn property, to Green Acre. This welcome gift will provide a house that will produce a revenue to the Trustees as it can be rented the entire year. Eight Hundred Dollars has been authorized to be expended for alterations and improvements on the Inn Cottages Nos. 2 and 3.

"Mr. Bert Hagadorn, who has served as an efficient caretaker of the Green Acre properties for many years, found it necessary to resign his position this year. To fill this position, Mr. Goodwin was hired for one year at a wage of $100.00 a month. Mr. Goodwin resigned in March and Edwin La Pointe engaged on a day basis of $3.20, and a minimum during the winter months. A new sign reading 'Bahá'í Summer School for the Study of the New World Order' was erected at the entrance replacing the old sign 'Green Acre Inn.' Judge Deering was employed to examine the records of certain rights of way to different tracts of Green Acre land and to take the necessary steps to establish proper use of these rights of way by the friends. The boundaries of all parcels of land will be properly and permanently marked with cement posts.

"Mrs. Ormsby has been engaged as manager of the Inn again for the season of 1937 under the same arrangement made with her last year. It is encouraging to report that, after receiving $500.00 from the National Assembly to start the season of 1936 and purchase the necessary supplies for the Inn, this sum was paid back and, in addition, a net profit from the Inn, and cottages and the Lucas cottage in the amount of $722.74 was turned over by the Trustees to the National Fund. The Inn will be opened on July 1 this year and will offer accommodations to non-Bahá'ís as well as believers seeking a pleasant vacation, in order to make it a source of income to Green Acre. A Bahá'í hostess will be at the Inn for the season.

"Since the burning of the 'Eirenion,' a Hall in the Inn has been used for school and meeting purposes. The friends will be most pleased to learn that when Green Acre opens this year a beautiful new Bahá'í Hall, complete with chairs, furnishings and lighting system will be standing on the top of the slope overlooking the Piscataqua, just west of the Inn. This Hall, costing about $5,000.00, will have a seating capacity of 200 people and will be used entirely for Bahá'í devotional and teaching purposes and for the celebration of Bahá'í Feasts. This greatly needed addition to the institutions of Green Acre is made possible through the generosity of Mrs. Florence Morton. The trustees are most appreciative of this contribution from one who has been devoted to the service of Green Acre. The Hall in the Inn will be used for recreation.

"Judge Deering has been requested to ascertain if the Indenture of Trust is legally sufficient according to Maine law for the Trustees to apply for tax exemption on the properties that are devoted to religious and educational purposes.

"This Indenture was recorded at Alfred, Maine, on January 1, 1930, Book 813, page 366.

"The operation and maintenance cost of Green Acre has been a difficult problem to solve owing to the short summer season and the many needed repairs. The Green Acre Maintenance Committee has rendered invaluable assistance to the Trustees in the management of the property. The Inn was operated at a good profit last season, but the fixed charges for taxes, insurance, repairs and caretaker make it necessary to receive assistance each year from the National Fund. The Guardian wishes Green Acre to become self-

supporting and the Trustees are doing what they can toward this end. The present annual cost of maintenance, not including the Inn and summer school activities, follows:

		Monthly Average
Caretaker's Salary	$1,200.00	$100.00
Insurance, all kinds	476.60	40.00
Taxes 642.32		
Water 60.00	702.32	58.50
Repairs and sundry	300.00	25.00
	$2,678.92	$223.50

"This year over $100.00 in savings on insurance has been effected. The future destiny of Green Acre was assured when 'Abdu'l-Bahá, 25 years ago, stood on Mount Salvat and said that a great University of the Higher Sciences would be erected on that site.

Green Acre Trustees

2. 1937-1938

"Prior to the opening of Green Acre for the Summer School sessions for 1937, the rebuilding of the third floor of the Inn was completed, second floor accommodations had been added in two of the cottages adjoining the Inn, and the new Bahá'í Hall, overlooking the Piscataqua River—the generous gift to the Cause by Mrs. Florence Morton—was finished and ready to provide a beautiful and necessary auditorium for lectures, classes, conferences and feasts. In addition to her greatly appreciated gift of the Bahá'í Hall, Mrs. Morton contributed $1,500.00 for the third floor improvements in the Inn.

"Another important gift to Green Acre was the transfer by deed of the so-called Ball cottage with its three acres, running from the main highway to the Ole Bull property, by Mr. and Mrs. Schopflocher. In addition they donated $250.00 for the repair of the roof and paid the current taxes on this property, which is a valuable addition to Green Acre because of its year-round rental opportunity, when necessary repairs and improvements are made in the amount of $3,000.00.

"The following cottages have produced income for the Trustees:

McKinney Cottage—annual rental	$ 10.00
Rogers Cottage—annual rental	30.00
Reeves Cottage—annual rental	25.00
Lucas Cottage—season rental	100.00
Ball Cottage—August, 1937 rental	75.00
Total	$240.00

"Repairs in the amount of $100.00 were expended on the Lucas Cottage and $115.00 on the Ball Cottage. Additional repairs will be necessary to the Ball Cottage to make it rentable during the winter months. Besides the third floor improvements at the Inn, it will be necessary to repair and paint the roof over the kitchen and dining-room at a cost of $260.00. The Trustees voted to expend the balance of the Yandell Art Fund, of $375.00 for installing a toilet and making improvements in the Arts and Craft Studio and Mrs. Nancy Bowditch has been appointed to conduct classes in drawing, painting and designing this coming season. The taxes of $662.72 and $9.75 on McKinney Cottage for 1937 have been paid. In this connection, the Trustees felt that the Bahá'í Hall, Fellowship House and the Arts and Crafts Studio are subject to tax exemption as they are used exclusively for religious purposes and a committee of Mr. Harold Bowman, Mrs. Emma Flynn and Mr. Horace Holley met with the Village Selectmen and presented a request for exemption in the valuation of $6,000.00, the limit allowed by the laws of the State of Maine. Favorable action on this request is hoped for this year. It will be necessary to make certain repairs on Fellowship House roof and also on the interior supports in Rogers Cottage.

"The matter of insurance became another serious problem to the Trustees this past year, as notice of an increase of rate on Fellowship House from $1.75 to $3.75 per hundred was published by the New England Insurance Exchange. Mr. Latimer, who has been authorized by the Trustees to handle all insurance items, met with the Agents last August at Green Acre and had them file an application for revision. Finally in March of this year, word was received that the old rate had been restored and this amounted in a saving of $200.00 to the Trustees. Owing to the improvements to the Inn and Cot-

tages, additional insurance has been placed on these buildings and the amount reduced on Fellowship House. Total insurance paid this year amounts to $666.98 on the buildings, liability and workmen's compensation.

"Mrs. Ormsby managed the Inn for the Trustees in 1937. The Inn was thoroughly fumigated at a cost of $175.00 and new beds and equipment installed on the third floor and in the cottages at a cost of $534.80. A station wagon, costing $353.00 was purchased for the use of the Inn and its guests. Mrs. Marguerite Bruegger served as a Bahá'í hostess during the season. Food, pay-roll, supplies and miscellaneous expense for light, water, coal, ice, laundry, amounted to $4,-412.27, while the income from guests, cottage rents and miscellaneous amounted to $3,979.51, leaving a deficit for the season of $432.76.

"Mrs. Flora Valentine has been engaged to manage the Inn and cottages for July and August, 1938, at a salary of $100.00 a month. The manager is to send in a weekly financial report this coming season to the Trustees and supply a copy for the Maintenance Committee. The Trustees adopted a policy that Green Acre is to be recognized as a Bahá'í summer school, the aim of which is to train and inspire believers to become Bahá'í teachers, and plans made to attract non-believers are to conform in all respects to the highest interests of the Faith. It is hoped a deeper spiritual appeal will promote greater unified effort and enthusiasm, to the end that it may become financially self-supporting.

"The following committee was appointed jointly by the National Assembly to combine the functions of program and maintenance: Florence Morton, chairman, Alice Bacon, Harold Bowman, Amelia Bowman, Roushan Wilkinson, Harlan Ober and Glenn Shook. Emma Flynn was appointed supervisor of properties and directed the caretaker's duties. Mr. Edwin La Pointe served as caretaker for the year at a part time monthly salary at $76.80. It is the hope of the Trustees that the attendance at Green Acre this coming season will increase to such an extent that there will be no operating deficit and a great spiritual contribution be made to the furtherance of the Seven Year Plan.

Bosch Trustees

1. 1936-1937

"The increasing call in the western States for Bahá'í teachers prompted the National Assembly to appoint a committee to work out plans for a Summer School on the Pacific Coast. The site selected for this school was in Geyserville, California, due to the welcome offer of John and Louise Bosch to make their ranch home, with all its facilities, available for this purpose. The first school sessions were held there in 1927. Since that time the ever-increasing number of attendants at the school each year have been housed, without charge, through the warm hospitality of Mr. and Mrs. Bosch. As long ago as 1910, Mr. Bosch wrote to 'Abdu'l-Bahá of his desire to dedicate this property to the universal service and spirit of the teachings of Bahá'u'lláh, that it might become a center—with a Mashriqu'l-Adhkár—for all hearts who are earnestly seeking enlightenment. The fulfillment of this hope, so fully shared in by Mrs. Bosch, started on August 1, 1927, when 130 friends gathered under the shade of the majestic 'Big Tree' to celebrate the Feast of Asmá' on the opening of the first summer school in the West.

"In the ninth year after the establishment of the school, Mr. and Mrs. Bosch conveyed title to the property by an Indenture of Trust to the Trustees for the benefit of the National Assembly. This trust deed, which is similar to the Wilhelm deed, provides for full use and occupancy by Mr. and Mrs. Bosch during their respective lifetimes. The Indenture was recorded on November 25, 1935 in Book 397, page 20, Records of Sonoma County, California.

"The property, just 75 miles north of San Francisco on the famous Redwood Highway, comprises 37 acres, with a mature fruit orchard, a redwood grove, the lovely Bosch home, many accessory buildings, and a water system with two wells that have never gone dry. The maintenance, repairs, taxes and other expense to date have been taken care of by the generosity of Mr. and Mrs. Bosch, thus saving a considerable sum for the National Fund.

"Mr. Bosch has surveyed a part of this land on the hill-side, overlooking the Russian

River Valley, for building sites to be leased to Bahá'ís who wish to erect summer homes. Already two attractive cottages have been built on these sites and a number of others have been planned for the near future.

"Last year an attractive Hall for the school sessions and public meetings, of rustic redwood, completely equipped with chairs and a kitchen to provide for Feasts, was erected and presented to the Cause by Mr. and Mrs. Thomas H. Collins. This year these two devoted friends of the Faith have shown further evidence of their generosity by the gift of a much needed dormitory, 88 x 14 feet, of corresponding rustic material, which is now under construction and which will be equipped with beds and linen and ready for use for the school sessions this year. This dormitory, fully equipped, will cost approximately $20,000.00. The fire insurance on both these new, beautiful buildings and their equipment for a three-year period have likewise been provided for by these two friends.

"Another gift of $500.00 was received this year from Mr. Schopflocher to provide for a suitable place for the school and recreational activities of the Bahá'í children.

"The only cost to the Trustees to date has been the liability insurance premium amounting to $39.05. All other maintenance costs have been paid by the Boschs. It may soon be necessary to appoint a caretaker to look after the upkeep of the buildings and grounds and thus relieve John and Louise Bosch from the care and responsibilities they have carried on their willing shoulders for so many years. On November 13, 1936, the Trustees motored from San Francisco to spend the day at Geyserville, a meeting of prayer was held in the new Hall. It was a real inspiration to inspect this splendid gift of a valuable property, with its buildings, from these self-sacrificing friends to the Cause of God.

Bosch Trustees

2. 1937-1938

"Since our last report the beautiful dormitory at Geyserville was completed and its dedication took place on July 4, the opening day of the Summer School. It was an occasion of great joy to have Mrs. Thomas Collins present at these services. She and her husband, who was deprived of seeing the culmination of his devotion to this institution, have complemented the wonderful gift of John and Louise Bosch, with their endowments of the Bahá'í Hall and the dormitory. The two-story dormitory, with thirteen rooms on the main floor and beds for fourteen on the second floor, will accommodate about fifty people. This beautiful building will stand as a memorial to Mr. Thomas Collins.

"Mr. Joe Borzoni was employed as caretaker last May at a salary of $50.00 per month, for part time services. An arrangement has been made that whatever work he does for the friends who have cottages on the property in his spare time shall be deducted from the wages paid by the Trustees and assumed by the other parties. These services are not available during the period of the summer school.

"The summer school and maintenance of the property have been conducted up to the present time without any budget from the National Fund, the only costs being the caretaker's salary which amounted to $521.66 and workmen's compensation of $34.05. Mr. and Mrs. Bosch and Mrs. Collins have taken care of the taxes, water, light, and other insurance items. Other friends have contributed sums to carry on the summer school work. Last year there was a deficit of $20.00, which included a nominal weekly charge for the rooms to cover laundry, etc. This deficit was made up by the friends.

"The Trustees appointed the following Maintenance Committee to supervise the management on their behalf: George Latimer, chairman, Leroy C. Ioas, secretary, John Bosch, Amelia Collins, N. Forsyth Ward and Harry R. Munson. This committee will render an annual report to the Trustees.

Wilhelm Trustees

1. 1936-1937

"On June 29, 1912, 'Abdu'l-Bahá invited a number of friends to the home of Mr. Roy C. Wilhelm at West Englewood to partake with him in a feast of fellowship. After serving the guests with his own hands, the

Master said: 'You have come here with sincere intentions and the purpose of all present is the attainment of the virtues of God. . . . Since the desire of all is unity and agreement it is certain that this meeting will be productive of great results. . . . Such gatherings as this have no likeness or equal in the world of mankind where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. . . . Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come.'

"For the past 24 years an annual souvenir has been held on this spot in remembrance of this meeting. A few years after this event, Mr. Wilhelm, in his spare moments, erected a log cabin and named it Evergreen Cabin. It has been a center of Bahá'í activities for many years. Since 1931 it has been the headquarters of of the National Spiritual Assembly. Directly below the Cabin lies the pine grove where the Master gave his memorable Feast. It is on this site, according to the Guardian's instructions, that the only Memorial commemorating 'Abdu'l-Bahá visit to North America is to be erected. It will be in the form of a monument.

"On March 9, 1935, Mr. Wilhelm executed an Indenture of Trust, transferring Evergreen Cabin, its furnishings and the two lots comprising the pine grove to the nine Wilhelm Trustees for the benefit of the National Spiritual Assembly. This indenture was duly recorded in the office of the clerk of Bergen County, New Jersey, in Book 1935, page 590 of Deeds.

"As a further evidence of Mr. Wilhelm's generosity, a $20,000 fire insurance policy good for five years and a year's liability policy were turned over to the Trustees, fully paid, covering these properties, which made a saving of $584.48 to the National Fund. The terms of the indenture provide that Mr. Wilhelm and members of his family throughout their several lifetimes can continue to have the free use of the property. An additional gift of 102 feet of land, representing two lots between the cabin and the pine grove, a garage and two-story house in which the office of the National Assembly is located, has just been made to the Cause by Mr. Wilhelm. The insurance on the house and garage amounting to $112.00 is also included.

"The Cabin has been made available under lease to the Teaneck Assembly for their meetings. A separate electric meter has recently been installed for the light used by the Teaneck Assembly and provision is being made for a separate oil supply to the heating plant for their use.

"Up to the present time there has been no cost to the Bahá'í Fund for light, heat, repairs or taxes. It is a remarkable fact that recently the City of West Englewood, voluntarily decided, without any application being made, to remove this property from the tax roll. When approached for verification of this action, the city fathers stated that Mr. Wilhelm deserved tax exemption on this property more than some religious institutions, for what he is doing for the community of West Englewood.

"The only cost to the Trustees is a Liability Insurance coverage which runs about $40.00 annually. The spiritual value of this property is beyond computation. Its physical value is enhancing steadily due to its close proximity to New York City.

Wilhelm Trustees

2. 1937-1938

"The Trustees are happy to report that another welcomed gift has been made to this property which witnesses each year the most memorable event connected with the visit of the Master to America in 1912—the Annual Souvenir of 'Abdu'l-Bahá. Mr. Walter Goodfellow and Jessie Goodfellow, his wife, presented to the Wilhelm Trustees two lots adjoining the present property. This indenture was executed December 31, 1937 and recorded on January 4, 1938, in the office of the clerk of Bergen County, in Book 2097, page 482 of Deeds. These lots make a valuable addition to the present property, and our deep and abiding appreciation is extended to Mr. and Mrs. Goodfellow.

"Last year Mr. Samuel Shure, attorney for Mr. Wilhelm, advised the Trustees that the

Teaneck Township assessor stated that the lots located in the pine grove were not tax exempt because they are separated from the property used for religious purposes. Mr. Wilhelm paid the taxes on these lots for 1937. The town has agreed to give exemption on lots No. 8 and No. 9 for 1938 and successive years.

"The Cabin has been leased for meetings to the Teaneck Spiritual Assembly at a monthly rental of $30.00, and this Assembly pays for its portion of the liability insurance, light and heat. This past year Mr. Wilhelm installed a separate oil tank to supply oil to the Cabin for determining exactly the costs to the Teaneck Assembly. The only costs to the Trustees have been $18.40 for legal expenses and about $10.00 for insurance, Mr. Wilhelm having borne all other costs.

Malden Trustees

1. 1936-1937

"In 1900 Miss Maria P. Wilson, one of the early pioneers of the Faith in America, visited 'Abdu'l-Bahá at 'Akká in company with Miss Sarah Farmer. A few years later she made a second pilgrimage and on that occasion the Master said to her: 'When I come to America I will visit you.' In August, 1912, after visiting Green Acre, 'Abdu'l-Bahá requested that a believer who might have a 'house on a hill' allow Him the use of it for a week or two. Many houses were offered for His disposal, but He chose the home of Miss Wilson at 68 High Street in Malden, Massachusetts. He remained there for some ten days before going to Montreal. Upon his return to Haifa, after His memorable visit to America, The Master wrote to Miss Wilson stating: 'Thy house became my abode and my home. Many days were spent in that home with the utmost joy and fragrance. The mention of 'Yá-Bahá'u'l-Abhá' was raised from it and we spread the religion of God. In reality that home is My home, therefore the mention of God must always be raised from it.'

"Again on May 11, 1913, the Master, in another Tablet to Miss Wilson, wrote: 'The days I spent in thy house and engaged My time in summoning the people to the Kingdom of God were days of infinite joy and spirituality. They shall never be erased from the Tablet of Memory.'

"When Miss Wilson passed to the heavenly world in 1930 she left a Will giving this house to Shoghi Effendi. The Guardian took title to this property and asked the National Assembly to look after it for him. In the fall of 1935 the Guardian executed a deed of trust transferring it to the Trustees for the benefit of the National Spiritual Assembly. This indenture was recorded on September 27, 1935 in Book 5962, page 399, in the Middlesex Registry of Deeds, Middlesex County, Massachusetts, Southern District.

"Prior to the establishment of the trust the Boston Assembly had been asked to look after this house for the National Assembly. The house was rented and the Boston Assembly has continued to care for it for the Trustees. The house is in need of certain repairs which will be given attention. There is a problem of an existing right of way located on adjoining property, formerly owned by Miss Wilson which she bequeathed to a relative. The Trustees have offered to give a release of this right of way to the adjoining owner for a financial consideration sufficient to provide a new driveway on the other side of the house located on the land belonging to the trust property and for the alterations in the house necessary to permit the delivery of coal and supplies. This matter has not yet been concluded by our attorney.

"Fire insurance for three years was renewed last year at a cost of $28.75. Taxes for this year of $191.25, sidewalk assessment of $8.64 and water bills of $16.69 have been paid. The Boston Assembly reports $148.50 on hand, received from rent since May, 1936.

"The Trustees referred to Shoghi Effendi the question whether the property should be retained and developed for Bahá'í purposes as a memorial to 'Abdu'l-Bahá or whether it should be sold, and received the following reply: 'The Guardian does not advise your Assembly to sell the Malden property, as the Master has definitely stated in the Tablet which you have quoted to "take care of that house, because the light of the love of God was ignited in it." By renting the house the N. S. A. can for the present avoid the expenses entailed by its repairs and up-keep.'

Malden Trustees

2. 1937-1938

"The friends are aware that this house was turned over to the National Spiritual Assembly by Shoghi Effendi because of its memorable association with the Master's visit to America in 1912. On June 4, 1937, the following word was received from the Guardian: 'Concerning the house at Malden, Mass., the Guardian leaves all the questions related to its restoration and renting to the discretion of your N. S. A., but wishes only to emphasize the absolute necessity of keeping this house as the property of the Cause. Under no circumstances should it be sold or given to non-Bahá'ís, though it may be rented to them, in view of the references 'Abdu'l-Bahá has made to it in His Tablet. Whatever arrangement the Assembly decides upon should be made after due consideration of this important fact.'

"Owing to the age of the house many repairs are necessary. The following most urgent ones have been taken care of at a cost of $390.15: a new hot-air furnace, replacement of old window frames and sashes, new modern electric wiring throughout, plumbing and plastering of ceiling. Taxes amounted to $204.04 and water $18.96. Rent was received amounting to $171.00. Other repairs will be made when necessary.

"The following Maintenance Committee was appointed by the Trustees: Victor Archambault, chairman, Florence Morton and Wendell Bacon. This committee has taken over the work formerly entrusted to the Boston Assembly.

DISSOLUTION OF BAHÁ'Í ADMINISTRATIVE INSTITUTIONS IN GERMANY AND AUSTRIA

A number of Bahá'ís yet live who gathered at a railroad station in Paris to witness the historic departure of 'Abdu'l-Bahá for His journey to Germany and Hungary shortly before the war of 1914. These believers learned with special poignancy during July, 1937, that the Bahá'í administrative institutions in that land had been dissolved by governmental action. Under the regulations issued, Bahá'í meetings, the teaching of the Faith, and the functioning of its organic institutions were forbidden.

In this grave condition the Bahá'ís see a clear parallel with those similar actions by Oriental governments and ecclesiastical bodies in earlier years in an effort to destroy the Faith of Bahá'u'lláh, efforts which time has proved were made in vain. Indeed, during 1936, the believers had received from their Guardian that communication published in America under the title of "The Unfoldment of World Civilization," in which Shoghi Effendi expounded the fundamental significance of the modern movements of history in the light of Bahá'u'lláh's world-unifying Mission, and study of this important document had prepared the Bahá'í community to realize both the further difficulties it was destined to suffer and its eventual triumph.

"For the revelation of so great a favor," the Guardian had written, "a period of intense turmoil and wide-spread suffering would seem to be indispensable. . . . We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. . . . As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely-disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must ere-

long establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline."

In the light of this truth, the dissolution of the Bahá'í administrative institutions is not only taken to be but a temporary condition but also to signalize the beginning of a definite process so mysterious in character that it constitutes the outer and historical evidence of the Divine power upholding the mission of the Manifestation. In its successive stages, this process, beginning with formal and official suppression of the Religion of God, releases influences which eventually lead to its official recognition by the civil authorities. For the constructive force of Revelation, like a mighty river, gathers greater impetus whenever its course is stayed. No human power can hold it back from its unique mission of creating progress for man and for civilization. Resistance of whatever character is a sign of the past; and no past period can be maintained nor renewed when God has destined transformation for human affairs.

The attitude of the Bahá'ís, however, is invariably one of obedience to civil authority in all action concerning the Faith, up to the point where acceptance of Bahá'u'lláh by the individual soul is involved. At that point, death is preferable to physical existence. It is in the mysterious action of the Divine power that the believers trust.

PROGRESS IN INCORPORATION OF BAHÁ'Í ADMINISTRATIVE INSTITUTIONS

A survey of the Bahá'í world community reveals steady progress in the incorporation of its National and Local Spiritual Assemblies, by which their powers are consolidated and their capacity for service enlarged. Since model constitutions and by-laws have been prepared, and uniformity of functions prevails, every Bahá'í institution reaching sufficient stability has but to incorporate in accordance with the civil statutes controlling religious bodies in its locality.

The National Spiritual Assembly of the Bahá'ís of Australia and New Zealand has attained recognized legal status, and the Spiritual Assemblies of the Bahá'ís of Adelaide and of Auckland have also incorporated during the period under review.

In India, the Spiritual Assemblies of the Bahá'ís of Poona and Bombay have similarly been incorporated, while in North America incorporation has been effected by the believers of Detroit, Los Angeles, Kenosha, Racine, Milwaukee, Cleveland and Minneapolis.

Six other centers in the United States were in process of undertaking the preparation of the necessary legal papers or had already submitted them for record by April 21, 1938: San Francisco, Binghamton, Philadelphia, Boston, Portland and Seattle.

During the era of establishment and organic development of the Faith, the generous contributions of its members in all lands have been devoted to current activities. With the rapid growth of legal status, another era opens in which endowments of a permanent nature can be anticipated, especially as the membership of local and national Bahá'í communities is now swiftly increasing.

It is by endowment and capital funds that the latent capacity of Bahá'í institutions to render social services will be more and more completely realized. The Bahá'í institution of today, in comparison to that same institution fully equipped with schools, hospitals, asylums for orphans and aged, and other facilities, is a child compared to the mature man. What is significant to every Bahá'í is the fact that the providential nature of the Faith contains within it a unique and surpassing power to translate spiritual ideal into manifest blessing, and transform words about righteousness into deeds.

BAHÁ'Í HISTORICAL SITES ACQUIRED IN ÍRÁN

The Bahá'ís of Írán, ordained by destiny to be the birthplace of the Faith which fulfills the promise of all religion, have undertaken the purchase and preservation of those properties directly associated with the history of their Cause, thus assuring to the Bahá'ís of the world in future ages the sacred privilege of visiting many holy places permeated with the spirit of sacrifice and truth.

Through a committee appointed by the National Spiritual Assembly, an investiga-

tion is being made to develop a complete list of Bahá'í shrines in Írán.

Special effort is being made to locate the Báb's shop in Búshihr and the birthplace of Bahá'u'lláh in Ṭihrán.

The sites purchased during the past two years include: the house at Iṣfáhán which belonged to the "King of Martyrs" and the "Beloved of Martyrs"; the burial place of nine martyrs and also of the martyr Áqá Muḥammad Bulur-Furúsh, at Yazd; the men's quarters and one-half the andarun of the house of Ḥájí-Mírzá Jání at Káshán; one-quarter of the castle at Chihríq and of the Dásht-i-Malík, in Ádhirbáyján; one-half the house where Vaḥíd resided in Nayríz; and funds have been made available for the purchase of lands adjacent to the Maqám-i-'Alá,' while repairs have been carried out surrounding the house of the Báb at Shíráz.

Other purchases have been as follows: two-thirds of the house of Ḥájí-Mírzá Abu'l-Qasím at Shíráz; the house of the martyr Ḥaḍrat-i-Khal, in the same city; the burial places of the martyrs Saráju'sh-Shuhadá', Ḥabíbu'Mak Mírzá and Áqá Javád, at Maláyir; the burial place of four martyrs of 'Iráq; the burial place of the martyr Ḥasan-'Alí in Iṣfáhán; three-fourths of the house of the martyr Maḥbúbu'sh-Shuhadá', also in Iṣfáhán; two houses near the house of the Báb in Shíráz; the burial place of eight martyrs of Ardikán; and the burial places of the martyrs Siyyid Yaḥyá at Sirján, Ustad Mírzá Davaaní at Rafsinján, and of Ḥusayn-'Alí Fírúzabádí at Fírúzabád-i-Yazd.

PROPERTY FOR THE FIRST BAHÁ'Í HOUSE OF WORSHIP IN ÍRÁN

The National Spiritual Assembly in Írán has extended considerably its holdings of land dedicated to the future construction of the first House of Worship, or Mashriqu'l-Adhkár, near Ṭihrán.

The area already acquired is estimated at approximately 2,000,000 square pics, equivalent to 1,125,000 square meters. The Assembly is now arranging to purchase an adjoining tract known as Ihtisabíyyih for a sum approaching 30,000 túmáns. The tract already secured is known as Ḥadíqih.

Thus assurance is made that the Bahá'ís of Írán in due time, and no doubt with the aid of loving donations tendered by all other Bahá'í communities, will construct a majestic and beautiful House of Worship overlooking the capital city and for ever to be notable as the first Bahá'í Temple in that country whose blood fertilized the seeds of Divine Revelation. Construction, however, is not to begin until the American Bahá'ís have completed the external decoration of the House of Worship on Lake Michigan, at Wilmette.

TEACHING ACTION IN ÍRÁN

The few years remaining before the end of the first century of the Bahá'í era witness a resurgence of effort and a concentration of action among the Bahá'ís of Írán no less than in the American Bahá'í community.

Despite the severe restrictions still enforced upon the Bahá'í community in Írán, and the obstacles raised by the civil authorities against its collective action, a widespread teaching plan has been adopted and energetically pursued.

One aspect of the plan includes the establishment of new Bahá'í centers in Afghanistan, Baluchistan, in Arabia, the Islands of Bohnia in the Persian Gulf, and Kurdistán. In Írán itself, teaching committees, classes for character training and the study of Bahá'í administrative order, libraries, Bahá'í burial sites, administrative headquarters for Local Assemblies, youth organizations, archives both local and national, and the institution of the Nineteen Day Feast, are being systematically extended in most of the provinces. The Ḥaẓíratu'l-Quds of Ṭihrán, the national headquarters of the Persian Bahá'ís, is in the final stage of construction.

By these means, the distinctive Bahá'í qualities of consultation and unified action are being released, and the attributes fostered by the Bahá'í administrative order stimulated. A further impetus has been supplied by concentration upon the establishment of Bahá'í Summer Schools in Ṭihrán as a model to be reproduced later on in provincial centers.

In examining the reports explaining the details of these teaching plans, one is deeply impressed by the power of the Faith to create

a fundamental unity among the Bahá'ís of East and West. This fundamental unity does not sacrifice nor suppress any positive elements of local culture, nor does it raise any comparisons between the cultural values of the different parts of the Bahá'í world community. Its unifying influence proceeds, first, from the acceptance of organic spiritual ideals; second, from the recognition of a common center in the Guardianship; and third, from the results of maintaining a type of administrative institution which combines individual initiative with the disciplines of an authority controlled by the same principles and ends. While, therefore, an irreconcilable diversity of religious, cultural, social and economic background exists between America and Írán as nations and peoples, the diversity existing between the Bahá'í communities of these two lands involves no question of reconciliation nor compatibility but rather demonstrates the richness of human capacity. Each community may instinctively lay emphasis upon different aspects of the Teachings, but both communities recognize the same truth and are responsive to the new spiritual environment embracing the believers of all lands.

That the Bahá'ís of Írán are still under persecution is made evident by reference to the report of their National Spiritual Assembly in the present volume. Early in 1936, for example, two civil orders were issued prohibiting Bahá'í meetings in Írán. The result was that the Assembly was compelled to instruct all local Bahá'í communities to cease the meetings held in their headquarters, even the use of their adjoining playgrounds by children. Representations were made to the head of police concerning the severe treatment inflicted by local police upon Bahá'ís, whereupon meetings of not more than fifty persons were authorized by the civil government. The election of the National Spiritual Assembly in the following year had to be conducted by mail under the prevailing restrictions. Brutality, however, continued, property was damaged and Bahá'í records confiscated. Schools maintained for Bahá'í children and adults were closed, correspondence and telegrams censored, Bahá'ís in army and civil posts discharged, and great hardship inflicted through the refusal of the authorities to admit to registry the certificate of Bahá'í marriages. The heroic fortitude of the believers, nevertheless, was at times rewarded by public recognition of the status of the Faith, as exemplified in the following event:

Among the Bahá'ís of Írán who died in 1936 was Dr. Sarhang Ibráhím Pírúz-Bákht, chief of the Health Department of the Military Schools. Relatives of the deceased, predominantly Muslims, insisted on Muḥammadan rites and selected a grave at Imám-Zádih 'Abdu'lláh, preparing a funeral cortege which was to have been directed by a colonel from the Ministry of War. His daughter and sister, however, insisted that a Bahá'í funeral be conducted, and a member of the Ministry of War urged that their wish be granted. The result was that a throng of Bahá'ís, Muslims and ranking officers from the War Department, including the Minister, took part in the funeral procession and military escort was provided. At the cemetery, Bahá'í prayers were chanted. It is said that seldom has the capital city witnessed so imposing a funeral or one attended by so many non-Bahá'ís.

While the status of women has been improved as the result of the rise of secular government in certain Muslim countries, this alteration of ancient custom by decree lags by generations the spiritual and social equality ordained for men and women in the Teachings of Bahá'u'lláh. The result of the secular action, however, has been to make it possible for the Bahá'í women of Írán to assume their rightful place in Bahá'í public meetings and on the administrative committees of the Faith. These steps are the necessary introduction to the full association of women in the Bahá'í community with all its social institutions, including Local and National Spiritual Assemblies and the annual Convention.

Despite the many spectacular events taking place in these years in all parts of the world, the student of history will not fail to realize the surpassing ultimate importance of the Bahá'í Teachings concerning the equality of the sexes, and the provision for their joint action on Bahá'í administrative bodies.

THE INTERNATIONAL ACTIVITIES OF MARTHA L. ROOT

A firmly established faith, a centered will, and indefatigable activity, have given to Miss Martha L. Root an international sphere in the realm of teaching. In her the ordinary restrictions placed upon personal life, limiting it to one local environment, have been broken through and the world is become her spiritual home.

Miss Root's activities from April, 1936, to April, 1938, were successively, the United States, Japan, China and India. The following reports can but briefly indicate and outline the full story of her Bahá'í teaching during those two years.

"Miss Martha L. Root had served the Bahá'í Faith vigorously with great efficiency and without stopping for rest and comfort for many years, but in the summer of 1936, our beloved Guardian cabled her (she was working in Europe) to return to United States for a rest. She returned July 29, 1936, very broken in health. Mr. Roy C. Wilhelm invited her to 'Evergreen Camp,' his summer home in Maine, for two months, where everything was done for her recuperation.

"Then she met the friends and lectured in Green Acre, the Northeastern States, the Regional Committee arranging very carefully to protect her health. This was followed by a short program of lectures in New York City, Philadelphia, Baltimore and Washington, D. C.

"In January, 1937, when she was on a lecture tour, she was very ill with influenza in Buffalo and as soon as she was able to travel she went across the continent to California, stopping over in Lima, Ohio, and in Chicago, where she spoke once in each city to believers, on teaching the Cause. People came to Lima from all the Bahá'í cities in the State of Ohio.

"Resting in California for several weeks, she later addressed the friends in Los Angeles, San Francisco and Portland. These were really regional gatherings, for believers came from many surrounding cities.

"Miss Root sailed May 20, 1937, from San Francisco for a Far Eastern tour. June was spent in Japan where several lectures were given in Tokyo, Kyoto and Kobe. Editors used Bahá'í articles, and she visited nearly every Bahá'í in Japan.

"Sailing to Shanghai the last of June, she was working in China with the devoted faithful Bahá'ís when the war came. She was in the deadly bombings in Shanghai in August and barely escaped alive. A refugee on the steamship *President Jefferson*, she reached Manila, August 20 in the evening, and five minutes later endured the worst earthquake Manila has known in a century. Still, though ill and with a temperature of 102, she courageously gave the Message in Manila.

"Miss Root took the first ship on which she could get passage out from Manila and came to Colombo, Ceylon. Here she recuperated and during the month met the Mayor of Colombo, gave three radio talks, spoke before the League of Nations Union, the university students and was one of the first Bahá'í teachers to go to Ceylon to lecture, work and try to establish the Faith in that important island country. Jamal Effendi had gone to Colombo for a few days in 1877 and met a few merchants.

"Miss Root reached Bombay, India, October 15, 1937; the N. S. A. of India and Burma and several hundred Bombay Bahá'ís welcomed her warmly. After the N. S. A. meeting of consultation, and working under the fine planning of the N. S. A. of India and Burma, Martha Root has done great service in India and Burma with their help. She first visited Surat and Poona, then crossed the continent from Bombay to Calcutta and on to Burma. She toured Burma where many lectures had been arranged for her in Rangoon, Mandalay, Toungoo and Daidanaw and Kunjangoon. Returning to Calcutta she took part in the Second All-India Cultural Conference and the First Convention of Religions, both held in Calcutta in December, 1937. Her talks on the Cause were broadcast throughout India. After the lectures and work in Calcutta, she next visited Dr. Rabindra Nath Tagore."

The following glimpses of Miss Root's ardent Bahá'í services in the Orient are taken from her circular letter dated July 6, 1937, mailed from Shanghai.

"I left San Francisco, May 20, 1937.

Reaching Honolulu on May 25, I went ashore for a few hours, while the ship docked. Wonderful work is being done in that mid-Pacific paradise, and a day with the believers there is truly a day in 'heaven.' Mrs. Samuel A. Baldwin and Miss Utie Muther met me with love and with fragrance-breathing leis, (garlands to wear around the neck), of white jasmines and carnations. What did we do? First, the editor of the *Honolulu Advertiser,* a former colleague of mine from Pittsburgh, Penn., sent his editorial writer to interview me about the Bahá'í Faith. Then I wished an interview with Professor Shao Chang Lee, Professor of Chinese History and Literature in the University of Hawaii. He knows much about the Teachings and was a friend and pupil of the late Dr. Y. S. Tsao, President of Tsing Hua University, Peiping, who translated 'Bahá'u'lláh and the New Era' into Chinese. Professor Lee said that day: 'I will read the new book "Gleanings" and write my impressions of it reverently for the magazine "World Order." ' We told him of the Bahá'í Summer School at Geyserville and hope he was able to go for a week-end, as he intended to spend part of the summer at the University of California.

"I had known somewhat the eternal work the friends of Honolulu had been responsible for on other parts of the globe, but it was something to be in the presence of a sweet saint like 'Utie' and a tender 'fledgling-saint' (Mrs. Baldwin). I felt like springing to my feet and saluting as one does in the presence of a Queen . . . my soul rose up in silent homage, and seeing Bahá'ís like these, my heart could understand the work of theirs on the mainland and abroad. It was such a blessed day we had together.

"Great things come out of Hawaii. I truly believe that some day a Bahá'í Summer School will be established there, and who knows? It may be a model for Japan and China to copy!

"The Hawaiian Islands have a unique role in the drama of a New World Order. Situated between the Orient and the Occident, with a population representing both the West and the East, the Bahá'ís there can be a potent force for international understanding and peace in the Pacific.

"The Bahá'ís of Honolulu gathered that day at two o'clock, in the home of Mrs. Baldwin for a lecture and informal discussion about the progress of the Bahá'í Faith. Also, two believers had just returned that week from a Bahá'í journey around the world. We all spoke together and they told me about the Bahá'í Assembly at Maui. Mrs. Marion Little was to arrive in ten days and spend the summer with Mrs. Baldwin working on the Island of Maui. Their home is called 'Hakakala' (the House of the Sun), how appropriate, for its rays reach around the world! The time was so short, so sweet; but soon again I stood on the deck of the ocean liner again decked with scores of garlands, and waved good-bye to the beautiful believers of Honolulu.

"Coming from Honolulu on to Yokohama, this servant gave a public lecture, 'What is the Bahá'í Movement?' before the II and I Class passengers of this steamship, *Tatsuta Maru,* in the lounge of the I Class. The Captain himself introduced me. I spoke for one hour and questions and answers followed for an hour. There were ten religions and ten nations represented. A few missionaries . . . who had not heard of the Bahá'í Faith until they heard this lecture . . . arose and spoke against it. One said only the Christians ever have been or ever will be saved. I asked her if she thought all the Zoroastrians, Buddhists, Confucianists, Hindus, Jews, Muḥammadans are not saved. She replied no, they are not saved. The majority of the people in the audience were Easterners born and reared in these other religions (but there was really sweetness and understanding at that meeting). Each one said exactly what he thought, and some were much interested in the Bahá'í Teachings. One scholar was from the Philippines and some were Japanese. There were several young Japanese professors present, returning from post graduate studies in Europe. Who can ever tell how far-reaching are the words of truth? 'Bahá'u'lláh and the New Era' was placed in the I Class and II Class libraries of this ship. Also, I had a small exhibition of Bahá'í books. The Captain asked me to write an interview about the lecture and the Bahá'í Faith and I also brought in a little bit about our journey and the saving of three aviators in mid-ocean. He had it translated

into Japanese and copies mimeographed to give out to the press of Japan when we came into port. Besides, six journalists came with these typed résumés to ask me more questions when I arrived in Yokohama.

"I came to Tokyo, June 3. Mr. Seiji Noma, the 'Magazine King of Japan,' who is owner of nine of the best magazines in Japan and President of the 'Hochi Shimbun,' daily newspaper with a circulation of a million . . . and several of his magazines have a higher circulation . . . was not in Tokyo, but a reporter from 'Hochi' came to interview me, and Mr. Noma's secretary brought me a message from Mr. Noma. In the published interview one line was that Miss Root thanked Mr. Noma for his approval (recognition) and help to the Bahá'í Faith. She sent Mr. Noma 'Gleanings' and some other new Bahá'í books, and he gave her thirty beautiful Japanese books and an English book 'The Nine Magazines of Kodansha' (published by Methuen and Company Ltd., 36 Essex Street, W. C., London. It costs ten shillings and sixpence) which is a biography of his own life. If you wish to read of the universal mind, the courage, originality and candor, the large ideas, the vitality and the worth of a great pioneer in the new magazine work for Japan, read this book. Bahá'ís can with profit study what Mr. Noma says about publicity. I do not say Mr. Noma is a Bahá'í, but when I was in Japan in December, 1930, he arranged for a big Bahá'í lecture for several hundred people in his 'Hochi Shimbun' Hall. He is friendly to the Bahá'í Teachings.

"'Yurisan' (Mrs. Furukawa) a Bahá'í young woman in Tokyo who has received three Tablets from 'Abdu'l-Bahá, brought a woman writer, Miss Misao Yumoto of the 'Kokumin Shimbun' daily newspaper in Tokyo to interview me. The article was published June 16. 'The Japan Advertiser,' Tokyo, had an article in the June 4 issue. The 'Hochi Shimbun' article was published June 16. Fifteen journalists came to interview me during the three weeks' stay in Japan.

"It was lovely and historic to meet the fine Bahá'ís in Tokyo. We met together three times in my hotel (and they called upon me individually for talks and I went to some of their homes). They read me the wonderful letters written to them by Miss Agnes Alexander from Haifa. We were all so *happy* to hear news of her and from Haifa direct. (I was so sorry Agnes was not there when I was in Japan, every day I missed her so! On my other three journeys Agnes was there.) The Bahá'ís of all Japan are eager to do everything that Shoghi Effendi suggested that they do. Our Guardian thinks that the next two books to be translated into Japanese and published should be 'Gleanings' and 'Hidden Words.'

"Mr. Aiji Sawada, our blind brother, who is a very fine teacher in the School for the Blind in Tokyo, invited eighteen students to his home and I spoke to them of the Bahá'í Teachings. He also spoke and so did Yurisan. Every year of my life I am more impressed how important it is to get books into Braille for the blind; it brings such a light to them and they in turn may translate and give the Bahá'í Teachings in many different languages throughout the world. Helen Keller was in Japan at the same time I was there and I gave several editors what she had said in 'Bahá'í World,' Vol. V, page 349.

"The American Consul General in Tokyo, a good friend for many years, gave a dinner for me in his home to some of the Americans in Tokyo and Yokohama and after dinner invited me to speak to them about the Bahá'í Teachings. The sweet wife of the American Vice-Consul in Yokohama knows of the Teachings through Mrs. Ella Cooper and Miss Beulah Lewis and studies them.

"Mr. Kanji Ogawa, a Tokyo Bahá'í, arranged for me to speak before the English Speaking Club of the Y. M. C. A. This, too, was followed by questions and answers. Books were placed in several libraries and given to a number of editors, educators and to a few pastors.

"For years I had wished to meet Dr. Toyohiko Kagawa, one of the bright, spiritual lights in Eastern Asia, a Christian who 'lives the life,' a brilliant understanding writer. He is a flaming evangelist, a social reformer, and a crystal-clear writer of religious books and of best selling novels. I did have the bounty to meet him and interview him for our magazine, 'World Order' and for 'Bahá'í World.' He said he had heard of the Bahá'í

Teachings when he was a student in Tokyo, but he had no Bahá'í books. I gave him 'Gleanings,' 'Bahá'u'lláh and the New Era,' and others. He said what he knew of the Bahá'í Teachings he likes, and he gave me a message for the Bahá'ís. He has a new book just out, 'Brotherhood Economics' (Harper & Bros.). Read his book 'Christ and Japan' (Friendship Press, New York), and it will help you to understand the *soul* of Japan, this country that 'Abdu'l-Bahá said would turn ablaze. I wish every one who reads my letter would promise his or her own heart that he will do something, *one* deed at least, to help get these Bahá'í Teachings to Japan! You can send a 'torch' to Japan . . . letters (and 'Abdu'l-Bahá said that letters are half-meeting), books, prayers, even if you cannot go in person.

"I visited the head of the Dokai Church just as I had done seven years ago. The leader is ill, he could only speak with me for fifteen minutes, but he had called some of his disciples together and we spoke.

"Leaving Tokyo I came to Kyoto. Mr. and Mrs. Tokojiro Torii met me. He is the great blind brother who received those two beautiful Tablets from 'Abdu'l-Bahá. Mr. Torii is lovable like St. John and so is his wife. He has such great capacity and he has done solid, glorious foundation work. I felt his helpful influence in each city in Japan that I visited. He knows how to take responsibility; he is scholarly, a good speaker, a fluent Esperantist, and he is always smiling and pleasant.

"Mr. Kikutaro Fujita (who was a university student in Tokyo in 1915 when I visited Japan first) came to Kyoto from his native city, Toyohashi, to visit me for two days. He said to Mr. Torii (and these two friends have not had the joy of meeting each other for ten years), 'Come and spend your summer vacation with me in Toyohashi, and I will help you in every way possible in your translation of "Hidden Words." ' This dear Fujutasan was the boy who said to Agnes and me in 1915: 'Please excuse me that I always come the first one to the meeting and remain until the last one, but I'm so interested in the Bahá'í Teachings.'

"There is a religious daily newspaper in Kyoto called 'Chugai Nippo' . . . the only daily, purely religious newspaper in the world . . . with a circulation of fifty thousand. It is a newspaper of the Buddhists and its subscribers are Buddhists in Japan, China, San Francisco, Los Angeles, New York, India. Mr. Fukumi Ruiso called upon me and wrote a most excellent article, about the Bahá'í Universal Religion. It appeared June 23. He has also interviewed Miss Alexander several times. He asked me please to send him news about the Bahá'í work throughout the world. He also said he would like very much to have some Bahá'í books in Arabic. This newspaper has taken a most friendly attitude towards the Bahá'í Faith.

"One lecture in Esperanto was given in Kyoto before the Esperantists of Kyoto, Osaka and Nara. Mr. Torii had arranged it for me. There is always interest in any country when an Esperantist comes from a far land. One of their delegates was going to Warsaw, Poland, in August, to take part in the Twenty-ninth Universal Congress of Esperanto, and this year is the Jubilee. I gave him a letter of introduction to Lidja Zamenhof.

"A journalist from the 'Osaka Asahi' interviewed me in Kyoto, and brought a photographer to take a photograph of Mr. Torii and me. This Asahi Publishing Company in Osaka publishes the two sister dailies, the 'Osaka Asahi' and the 'Tokyo Asahi' which with their Moji and Nagoya editions have a paid circulation of over three million.

"We went out to visit the Ittoen group, which is another of the modern movements in Japan.

"After three days in Kyoto, I came to Kobe. Here I met Mr. D. Inouye, the Buddhist priest who is a devoted Bahá'í who translated 'Bahá'u'lláh and the New Era' into Japanese. He loves the Teachings, wishes so much to get a strong group established in Kobe. He brought a reporter from 'Kobe Shimbun' who interviewed us about the Bahá'í Teachings and the newspaper photographer took our pictures. The article appeared June 24.

"A beautiful Bahá'í young woman came three times to see me in Kobe. She is a friend of Miss Alexander, was taught by Miss Alexander and her husband knew Mrs. Finch. I met several friends in Japan who

asked for Mrs. Finch and wished to send her loving greetings.

"I went over to Osaka one afternoon to call upon a friend of Mr. Torii, Mr. K. Nakamura, one of the editors of 'Osaka Mainichi.' He has visited some of the newspaper editors of our country and is very scholarly, keen, humanitarian. I gave him 'Bahá'u'lláh and the New Era' in Japanese and we spoke of the Bahá'í Faith. The article they used in the English edition, June 24, did not say much about Bahá'í, but it did carry the statement 'she is a Bahá'í.' I do not know what the Japanese edition had. He invited in to our coffee party in the reception room of the newspaper another editor who took the interview in Japanese. It was also taken in Braille. (The Japanese edition may have used an earlier article, for when I arrived in Yokohama one of their journalists was at the ship.) This paper, the 'Osaka Mainichi' in its morning and evening editions has a combined circulation of more than three and a half million copies daily and its sister paper (under the same ownership) published in Tokyo, the 'Tokyo Nichi Nichi' has a circulation of two million four hundred thousand. Their Braille edition has a circulation of three thousand.

"I invited eighteen Esperantists of Kobe and Osaka to my hotel in Kobe, to a lecture in Esperanto about the Bahá'í Teachings. Two French Esperantists from the Cruiser *Lamotte Picquet* were also guests and I gave them a letter of introduction to Shoghi Effendi, for their ship will be stationed for a time at Haifa in the autumn. It is an immense help to any Bahá'í teacher working abroad to be a proficient Esperantist. I hope our Bahá'ís will study this auxiliary language when Lidja Zamenhof comes to the United States, then they will become excellent Esperantists, for Lidja is one of the very best Esperanto teachers and scholars in the whole world.

"The day before I sailed Mr. and Mrs. Torii came to Kobe and stayed until my ship left. We were going to have a Bahá'í Conference, but Mr. Inouye's wife was very ill with appendicitis and he could not come, but we had a little gathering at the hotel, Bahá'ís and new souls. But lo, next forenoon at the ship all the Bahá'ís were together. Mr. Inouye came for half an hour, and down in my stateroom we all had a prayer together and a few earnest words.

"The Bahá'í Faith will illumine Japan. Agnes Alexander, the great apostle to Japan, is doing work as outstanding as the apostles of old. Her visit to our country will bring Japan and the United States closer. I hope you will see her and hear about Japan, and that you will read about Japan and that Bahá'u'lláh will waft into your hearts the 'Guidance' to do some deed to bring 'the Golden Age' of the Bahá'í Faith in Japan into a solid reality, and do it now.

"As I sailed from Japan (after sending out from the ship one last article to those Japanese newspapers) I thought of the great Buddha in Japan said to have one thousand hands, and I prayed Bahá'u'lláh to join your thousands of hands with mine in order to help Agnes and the Japanese Bahá'ís in establishing the new World Order in Japan. Shoghi Effendi has sent them such brave and tender instructions. Every country knows our Guardian never lets them go, he is helping every country. 'Abdu'l-Bahá sent nineteen Tablets to Japan and today we see they are beginning to bear rare and wonderful fruits."

"Miss Martha Root arrived in India from Ceylon on October 15. The believers of Bombay accorded her a right royal reception. The National Spiritual Assembly had also fixed their half-yearly meeting to be held in Bombay in order to meet the beloved sister. Miss Root stayed in Bombay for five days and these five days were gala days for the believers of the place. While the Bombay friends held meetings and arranged for lectures, which were fully reported by the press, the N. S. A. in consultation with Miss Root, chalked out a program for her.

"After attending the public meeting on the Birthday of the Báb, which was presided over by an ex-Mayor of the Town, Miss Root left for Surat.

"SURAT—During her two days' stay here Miss Root met lawyers, judges and other notables of the town at the home of Mr. Vakil and delivered a public lecture in the Arya Samaj Hall. This was attended by 250 to 300 people—students, lawyers and other

notables. The press published elaborate articles and thus good publicity was achieved for the Divine Faith.

"POONA—Owing to her brief stay here no public lecture was arranged; but she met press representatives and the believers of the place. She visited the Bahá'í School and the Bahá'í Cemetery. To the friends she delivered a talk on teaching. Miss Root will visit Poona again when she returns from her tour in South India.

"RANGOON—Leaving Poona on October 26 she stayed one day at Bombay and then left for Burma where she arrived on November 2. The believers of Rangoon had chalked out a busy and elaborate program for her. She spoke at the Y. M. C. A. (Town Branch), Arya Samaj (Central), Theosophical Society, Brahmo Samaj, Malabar Club and Rotary Club. Press publicity had preceded her arrival and when she arrived all the leading dailies of Rangoon published glowing articles about her and about the Cause she had come to teach. Rangoon 'Times,' widely circulated English daily, published an interview with her about Bahá'í work in Shanghai. Rangoon 'Times' has been devoting weekly two to three column space to Bahá'í articles for the last eleven months. Rangoon 'Gazette,' another English daily, had an equally fine interview of more than a column and in addition there was an editorial about the history of the Bahá'í Faith. Miss Root's lectures attracted a large number of hearers and were presided over by religiously inclined public men. In fact, Miss Martha Root created a stir in the religious circles of that great city of 500,000 souls comprised of almost all civilized nations of the world.

"Miss Root had two meetings with the Bahá'ís of Rangoon in the Ḥaẓíratu'l-Quds (Bahá'í Hall). The meetings with the children were very interesting. She started a children's class and gave first lesson to youngsters. This class the Rangoon Spiritual Assembly is determined to continue in remembrance of the visit of our beloved sister.

"MANDALAY—Miss Root arrived in this ancient city of Upper Burma on November 10. She was received at the station by the believers led by our revered Bahá'í teacher Siyyid Muṣṭafá Roumie. She delivered a public lecture in Mandalay Municipal Library. The attendance was the largest of any public Bahá'í lecture given up to this time in Mandalay. The Headmaster of the Normal School, U. Thet Swe, B.A., B.L., was Chairman. Some of the hearers came later on to see Miss Root and asked questions. Bahá'ís who live in towns near Mandalay came all the way to see their beloved guest.

"TOUNGOO—On leaving Mandalay Miss Root detrained at this town of about 23,000 inhabitants. No Bahá'í teacher has ever before visited this place. It was through the efforts of Dr. M. A. Latiff, that the town was opened. He had gone to the place and had arranged for a lecture in the Jubilee Library. Dr. Bahl, Civil Surgeon of the district, presided. He also gave a dinner in his home after the lecture and four interested people came to meet the Bahá'í teacher. Miss Root took the train that same night and nine people who had attended the lecture were on the station to see her off. It is a great thing for our Faith that Toungoo is opened and we have our dear brother Dr. M. A. Latiff to thank for it.

"DAIDANAW (Kunjangoon) — Accompanied by Siyyid 'Abdu'l Ḥussain Shírází and Mr. Siyyid Ghulám Murtaza 'Alí, Miss Root reached this Bahá'í village of 800 believers on November 20. The believers of the place had made elaborate preparations for the reception of their beloved guest. A special roadway was cut through the grass from the main road to the Assembly Hall, which was tastefully decorated. The Assembly Compound was full of believers when Miss Root's car arrived. Mrs. Kahn garlanded her amidst the acclamations of Yá-Bahá'u'l-Abhá. She met these friends and they chanted holy songs and prayers. Miss Root writes: 'What a royal welcome we received! Never shall I forget their chanting and the reverence and love in their kind faces.'

"At 4 p.m. Miss Root drove to Kunjangoon, an important town of 6,000 people situated about three miles from the Bahá'í Village. The lecture was held in the National School under the Chairmanship of Dr. Gurbaksh Singh. It was translated into Burmese by U. Sein, the headmaster of the School. There were about 150 people pres-

ent including the Township judge, the staffs of the National and Board Girls' High Schools. The lecture was well received. Dr. and Mrs. Gurbaksh Singh called on Miss Root that evening and had a long talk with her.

"Next day the friends again met in the Assembly Hall. After the usual prayers, Mr. M. I. Kahn read a beautiful address of welcome to which Miss Root replied in suitable words and the meeting closed in an atmosphere of spiritual joy and happiness. Mr. Murtaza 'Alí describes the scene of Daidanaw as follows:

" 'The friends of Daidanaw gave a right royal reception to our sister Miss Martha Root. She was deeply moved. They laid out the heavenly table for us for supper that night and each family brought in their share to feed us. We were immensely touched and we thanked Bahá'u'lláh for the love and spirit of service which He has taught to His followers. We spent one heavenly night in this village of 'Abdu'l-Bahá who used to call it fondly "Deed-a-Naw" which in Persian means the "New Sight." '

"Miss Root returned to Rangoon on Nov. 21 and attended the farewell meeting at the Ḥaẓíratu'l-Quds (Bahá'í Hall).

"On Tuesday, November 23, Miss Root sailed for Calcutta. The friends came to the Wharf to give her a hearty send-off."

"There is a reference to Bengal in the Tablet which 'Abdu'l-Bahá wrote to Mr. Pritam Singh which is very encouraging—I cannot quote it and there is not time to send and get it before I mail this, but it was to the effect that spreading the Cause in Bengal will help in spreading the Cause all over India. It was beautifully expressed, in a couplet, which translated reads:—

'The Indian nightingales will all break forth into sweet songs.

By the Íránian sweet that will be carried to Bengal.'

"I should like to emphasize what great opportunities come in presenting the Bahá'í Faith in great congresses. The call is raised to thousands, the newspapers carry the résumé of the lectures and there are innumerable opportunities to speak individually with people of capacity, the thinkers of India; for it is usually the progressive, liberal souls, those determined to help make a better world, who go to such congresses.

"A great scholar, Professor M. H. Hidayat Hosain of the Royal Asiatic Society Library of Calcutta, a leading Orientalist of the world, has written about Qurratu'l-'Ayn. Perhaps he is one of the first great Indian scholars to write about the Faith. He said that he had met the fine Íránian Bahá'í teacher, Ibn Asdaq, who came to India about 1902. 'He was so charming, so spiritual, so cultured' said Professor Hosain, 'and we road the Íqán together in Íránian!' This very sentence throws an illuminating light to us to-day, on the qualities that a Bahá'í teacher should possess. We must all be Bahá'í teachers to-day, and the great Scholars of this and the coming generation will be quickened or left unawakened perhaps by the way we present the cause to them.

"Another point, if some Bahá'ís from Írán, Bahá'ís of capacity, would give up their businesses in Írán and come and settle in Southern India and build up their businesses in all the different cities of the South here, it might advance the Cause tremendously in these critical days. People in our United States have given up their businesses to move and settle in other States. It is an important goal. There is a great cultural affinity between Írán and India; Iranians could do a glorious work here.

"The Bahá'í Cause has made remarkable strides in Calcutta since I visited that city in 1930. They have a good hall, fine meetings and the membership seems to have increased five times its number in 1930.

"SHANTINIKETAN, India, at the International University of Dr. Rabindra Nath Tagore.

"Mr. Iṣfándiar Bakhtiari of Karachi, a member of the National Spiritual Assembly of India and Burma, and I visited Shantiniketan on February 13, 14, 1938. We were guests in the School Guest House. It was a great privilege to meet Dr. Tagore and to hear him talk with deep love and appreciation of 'Abdu'l-Bahá whom he had met in Chicago in 1912. I am writing the interview for *Bahá'í World*, volume VII. Dr. Tagore said that the Bahá'í Faith is a great ideal to establish and that they in Shanti-

niketan welcome all great religious aims and will be most glad if a Bahá'í Chair of Religion can be arranged in their school.

"He and Mr. Bakhtiari spoke of Írán (Mr. Bakhtiari is an Iránian, he came from Yazd to India about twenty years ago), and of Dr. Tagore's trip to Írán. The Poet asked particularly about the progress of the Bahá'í Faith in the land of its birth, and praised the tolerance and fineness of the Bahá'ís.

"Dr. Tagore's School has a very excellent selection of Bahá'í books in the Library and they take great interest to have it as complete and up-to-date as possible.

"A lecture was given in the hall before the whole student body and the professors. Questions were asked and answered. They brought all the Bahá'í books for an exhibition in the hall, and near the close of the lecture I explained the books, one by one. Mr. Bakhtiari was invited to chant some Bahá'í prayers in Iránian. (Many of the cultured people of India know Iránian, and the Uurd language, which is used by several millions of people, is akin to Iránian.)

"The Associated Press and the United Press used interviews and one professor whom I had known in Marburg University and who knows the Cause well wrote an article about the lectures for the Associated Press of India.

"When can a Chair of the Bahá'í Faith be established at Shantiniketan? Bahá'ís must help in this.

"TRIVANDRUM, TRAVANCORE. Mr. Bakhtiari and I worked in Trivandrum, December 19-23, 1937. I do not know that any Bahá'í teachers had ever visited Trivandrum and given lectures and press interviews before. It is a very progressive State where the young Maharaja of Travancore, twenty-six years old, has recently opened the Hindu State Temples to peoples of all castes—a most courageous, thrilling move that may help untouchables in other States likewise to receive similar privileges.

"We had a charming, illuminating audience with the Maharaja of Travancore and his very cultured progressive mother the Maharani of Travancore, at the Palace. I am sure they know very well all the modern religious movements, for they are most liberal Hindus, and awake to the needs of world unity. (I am writing an article about the audience.)

"Mr. Clarmont P. Skrine, British Resident of Madras States, received us graciously, at the British Residency in Trivandrum. He has known much about the Bahá'í Teachings and met many Bahá'ís during his visits to Írán. We learned from him that the late F. H. Skrine of London, who wrote a book about the Bahá'í Faith nearly thirty years ago, was his father. The Resident told us his father had been very interested in the Cause.

"We lectured in the Theosophical Hall of Trivandrum. The President of the Lodge, Professor R. Srinivasan, Principal of the Maharaja's College of Science, arranged it. Dr. and Mrs. Jayaram Cousins were present and both spoke a little. Dr. Cousins, one of the great scholars of Travancore, said that thirty years ago they had been given Eric Hammond's book 'The Splendour of God' and that they have always loved this Bahá'í book. Mrs. Cousins who is a friend of Lady Blomfield stopped over in Haifa on her way to India and visited Shoghi Effendi. She spoke with enthusiasm of Shoghi Effendi, his spirit, his culture, his charm. Dr. Cousins sometimes accompanies the Maharaja on the latter's trips abroad. I hear from others, but I do not know, that the great Dewan (Prime Minister) of Travancore is a fervent Theosophist.

"One reason that we went to Trivandrum just at this time was because the Ninth All-India Oriental Conference, which convenes only once in two years, was to be held there December 20-22, and it seemed most important to try to get the Bahá'í Teachings to as many Oriental scholars as possible—for who will be the Professor Edward G. Brownes, the Count Gobineaus, the Baron Rosens of India if we do not interest the scholars? We wish the great Hindu, Muslim, Buddhist, Zoroastrian scholars to write about the Bahá'í Faith in its relation to their own Faiths. I gave a very short talk in the Conference on the Bahá'í Faith from the standpoint of great Oriental scholars. Mr. Bakhtiari gave a short talk about Qurratu'l-'Ayn, Írán's great woman poet.

"Articles about the Cause were prepared for the press from the very first day we arrived, and then the Travancore Journalists'

Association gave a tea in our honor in their clubhouse. They wrote several articles and they will write articles in future about the Cause. They wish news of the progress of the Cause in different parts of the world.

"MADRAS. Mr. Bakhtiari and I worked in Madras, December 25-January 3, 1938. We met the few friends and talked about how to promote the Faith, and had the Feast. We visited all the large libraries to see what Bahá'í books they have. The University of Madras Library has an excellent collection and the Librarian, Mr. S. R. Ranganathan, is keenly interested to build up the department of Bahá'í books. He is in correspondence with American Bahá'ís, and the N. S. A., but up to this time he had never met a Bahá'í. His face is full of light. He said the Bahá'í books are drawn out and much read. (We later found many who have been reading the books.)

"Adyar Theosophical Library, at Adyar, Madras, also has a good collection of Bahá'í books, and we found that many university students living in that section have been reading these books. We visited editors of all the leading newspapers of Madras and all used interviews followed by other articles about the Faith and résumés of our lectures later. Over two hundred articles about the Bahá'í Faith have appeared in the newspapers of Ceylon and India from September 13 to February 13, 1938, (I urge all Bahá'í teachers when possible, to carry a typewriter and make out good résumés of all lectures and give out to all newspapers. When one speaks, one may speak to hundreds, but through the press one can reach tens of thousands and sometimes hundreds of thousands).

"A large public lecture was given in Ranade Hall, a cultural center whose directors are connected with the university and some newspapers. Dewan Bahadur K. S. Ramaswami Sastri, retired District Sessions Judge and one of the brilliant scholars of Madras, presided; the lecture was under the auspices of the South Indian Cultural Association. In introducing us he spoke concisely about the Cause, quoted 'The Dawn-Breakers' and Words of 'Abdu'l-Bahá, has since presided again and has written for me to use in the West, two short articles, which were really his introductions. These are most interesting because they show the Bahá'í Faith in its relation to Hinduism. He is a great Hindu Indian scholar who has arisen to write about the Faith. I lectured in the Y. M. C. A. in Madras, Mr. Bakhtiari chanted and we both spoke before the Brahmo-Samaj Society of Madras. Brahmo-Samaj is a very quickened spiritual movement of India, a little like our Unitarianism of the West, its members are always friendly and very sympathetic to the Bahá'í Teachings. The Madras Brahmo-Samaj has since translated into Telugu language, 'What is the Bahá'í Movement?' and one thousand copies are being distributed. This is the first booklet, I think, that has ever been published in Telugu, and it is a fruit of the visit to Madras.

"Also, two thousand booklets, 'The Dawn of the New Day' translated into Tamil language, are being published (were to be finished by February 15). Mr. Ishaq Pahlaván, a devoted faithful Bahá'í in Madras, helped with this. The Tamil newspaper that published the booklet used the history and principles in a nearly three column article that has a circulation of twenty thousand. We felt very happy about these booklets because Tamil is much used in Southern India, Ceylon, Straits Settlements and a large colony in Durban, South Africa.

"Mr. Bakhtiari, Mr. Pahlaván and I went out to Adyar to three sessions of the International Theosophical Convention held December 26 to January 3, 1938; we met many friends. The Vice-President of the International Theosophical Society, Mr. Datta, said to me that the Bahá'í Teachings are the highest essence of Hinduism. Mr. Bakhtiari, who did such great work, returned to Karachi the evening of January 3.

"As Madras is such an important spiritual and cultural center in Southern India, Mrs. Shirin Fozdar and I came to Madras when we were returning from Colombo and stayed for six days, January 18 to 23, met the press, lectured in Pachaippa College of Madras University, also gave a public lecture in the P. S. High School, Mylapore Section, to several hundred students; lectured at an annual meeting of the Brahmo-Samaj ladies, and

Shirin spoke at an evening meeting of the Brahmo-Samaj, and broadcast.

"Some of the young men who had been interested in the Cause when Shirin went to Madras in March of last year, arranged a meeting in their school where we spoke and they said they would form a study class. Mr. Pahlaván has a meeting sometimes for a little group of fine young men who before had been Muslims. A group had been formed last year. May an Assembly soon be started!

"I was so touched: a Bahá'í had gone from Calcutta nearly two years ago to spread the Faith. He was very poor and lived on seven rupees (less than three dollars a month). Bahá'í friends, I think the N.S.A. of India and Burma, had given him a present of money to buy a bullock and a cart to help him in earning a livelihood. The bullock and cart were stolen from him and for several days he had no food, then Mr. Pahlaván found him, but later this most devoted self-sacrificing Bahá'í whom everyone praised took dysentery and passed on in Madras, a month before we arrived. Mr. Bakhtiari has had a tombstone erected over the grave and Mr. Pahlaván has had the lot made beautiful with flowers. To me that Bahá'í was as great as the widow with her mite (in the New Testament) for he too gave his *all!* Because of his self-sacrifice, Bahá'u'lláh will open the doors at Madras to the Bahá'í Faith!

"Jamal Effendi, a Bahá'í teacher from Írán, in 1877, gave the Bahá'í Message to one young Madrasi, Siyyid Muṣṭafá Roumie, and Siyyid Roumie has been efficiently and faithfully promoting the Bahá'í Faith in Burma for sixty years! 'Where the acorns fall, the oak trees grow': Bahá'u'lláh is doing all.

"Bahá'í teachers are needed for Madras and all Southern India cities. Christianity spread very well in Southern India, is it not a portent that the Bahá'í Faith too, will be accepted there rapidly in this day? Much more has been done to promote the Bahá'í Teachings in Northern India than in the South. Who will hear the Call to the South?

"COLOMBO, CEYLON.—Dr. and Mrs. Fozdar and I went to Colombo, Ceylon, for ten days, January 5 to 16, 1938. It was my second trip to Colombo since September 13. The press used many favorable and long articles about the Bahá'í Faith, the editors and journalists were our true friends. A newspaper in Tamil language also published the history and principles translated into Tamil. I spoke before the Rotary Club of Colombo and the speech was broadcast from the luncheon table. Shirin spoke over the radio about Qurratu'l-'Ayn and sang one of the latter's poems. A gramophone record was made of this song. Both broadcast speeches were printed in full in the Colombo papers. One public lecture was given in Colombo University under the auspices of the University College Economics Society, and another public lecture took place at the Ramakrishna Mission School. We spoke before the teachers of a Buddhist school for girls, and Dr. and Mrs. Fozdar spoke at the Parsi Club. Some very fine Muslim people invited us to their homes, so also did some Christians, Hindus and Buddhists. We invited a number of friends to our hotel. The Mayor of Colombo called. Shirin spoke before the Women's International Club. It was all a most worthwhile visit to Colombo. Dr. Fozdar after helping us much, returned from Colombo to his hospital work at Ajmer.

"BANGALORE.—Mrs. Fozdar and I came *via* Madras to Bangalore and Mysore where she had been ten months before. Three Bahá'í lectures were scheduled for the three days of our stay, January 24, 25, 26, at the Mythic Society, a high Cultural Society in Bangalore, in Daly Memorial Hall, a building given by the Maharaja of Mysore. The Secretary of the Mythic Society, a lawyer, Mr. S. Srikantaya, ably presided at the three lectures; all were reported in the 'Bangalore Post.' Questions were asked and answered and each day the audience increased. Teachers from the Fort High School present invited us to come over to their school and speak to seven hundred boys. The Dewan of Mysore, an Iránian, a Muslim, is so fine in his character that Bahá'ís could well say he is 'Bahá'í' in spirit, in the sense that he seems to have 'all the human perfections in activity.' He received us and did everything to help us—he helps the Muslims, the Hindus, the Jews, the Christians. He invited us to a great garden party where he was the guest of honor and introduced us to some friends as Bahá'ís. The Vice-Chancellor of

Mysore University and his wife were in Bangalore and invited us to their home; he was most kind and helpful both times Mrs. Fozdar came. One of the Magazines in Bangalore promises to publish three articles about the Cause. One man in Bangalore said in fun: 'The people swarm like locusts to eat the Bahá'í Teachings!' It was not quite like that, but certainly people were interested and you can see from this account that we found friends everywhere who helped us to spread the Fragrances of the Teachings.

"MYSORE CITY.—The next days, January 27, 28, 29, were spent in Mysore City. Mrs. Fozdar and I each gave two lectures in the University and she spoke to an Educational Association. One Professor who presided at my lecture said that he had read seven or eight Bahá'í books carefully, and that when a distinguished Ramakrishna Swami spoke in that same University Hall on 'Modern Religions' and did not mention about the Bahá'í Faith, this Professor who was acting as Chairman said that one of the most important modern religions had been left out and he gave the history of the Bahá'í Movement. I told the audience it was like that in our country; at the World's Parliament of Religions, in the Chicago Exposition, 1893, a Professor, founder of Beirut University, spoke about the Bahá'í Faith and now we have thousands of Bahá'ís in America.

"One Professor said: 'What we professors and students need is a great quickening of religion in our inner life. If the Bahá'í Faith brings that, we will study it.'

"We met one Professor who is a relative of Qurratu'l-'Ayn and he has made a deep study of the Bahá'í Teachings.

"The Mysore University Library in the past year has gathered quite a good selection of Bahá'í books and these are being read by the students. The librarian and the former librarian are most friendly to our Cause. I believe that great scholars from Mysore will write about the Teachings.

"One Professor in the University is the Director of Broadcasting and Mrs. Fozdar and I both gave radio talks which were sent out to six newspapers and magazines in India. A young private secretary from a neighboring state told us that when he visited the Hill Palace of the Maharaja of Mysore in 1933, there was a book on the table, the life of 'Abdu'l-Bahá which he carefully studied. The Mysore University Library will have pictures of 'Abdu'l-Bahá and a picture of the Bahá'í Temple at Wilmette to hang on the Library wall.

"Mrs. Fozdar, as I said, had been to Bangalore and Mysore ten months earlier and made many friends and this helped us very much. May she go again and many times to Southern India! She is not only a very fluent speaker but they called her the Bahá'í nightingale of India when she sang the Qurratu'l-'Ayn songs!

"HYDERABAD, DECCAN.—Then we came to Hyderabad, Deccan, where we were the guests of the State and stayed in the State Guest House. We arrived at 5 p.m., and at 6:30 o'clock I broadcast. This radio talk was published in full in their newspapers.

"I broadcast again and Mrs. Fozdar gave a radio speech about Qurratu'l-'Ayn and sang. A gramophone record was made of her speech and song and the talk was published. We gave a public lecture the second evening under the auspices of the Writers' Association of Hyderabad. We spoke before the Hyderabad Ladies' Association to two hundred and fifty members and the wife of the second son of the Nizám presided. This beautiful young Princess is a grand-niece of the late Sulṭan 'Abdu'l-Ḥamíd of Turkey. Lady Akbar Hydari, wife of the Prime Minister, is President of this Association. I spoke in Osmania University and at the same hour Shirin spoke at the Nizám's College. Excellent articles appeared in the newspapers. The Secretary of the Prime Minister, a Cornell man, had attended a Bahá'í Conference in Geneva, N. Y., where he had been the guest of Mr. and Mrs. Willard McKay. There he had met Miss Mary Maxwell; he said he felt even then she had a very high destiny and that she was the most radiant girl he had ever met. We were invited to the home of the Prime Minister and to the home of Sir Amin Jung; the latter had received Mrs. Schopflocher, later myself, then Keith and then Mr. Schopflocher. He loves the Teachings and says they do not take away from any other Faiths. He says if he would be able, he would go to the Bahá'í Convention in Karachi in April, but he is quite ill. The

Bahá'ís of Hyderabad met us at the train, helped us, and came with us to the station when we left. They came to the public lectures and brought booklets for distribution. Mrs. Fozdar spoke to a large group in a private home the last evening and I broadcast. We were in Hyderabad only three days, evening of January 31 to early morning of February 4."

THE COLLECTION OF TABLETS

Throughout the Bahá'í world, special committees have been engaged in collecting and transcribing original Tablets of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, an essential prerequisite to the formation of the International House of Justice.

In America, original Tablets revealed by 'Abdu'l-Bahá to individuals and to communities and deposited in the National Archives, have been prepared for the publication of a fourth volume, and the available material is by no means exhausted. The three volumes of Tablets already in publication contain no Tablets later than about 1912. Volume four, consequently, will supply to Bahá'ís and students of the Faith those Tablets of vital import revealed during the Master's later years.

In Írán, the richest depository of Bahá'í Tablets, no less than forty volumes of this source of the Revelation have been collected, each authenticated, and are preserved in the International Bahá'í Archives on Mount Carmel.

Since the legislative function of the House of Justice is limited to matters not expressly revealed in the Bahá'í Sacred Writings, its trusteeship requires intimate knowledge of the Revelation as a whole, for that body will have responsibility for the fulfillment of all revealed laws and ordinances throughout the Bahá'í community, as well as authority to enact such laws as may be necessary for affairs which Bahá'u'lláh left to its discretion.

TRANSLATIONS OF BAHÁ'Í LITERATURE

Up to the year 1938, the Bahá'í work entitled "Bahá'u'lláh and the New Era," by Dr. J. E. Esslemont, has been translated into forty different languages and published in thirty-three languages; the Kitáb-i-Íqán of Bahá'u'lláh has been published in thirteen different languages, and work on its translation into eight other languages undertaken; the "Hidden Words" of Bahá'u'lláh has been published in fifteen languages, with translations in four additional languages proceeding; and "Some Answered Questions" by 'Abdu'l-Bahá has appeared in six languages and work is going forward on its translation into ten additional tongues.

HISTORY OF THE BAHÁ'Í FAITH

For many years an authentic and detailed History of the Faith has been in process of creation by the scholarly and devoted Jináb-i-Faḍíl in Ṭihrán. The material for this important work, so eagerly awaited by all Bahá'ís, has been assembled by committees throughout the land.

The project is to consist of nine volumes, each containing some 400 pages, and at the present time three volumes have been completed.

THE SHRINE OF THE BÁB

The area surrounding, and dedicated to, the Shrine of the Báb on Mount Carmel has been enlarged by the acquisition of further holdings.

The new plots have been registered in the name of the American National Spiritual Assembly, Palestine Branch. The total area now held by that Assembly in 'Akká and Haifa amounts to more than 60,000 square pics, equivalent to 33,750 square meters.

A plot situated in Beersheba, southern Palestine, consisting of approximately 15,000 square pics, donated by Mr. Ratíb Halabyí, was in course of transfer in April, 1938.

DIFFICULTIES IN TURKISTÁN AND CAUCASUS

The Bahá'í communities in Turkistán and Caucasus have encountered tragic difficulties through the pressure exerted upon Bahá'ís to migrate to Írán on account of their Iránian nationality, these Bahá'í communities having been founded by believers from Írán who settled in cities of southern Russia many years ago. The cause of this attitude on the part of the civil authorities arises from the fact that all foreigners are viewed with suspicion.

Some Bahá'ís, including women, have been imprisoned. In his recent communications to these Bahá'í communities, Shoghi Effendi sanctioned their change of nationality if by this means the authorities can be induced to relax their restrictions. Moreover, the Ambassador of Írán at Moscow and the authorities in Ṭihrán have been approached with the request to act on behalf of the persecuted Persian friends.

From 'Ishqábád has come the following details of Bahá'í activities:—

Bahá'í Establishments

1. Mashriqu'l-Adhkár. This temple became part of the city properties in the middle of 1928 by a law affecting all religious buildings. At first we refused to accept this ruling and made a great many efforts to exclude the temple from this law. But all the efforts of the friends were of no avail. At last with the permission of the Guardian, we signed a five year lease with special provisions for the necessary care and repairs. In 1933 we renewed the lease for another five years. But in 1935 in accordance with a new law which gave all temples back to their original owners for an indefinite period, we signed a new lease which insisted on a great many repairs to be made within six months. The Spiritual Assembly and the friends of this city and other parts made every effort and sacrifice to have all the work done within the specified period. Now the Mashriqu'l-Adhkár and its garden are of great beauty and are again in the hands of the Bahá'ís.

At the two sides of the gates to the Temple are hung two boards with the Bahá'í principles written on them in four languages. At sunrise and on public holidays, the Beloved of God and the Maidservants of the Merciful gather in this temple, chanting prayers and reading the Tablet of Visitation of Bahá'u'lláh. On anniversaries, especially, so many people gather that the sight is truly praiseworthy.

The Bahá'í Hall (Ḥaẓíratu'l-Quds)

1. Twice a week under the supervision and with specifications of the Spiritual Assembly, on Saturday and Tuesday nights, Bahá'í public meetings are held in the Hall.

2. On holidays the Bahá'ís gather in the Hall where they have a chance to associate with one another and where the Holy Writings and Bahá'í songs are chanted, music played, tea and sweets served, refreshing the Friends both spiritually and materially.

3. Each month a memorial meeting is held at which time the life of one of the great servants of the Cause who has passed on is recounted and his services and sacrifices for the establishment of the Cause are mentioned, thus bettering our knowledge of the history of the Cause and reminding ourselves of our duty.

4. Sometimes special meetings of the Friends are called by the Spiritual Assembly for consultation with the Friends, in addition to the regular meetings.

4. Two special meetings of commemoration have been held; one for Keith Ransom-Kehler, and one for Dr. Moody.

For the care of the Mashriqu'l-Adhkár and the Bahá'í Hall as well as the court around them, we have employed two gardeners and two care-takers who discharge their duties with constancy, utter joy, and zeal.

The Cemetery (The Eternal Garden)

1. The Eternal Garden in which have been buried many of the early ardent Servants, has in this year, 1935, again been repaired and now has a refreshing appearance.

2. The Tomb of Faḍil of Ghaeem, who had been buried in Bokhára and later removed to 'Ishqábád by verbal instructions of 'Abdu'l-Bahá, was beautifully and happily built in 1934.

3. Ḥájí Muḥammad Ríḍá, the Martyr, had been buried eight miles away from the city. Because of some construction work in that vicinity undertaken by the local government, it was felt advisable to remove the remains. With the permission of the Beloved Guardian, the remains were transferred to the cemetery, in May, 1935, and in 1936 it was almost completed.

4. We are planning to build the tombs of Shaykh Muḥammad-'Alí of Ghaeem and Siyyid Mihdí of Gulpaygán, two teachers who have done great teaching work in this territory and who passed on in the years 1923 and 1928 respectively.

The major work of the Spiritual Assembly in addition to what is mentioned above is:

1. Help of the weak and the poor among the Bahá'ís who receive care and a regular payment every month to enable them to live somewhat comfortably.

2. Nineteen Day Feast. It is held regularly by the Friends twice a week. Each person wishing to give a feast is given the names of nine people to invite and the host also invites some of his relatives, the number of those present generally averaging from nine to nineteen. During such gatherings, which often last from five to six hours, religion is the topic of discussion.

3. Tabulation of Tablets. This year the Spiritual Assembly has decided to collect all the Tablets that are accessible in this region, both those already printed and others in hands of individuals. The Spiritual Assembly will form a clear and comprehensive table covering all the subjects contained in these tablets. A number of the Friends have been invited to participate in this work and we are already making progress.

4. From the early days we have been carrying on a correspondence with the Assemblies of this district. But recently, since the Guardian has indicated the importance of such a correspondence, we now correspond regularly once a Bahá'í month with every assembly in the district in the vicinity of 'Ishqábád.

5. We also send out every three months, a circular giving news of the Bahá'í activities in the city together with the more important news culled from circulars received from other countries. We send this circular to all parts of this district.

Deaths

Shaykh Ḥaydar Mollem. He spent his entire life, more than seventy years, in the search and dissemination of knowledge. He taught the Bahá'í children and youth, and his work and advice will never be forgotten. They will live with us forever.

Even though the present conditions are such that it gives the appearance of inactivity of the Cause, the unity and love and cooperation of the Friends is such, and their attachment to and love for the Cause is so great, that it can truly be said that it illuminates all the seekers. Even if our progress is slow, with steadfastness and deeds our purpose will be achieved.

The Bahá'í Centers in Turkistán are: 'Ishqábád, Marv, Samarqand, Bayrám-'Alí, Qahqahih, Ṭáshkand, Yeltán, Chahar Jub, and Tájen. Correspondence with these centers is more easily handled through 'Ishqábád, the central point.

ACTIVITIES IN PARIS

From Matilde Kennedy has been received the following account, in French, of the activities of the Bahá'í community in Paris:—

Deux faits sortant de l'ordinaire sont à mentionner pour commencer ce rapport. Ce sont deux manifestations artistiques, chacune dans un ordre différent.

Voici un récit abrégé de la manifestation grandiose qui eut lieu les 12 et 13 juillet 1936 à Verdun à l'occasion du rassemblement international des anciens combattants de la Grande Guerre pour prêter en commun le serment solennel de maintenir la Paix.

Il nous faut dire tout d'abord que cette manifestation fut imprégnée de l'esprit Bahá'í en l'essence même du serment universel puis en ce que le côté artistique y fut représenté par deux membres proéminents du groupe de Paris: Madame Marie-Antoinette Aussenac de Broglie et Monsieur Nicolas Oboukof. Cette partie de la cérémonie fut admirable. À minuit, en plein cimetière militaire, le surprenant instrument la Croix Sonore, conçu et mis à exécution par ces deux grands artistes, fit entendre des sons jamais entendus, un chant sublime s'éléva inspiré par la parole de Bahá'u'lláh: "Vous êtes tous les feuilles du même arbre, les facettes d'un seul diamant. Venez! le Seigneur bénit la Paix. . . ."

L'émotion fut indescriptible parmi les assistants qui pourtant n'entendaient que la surprenante musique. Quant à nous, qui étions à l'écoute et qui y juxtaposions les sublimes paroles, notre émotion était intense.

Dans notre lettre circulaire de 1936 nous avons dit quelques mots de l'éxécution du buste d'"Abdu'l-Bahá par le sculpteur Nicolas de Sokolnitsky. Il nous parait interessant de donner plus de détails sur cette surprenante manifestation et nous résumons ici le récit

que Mrs. Stannard écrivit en anglais à ce sujet.

Ce fut pendant le cours de l'hiver 1936-1937 que le groupe Bahá'í de Paris se trouva en contact avec quelques personnes appartenant à un groupement international de religion catholique. Ces quelques personnes assistèrent à une de nos réunions—parmi elles se trouva la soeur de Nicolas de Sokolnitsky qui nous invita à visiter l'atelier de son frère.

Je m'y rendis, dit Mrs. Stannard, ainsi que quelques-uns des étudiants persans. L'artiste parut immédiatement intéressé à l'énonciation que nous lui fîmes des principes de notre Cause dont il comprit la grandeur et l'immense partée.

En admirant ses belles créations sculpturales, bustes ou groupes, j'émis la remarque qu'il était bien regrettable que le grand sculpteur Rodin n'eut pas vu en 1912 lors de son séjour à Paris notre Maître 'Abdu'l-Bahá car la majesté de sa face de prophète l'eut tellement frappé, qu'il l'aurait reproduite dans toute l'inspiration de son génie.

Soudain Nicolas de Sokolnitsky s'écria: Eh bien! je vais l'exécuter. Procurez-moi toutes les photos possibles du Maître."

Rentrée chez moi je rassemblai toutes les photos, gravures, dessins en ma possession et les lui portai. Il les examina longtemps et retint celles qui lui parurent les plus aptes à accomplir son dessein. Le lendemain à midi je reçus un coup de téléphone de Sokolnitsky me disant: Venez de suite . . . sa voix était très-agitée et dès qu'il me fut possible je me rendis à son atelier croyant qu'il pouvait avoir besoin de quelques explications supplémentaires avant d'ouvrager. Dès que j'entrai, il m'entraina vers un piédouche supportant une masse recouverte de linges mouillés, il les enleva et à mon émerveillement je vis le buste, c'est à dire la tête majestueuse du Maître posée sur les épaules recouvertes d'un abbá. C'était presque encore une ébauche mais déjà si ressemblante! Je restais confondue d'étonnement. L'artiste se mit à rire et dit: Oui, des sculpteurs eux-mêmes pourraient dire que c'est miraculeux. . . . Et il me fit le récit suivant: Cette nuit peu avant le jour, j'ai eu un rève visionnaire, je vis distinctement une figure drapée en blanc qui se tenait devant moi et immédiatement je sus que c'était le Maître persan, c'était son turban, sa barbe blanche; il étendit son bras vers moi et me dit en russe: Lève toi et parle de moi! L'effet fut si grand que je me levai de suite, pris un bloc de glaise et travaillai sans arrêt pendant 4 à 5 heures, tant que je ne fus pas satisfait du résultat obtenu, que je n'avais pas matérialisé parfaitement ma vision.

Mrs. May Maxwell se trouvant à Paris à cette époque je la conduisis à l'atelier, elle aussi admira fort l'oeuvre accomplie et exprima le désir que sa fille (maintenant l'épouse de Shoghi Effendi) la vit à son retour d'Allemagne, ce qui eut lieu.

Maintenant beaucoup d'amis Bahá'ís l'ont vue et admirée, et certains petits détails d'arrangement de la barbe, du turban, des cheveux furent modifiés. A mon avis, ce buste exprime bien la personnalité profondément réfléchie du Maître, le fait paraitre plus jeune que lors de son séjour à Paris, la barbe est plus lourde, mais ces petits changements sont peu importants.

Le sculpteur Nicolas de Sokolnitsky est de nationalité russe, né en Ukraine à Kieff, il est éléve de l'École des Beaux-Arts de Paris et s'est fait naturaliser français.

Nos réunions bi-mensuelles se sont poursuivies très régulièrement pendant tout l'exercice 1936-1937 et ont été suivies non-seulement par les membres de notre groupe mais par des visiteurs intéressés à la Cause. Chaque réunion commence par un thé fraternel, petite récréation avant la lecture d'une de nos prières, puis lecture soit d'une tablette ou d'un enseignement. Ensuite une conférence ou causerie faite soit par un des Bahá'ís présents soit par une personne invitée à prendre la parole sur un sujet hautement spiritualiste se rattachant à nos doctrines. La réunion se termine dans le recueillement d'une prière chantée par un jeune persan.

Nous avons institué et poursuivons régulièrement les réunions de 19 jours reservées aux seuls Bahá'ís. Elles se tiennent tantôt à l'atelier de Mrs. Scott, lieu de nos réunions, tantôt chez l'un ou l'autre des amis, nous aimons ces réunions dont le tour d'esprit est toujours élevé et la tenue sincèrement religieuse. L'âme de toutes nos réunions est toujours Miss Sanderson si dévouée et si bonne organisatrice.

La septième conférence de l'Union des

Étudiants Bahá'ís à eu lieu les 2 et 3 janvier 1937 dans l'atelier de Mrs. Scott. Une quarantaine de personnes y assistait. Quelques-unes arrivaient de l'étranger, cinq étaient venues de Londres, une d'Allemagne, trois arrivaient de Lyon. En plus nous avions le plaisir de reçevoir Madame Orlova et Madame Schopflocher. Notre Gardien Shoghi Effendi avait adressé au docteur Hakím, le président de cette réunion, une belle lettre dont il nous a donné lecture et qui a été écouté avec grand attention; puis il lut la traduction du rapport des activités de la jeunesse d'Amérique qui agissent avec les amis européens en intime coopération.

Ensuite Mademoiselle Irady, jeune fiancée française du docteur Mesbah fit une charmante causerie sur le rôle de la femme dans la Cause Bahá'í, Madame Orlova reprit cet important sujet avec son éloquence si chaleureuse.

Mademoiselle Migette de Lyon exprime sa joie d'être parmi nous et nous dit son activité à Lyon pour répandre la Cause.

Madame Schopflocher parle du séjour qu'elle fit à Haifa et nous dit tout l'intérêt que prend Shoghi Effendi à la jeunesse.

Après la prière chantée en persan, on quitte l'atelier pour se rendre à un diner amical auquel prirent part quarante personnes.

Le deuxième jour on salue la présence de Mr. Bakeroff qui arrivait de Londres et le group anglais exprime sa vive satisfaction de participer à cette conférence.

Le docteur Mühlschlegel venu spécialement de Stuttgart nous parle de son récent voyage à Haifa.

Mademoiselle Zamenhof nous dit sa joie de se trouver à nouveau parmi nous.

M. Zabih nous parla des membres de sa famille qui ont subi le martyre pour la Cause, son récit fut très émouvant.

M. Bakchayech a développé avec beaucoup de talent et dans un français choisi le sujet: Comment faire prépaloir le plan Bahá'í dans le chaos actuel.

Enfin le docteur Hakím parla de la lettre collective qui allait être adressée à Shoghi Effendi comme d'habitude et cette intéressante réunion prit fin par la belle prière chantée.

Notre Assemblée Spirituelle se réunit chaque mois dans le home si hospitalier de notre grande amie Laura Dreyfus-Barney. Laissez-moi vous dire quelques mots au sujet de ce home. Il est entouré par de grands balcons desquels on domine l'immense cité parisienne; le soir lorsque la ville est brillamment illuminée c'est un enchantement, un panorama incomparable qui resplendit à perte de vue, avec toutes ses lumières—et de place en place ses ombres, et vous trouverez avec moi que c'est pour nous un vivant symbole; cette maison de notre assemblée spirituelle élevée au dessus de l'immense cité, lui envoyant elle-même le puissant rayonnement que notre Cause apporte au monde. Phare de Paix, de Foi en l'avenir de nos doctrines qui ne laissera plus l'ombre sur le Monde quand tous les êtres rayonneront d'Amour. . . .

Devant nous s'étend la Grande Exposition réunion de tant de peuples, expression de tant de pays divers qui tous s'efforcent d'apporter de la beauté. Cette grande manifestation n'a pas qu'une beauté matérielle, on sait qu'elle a été placée par l'illustre philosophe Henri Bergson, Président d'honneur du Congrès International de Philosophie sous le signe de Descartes dont la France célèbre le troisième centenaire. L'illustre savant du dix-septième siècle fut le grand penseur des temps modernes; le premier il pensa et écrivit hors de la tradition scholastique et du dogme théologique. Ses travaux furent fondés sur son axiome fameux: Cogito ergo sum—je pense donc je suis, et son premier grand ouvrage: Le Discours sur la Méthode, sert encore de guide dans le monde entier, c'est vous dire la haute teneur des Congrès Internationaux qui ont lieu à l'Exposition: philosophie, philologie, sciences économiques, pacifisme, sociologie, littérature, médecine, droit, etc., s'y succèdent, en présence des élites intéressées qui par l'échange des idées les plus hautes travaillent à l'accroissement du patrimoine humain.

Nous continuons à nous occuper activement des nos publications et de réimpressions. Nous avons fait paraître une nouvelle brochure de propagande qui va être mise à la Bibliothèque Nationale à la disposition du public.

Le 21 Avril 1937, chez Laura Dreyfus-Barney nous avons célébré la fête de Riḍván

et procédé aux nouvelles elections de l'Assemblée Spirituelle dont tous les membres ont été réélus. En même temps a eu lieu la cérémonie du mariage du docteur Mesbah et de Mademoiselle Jeanne Irady d'après notre rituel Bahá'í; ce fur très-simple mais très-touchant, une charmante fête de famille. Le docteur Aminoullah Mesbah a fait ses études médicales à Paris et va repartir avec sa jeune femme s'installer à Ṭihrán en passant par Haifa.

À l'occasion de l'exposition parmi nous se trouve un jeune Bahá'í tunisien qui nous a entretenus de l'état de la Cause à Tunis. Mr. Khemiri nous dit qu'il fait parti d'un groupe bien constitué par de fervents Bahá'ís qui se réunissent presque chaque soir chez un des membres qui a mis sa maison à leur disposition.

Cette année nous a apporté la joie d'avoir parmi nous une grande zélatrice de notre Cause May Maxwell. Agnes Alexander nous a fait également la faveur de son intéressante visite; elle fut comme May Maxwell un des premiers pionniers Bahá'ís à Paris et nous connaissons tous la belle oeuvre qu'elle a accomplie au Japon.

Nous avons eu le profond regret l'apprendre la mort à Lyon de Madame Borel qui fut une ardente spiritualiste; elle connaissait et admirait notre Cause et comprenait la haute portée de nos enseignements. Peu de temps avant sa mort elle se déclara Bahá'í et écrivit à Shoghi Effendi.

MISS ALEXANDER IN JAPAN

A little Japanese Bahá'í home was established in the heart of Tokyo in the fall of 1935 by Miss Agnes B. Alexander who had returned there after an absence of two years. Although conditions had changed, and the members of the Spiritual Assembly, which was formed in 1932, had scattered, yet the hopes for the fuller establishment of the Cause were bright. This simple home made a center where residents and visitors to Japan were invited; and thus it was a means of spreading the Faith of Bahá'u'lláh.

On the Báb's birthday, October 20, 1935, a feast was held in this home. Portions from the writings in "The Dawn-Breakers" regarding the life of the Báb were read. Among the friends present was Mr. Takeshi Kanno and his American wife. After an absence of thirty-five years Mr. Kanno was visiting his native land. In 1912 he had met 'Abdu'l-Bahá in California and he recounted to the friends his experiences with 'Abdu'l-Bahá and the great love which He showered on him. On another occasion Mr. Ouskouli, the Iránian brother from Shanghai, who was visiting Japan, met with the Japanese friends. Two Bahá'ís from the Honolulu Assembly en route to Haifa, as well as two returning to Honolulu, visited the home. Here Japanese young women born in the United States and Hawaii found happiness in the study of the Bahá'í Faith. One of these young women came to Japan from Hawaii for the purpose of studying Japanese that she might be better able to spread the Faith among the Japanese in Hawaii. She said she felt so happy to know that she had something to work for which was the greatest thing in the world. Two of these young women met on Youth Day, March 22, 1936, and formed a link in the chain of meetings which extended around the world.

The most outstanding Bahá'í work of the year 1936 was the transcribing into Braille of the Japanese edition of Esslemont's book, "Bahá'u'lláh and the New Era." This was undertaken as a memorial to Akira, the son of the blind brother, Mr. Tokujiro Torii, who died in his seventeenth year in March, 1935. Mr. Torii introduced this edition with an appeal to the blind of Japan to investigate the Bahá'í Faith and quoted from the Esperanto correspondence he had had with Dr. Esslemont. Thirty copies, each comprising three Braille volumes, were distributed to the libraries of the principal schools for the blind in Japan and to prominent blind workers of the country. Previous to this publication an English Braille edition of Esslemont's book had been passed among the blind who were students of the English language. Other Braille Japanese publications, which had been made in Japan were, "A Letter to the Blind Women in Japan," which was written at the request of some blind Japanese friends in 1916 by Miss Agnes Alexander and was the first Bahá'í publication in Japanese. It was followed by a Braille book entitled, "Seek and It Shall be Given Unto You," by Tokujiro Torii in

1917, which contained translations from the Bahá'í Writings. Several Bahá'í pamphlets were also published in Braille and distributed among the blind. Besides these publications, Mr. Torii has himself put into Braille some of the English Bahá'í books, such as "Íqán," "Hidden Words," "Seven Valleys," and others. These publications are bringing Spiritual Light and real comfort to many Japanese blind.

In response to a cablegram from Shoghi Effendi in December, 1936, Miss Alexander traveled to the far western province of Yamaguchi to visit the mother of our faithful Japanese brother, Mr. Fujita, who serves in the Western Pilgrim House in Haifa. Mother Fujita had been ill for two months, but had recovered and a happy Christmas Day was spent with the family and a photograph of all was taken. On the return journey to Tokyo, Miss Alexander met with the Bahá'ís in Kobe and Kyoto, where many blind friends gathered in the home of Mr. Torii.

Through a sympathetic friend who worked for the "Japan Times," a Japanese-owned daily published in English in Tokyo, many articles about the Bahá'í Faith were published. Especially noteworthy were reprints from the Bahá'í magazine, "World Order."

In March, 1937, at the invitation of Shoghi Effendi, Miss Alexander left Tokyo to make the pilgrimage to the Holy Land. It was the first time for a pilgrim to go from Japan to visit the Guardian and the Bahá'í Shrines on Mt. Carmel and Bahjí. En route to take the steamer for Egypt, a stop was made in Kyoto. Here blind friends gathered again in the Torii home to learn more of the Faith. The Buddhist daily of Kyoto, "Chugai Nippo," which had always shown friendliness in publishing articles on the Cause, not only published an article about Miss Alexander's intended pilgrimage, but the editor sent through Miss Alexander gifts to Shoghi Effendi and Mr. Fujita, who is the first one to meet and greet all Western pilgrims to Haifa. Other gifts were also sent by Japanese friends of Tokyo, Kyoto and Kobe.

On April 20, Haifa was reached. For more than thirty-six years Miss Alexander had waited to make the pilgrimage and the instructions from Shoghi Effendi regarding the work in Japan were all-satisfying. Shoghi Effendi said that we were now beginning to witness the effect of 'Abdu'l-Bahá's Tablets to the blind in Japan. There were five Tablets addressed to three Japanese blind young men. He said that he hoped to have Japanese Bahá'í pilgrims from Japan, that he wanted them to take an active share in the international affairs in Haifa in the future when the International House of Justice would be formed. He said Japan has a very great future, that the vitality in Japan would in the future be devoted to the Cause.

A Japanese scroll, "kakimono," depicting the sun, the national symbol of Japan, rising over the ocean, which Miss Alexander presented to Shoghi Effendi, was hung by him in the hall of Bahjí, the Mansion where Bahá'u'lláh passed away.

In the summer of 1937, Miss Martha Root visited Japan. During a stay of three weeks she was able to meet with the Japanese Bahá'ís in Tokyo, Kyoto and Kobe, refreshing them by her spirit of deep love. Besides meeting with the Bahá'ís she was interviewed by newspaper reporters and a number of articles were published on the Cause. She also interviewed the well-known Japanese Christian social worker, Toyohiko Kagawa.

BAHÁ'Í PIONEER IN ALBANIA

The coming of the Faith to the ancient land of Albania is one of the miracles of this present Bahá'í era.

In the year 1928, Miss Martha L. Root visited Albania, and in an interview with King, made presentation of Bahá'í literature on behalf of Shoghi Effendi.

In 1931, the Guardian commissioned Mr. Refo Chapary, a native Albanian, to establish the Faith in his country. Mr. Chapary for some years previously had been engaged in translating Bahá'í texts into Albanian while residing in New York.

The newspapers, *Besa* and *Ora*, presented extensive reviews, one written by Prof. Beqir Spahi. This publicity led to the meeting of interested souls, and gatherings for discussion were held in homes, both Sunní and Shí'ih Muslims being present. A Mr. Deralla expressed his acceptance of the Faith, and Prof. Qamil Bala stated that he had had

the honor of being 'Abdu'l-Bahá's friend in 'Akká, and that in Him he had sought the goal of divine reality. A learned Sunní, presented with a copy of the Kitáb-i-Íqán in the Íránian language, remarked that while he admitted its super-human power he understood that it contained many elements of Bolshevism, a statement which brought the reply that the book was the Word of God while social philosophy is a human invention. Mr. Agop Markarian likewise accepted the Faith about that time.

In June, 1933, Miss Root again returned to Albania at the Guardian's request, to discuss teaching plans with Mr. Chapary. In addition to the Prime Minister, the Minister of the Interior and the Minister of Publications, Miss Root called on leading educators and merchants of Tirana.

The 30,000 booklets translated and printed by Mr. Chapary in the United States, together with the 4,000 copies of "Hidden Words" in Albanian, were ordered from America. "Bahá'u'lláh and the New Era" was then translated and printed in Tirana.

Knowledge of the Faith, Mr. Chapary writes, was promulgated throughout the city, among Muslims and Christians. Later in 1933 Dr. Howard and Mrs. Marḍíyyih Nabíl Carpenter joined Mr. Chapary. These Bahá'í teachers also made many important contacts.

The Muftí, director of the Muslim religious school, sent a member of the faculty to interview Mr. Chapary. A copy of the Íqán was given him, with the result that the Muftí soon declared that it was a book written more for Christians than for Muslims.

Mr. Chapary was transferred from Tirana to Valona the coming winter, where he soon converted a member of the bench. After five months at Valona, he was transferred to Gjinokaster, in a distant province. There the Muslim clergy exhibited more interest, and discussed the Faith with him. The governor of the province secured from Mr. Chapary copies of all the literature he had, including books in French. He informed Mr. Chapary that he accepted Bahá'u'lláh, but the Albanians were needy and first of all required to win their livelihood.

In February, 1938, Mr. Chapary was transferred to the city of Korce, the most progressive center in the country. Here he received letters from two persons of prominence informing him that they accepted the Faith. Not only has Mr. Chapary made the Cause known to many people in Korce, but he also soon brought out the first issue of a new Bahá'í magazine, "The Supreme Pen," printed in the Albanian language.

SPIRITUAL ASSEMBLY IN TUNIS

The Bahá'ís of the city of Tunis have formed a Spiritual Assembly for the first time, modeled after the local constitution of the Bahá'ís of New York, and the Declaration of Trust and By-Laws will be submitted to the civil authorities as soon as conditions in the city have been quieted.

Assistance and advice was extended to the Bahá'ís of Tunis by the National Spiritual Assembly of the Bahá'ís of Egypt, who sent Dr. M. Saleh, then Chairman of the Spiritual Assembly of Alexandria, to study Bahá'í administration with the Bahá'ís of Tunis.

Thus are the spiritual boundaries of the Faith of Bahá'u'lláh extended from people to people, from nation to nation, throughout the world. In these devoted and cherished communities where the creative Word supplies a truly superhuman aim and strength, new candles are lighted by the Divine hand, to replace those lights of the former civilization which one by one are extinguished forever.

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GENEVA SCANS THE EUROPEAN COMMUNITY

By Helen Bishop

" 'I declare it's marked out just like a large chess-board!' Alice said at last. 'There ought to be some men moving about somewhere—and so there are!' she added in a tone of delight, and her heart began to beat quick with excitement as she went on. 'It's a great huge game of chess that's being played—all over the world—if this is the world at all, you know. Oh, what fun it is! How I wish I was one of them! I wouldn't mind being a Pawn, if only I might join—though of course I should like to be a Queen, best.' "
—(Through the Looking Glass)

BAHÁ'Í moves on the Geneva front have been unspectacular since the Riḍván (April 21st) of 1936. This "marking time" is a quiet stage after nine years of unstinted activity aimed at unqualified acceptance by "the powers and principalities of the world" of the divine plan for international government. Finally, the Guardian adopted a policy of "fallowing"—leaving the public field uncultivated by a general propaganda—until that approaching future when, within reach of victory, "time" proves to be another spelling for "opportunity." This repose is for the sake of a greater activity to come. Now "the time is out of joint" in Geneva: through disobedience to the law of nations the center of political gravity is shifted; and our Bahá'í knowledge, as indeed all knowledge, is of little avail until it serves in conjunction with the appointed time.

The International Bahá'í Bureau moved from the office in the Rue Général Dufour into its present quarters, the attractive top story of a villa, formerly the headquarters of the Delegation from Írán. After the removal of that diplomatic corps to the Swiss capital at Berne, the Bureau's modest suite was let by the landlord. This is Number 19 A on Avenue de Champel, where the entrance leads through parallel lines of handsome trees.

The sale of Bahá'í books continues as before except that, by special arrangement with the National Spiritual Assembly of America, the Publishing Committee entrusts the Bureau with a complete lot of books on consignment, which doubles the Bureau's mechanism of service by enabling traveling teachers and other purchasers to possess their copies within a few days. In emulation of new methods in business, an exchange between the Bureau and the proper Committees in England and Germany was arranged —the former transaction was successful, but the latter has been interrupted by historic circumstances.

The lending Library is free and open to the public. Visitors are received by the resident Bahá'í; and hospitality is shown to all who seek information on the Cause or association with its friends in Geneva. Correspondence in several languages including Esperanto widens the orbit of contacts and provides a regular channel for the flow of the Teachings. Obviously, such communication enlivens the interest of the awakened and binds the purely conscious members of the Bahá'í Community in Europe.

Under the advices of the Guardian, Mrs. Charles Bishop accepted the invitation of the National Spiritual Assembly of the British Isles to give some lectures, and left Geneva in February of 1936. Later in the year, November and part of December, both Mr. and Mrs. Bishop worked in the Bureau, and then returned to England for renewed teaching activities. Meanwhile, Miss Margaret Lentz and Mrs. Anna Lynch carried the Bureau's routine of work, as in their preceding years of devotion. In June of 1937, Miss Lentz was summoned to America by the expiration of her term abroad as a naturalized citizen; and, at the end of October, Mrs. Bishop's return to America terminated her connection with the Bureau. Since then, Mrs. Lynch has been acting secretary, and is now carrying out the Guardian's instructions for the maintenance of this international auxiliary. At this writing, Mrs. Lynch has the help of her gifted daughter, Miss Valerie. In parenthesis, thanks are re-

corded for the kindness of the Swiss gentlewoman, Mme. Grazier, who volunteered to keep the Bureau open for its minimum of hours during the absence of Mrs. Lynch in August, 1937.

To date (18 months period) statistics, as compiled by Mrs. Lynch, show that 466 books (pamphlets not included) have been placed by the Bureau in libraries and with students. By request of the New York Public Library, a representative choice of Bahá'í literature in foreign languages was donated; and by courtesy of Shoghi Effendi, texts in the original Arabic or Íránian were presented. Forty-two volumes of literature in various languages were donated to the Bahá'í Study Group Library in Belgrade, Jugoslavia. Blind readers of Braille, two in Austria and one in England, have been taught by the lending Library's edition of *Bahá'u'lláh and the New Era.*

This apparent generosity on the part of the Bureau is actually a stewardship inasmuch as our donations are but transmissions of the gifts we receive from all parts of the Bahá'í world Community. One copy of each published work in all Oriental and Occidental languages is acceptable to the Bureau for its International Library; besides, the additional gifts which are placed when discrimination finds the recipient.

Within this period under consideration, we gratefully acknowledge to Shoghi Effendi a habitual remembrance of the Bureau as shown by the number of books and booklets from his hands. The Publishing Committee of America has sent its quota full and overflowing. Three hundred copies of the new French leaflet were sent by Mme. Dreyfus-Barney, which, with an ample supply of the precious translation of *The Unfoldment of World Civilization, The Goal of a New World Order,* and *The World Economy of Bahá'u'lláh* increases our indebtedness to the friends in Paris. The arrival of the French translations was timely; and they were placed with contacts made among journalists, internationalists, and diplomatists, who could not be so easily reached with the English texts. The National Spiritual Assembly of 'Iráq gave a handsomely bound copy of the Kurdish translation of *Bahá'u'lláh and the New Era* (and sent another to the New York Public Library by our request). M. Privat honoured the Bureau with a copy of his book *La Sagesse de l'Orient,* which has a chapter on Bahá'í reprinted in this volume by his consent. Mrs. Samuel Rodman of Batavia, New York, made a Braille transcript of the *Hidden Words* and *Prayers* for an Englishman; while Mr. Vuk Echtner made a Braille transcript of some Verses of Bahá'u'lláh to the benefit of our slender lending Library in Esperanto. Also, Miss Zamenhof made a contribution thereto. Mr. E. T. Hall sent copies of his poem "The Poet." A staunch Albanian Bahá'í, Mr. Refo Chapari, presented the Bureau with six volumes and fifteen pamphlets in his native tongue. Recipients have been found for some other contributions, more particularly the fifteen copies in Swedish of *Bahá'u'lláh and the New Era,* sent by Mrs. Rudd-Palmgren; the twenty-five copies of the Norwegian translation sent by Miss Johanna Schubarth; and the twenty-five copies of the Spanish from Miss Holsapple at her post in Bahia, Brazil. If other donations have not been listed, we beg of their donors an acceptance of the appreciation intended for all—not less because it fails a precise record.

In January of 1937, by request of Mme. Kamensky, President of the International Theosophical Society, Geneva, a *Précis* on the Bahá'í Faith was written and presented to her—another index of the consideration which this friendly movement has shown to Bahá'í Principles and teachers throughout the world. Also by request, Professor Probst-Biraben of Cannes, France, Orientalist and writer for several journals on sociology and culture, received Bahá'í literature to include in his survey given at the congress "de l'Académie Méditerranéenne" held at Monaco from July 24, 1937. Professor Ernst Jaekh, Director of the New Commonwealth Society, and other members of that Institute for research into the problems of international justice and security from the political aspect, accepted copies of *The Unfoldment of World Civilization.* Other noteworthy contacts are remembered under one hearty appreciation of the friends to the Faith in Europe.

Recognition is given to the traveler who included Geneva in his itinerary during this

period. 'Abdu'l-Bahá's daughter, Ruha Khánum, Mirza Jalál, the Master's son-in-law, came with their son, Dr. Muníb Shahíd. The occasional visits of Mirza Ezzatollah Zabíh kept the Bureau in touch with the group he helped to found in Lyons while he worked there as consultant on Persian silks and designs in the textile industry. The late Mme. Borel, who held these meetings in her home, also came. Their collaborator, Miss Lidja Zamenhof, visited two days in August, 1936, to the delight of the friends as well as of the Esperantists invited to meet her at the Bureau. The charming Misses Kunz of Urbana, Illinois, came for two months that summer. Mme. Vautier, our faithful ally in Zürich, paid a visit and brought news of the wee circle reading the Teachings there. In the autumn Miss Jack spent weeks of earned rest making copy of study materials for the flock in Sofia. At the end of February, 1937, the visit of Mrs. Schopflocher gave zest towards action. In May, 1937, Frau Marie Ott of Württemberg brought news of the friends in Germany; and in late summer, Miss Ethel Dawe came as an emissary from the friends in Australia.

As the totalitarian states in Europe do not allow the circulation of spiritual concepts towards World Commonwealth, Bahá'í activity is wanting in many countries—thereby the scope of this article is enormously reduced. It is an inalienable principle of Bahá'í Faith to have no part in anarchism; therefore, Bahá'ís obey the civil regulations of any government under which they reside.

In Spain, during April and May of 1936, or just before war made traveling scarcely feasible, Mrs. India Haggerty and Miss Daisy Marshall found unlimited opportunities to share the Teachings—fervor has it that all whom one meets are possible recipients of the Faith.

In France, the Cause has made strides during this period, as definitely shown by the proper report prepared by the Spiritual Assembly of Paris for this volume. Nor will the growth of the Cause in England be traced herein, for the chronicle of events recorded by the National Spiritual Assembly is accumulative evidence of a higher integration attained.

The National Spiritual Assembly of Germany and Austria was dissolved by order of the government on June 9, 1937; and all Bahá'í activities were proscribed. From that time nothing has been done in affairs, but prior to that date, these significant events suggest the mode of life in community: the revision of the first translation of *Bahá'u'lláh and the New Era* for a second, annotated edition, besides the preparation of several other volumes. The National Convention was held in Stuttgart during the Riḍván, 1936; and later in the season, the northern centers held their conference on teaching. That summer the School in Esslingen reached its apogee—as English, American, Scandinavian, and Persian visitors attested in a flood of letters that spread the contagion of longing towards the first Bahá'í Summer School in Europe.

After that episode, Mrs. Maxwell visited in the southern and northern centers, giving, as always, an inimitable recital of the days in 1898, when she accompanied the first party which went out to seek the Master in imprisonment. Previously, in fact, until departure with her mother from Berlin on December 25th for Haifa, Miss Mary Maxwell (now Rúhíyyih Khanum) made brave tour of all the centers, giving her prepared lecture in German on the Administrative Order of Bahá'í Faith. Her memory will ever be thus associated—and with that of her cousin Jeanne Bolles—with the revival of the Youth Groups in Esslingen and Hamburg, and with the formation of the study group in Münich in collaboration with Mrs. Bolles and Miss Matthiesen.

Another of the travelers in Germany after that School session was Mme. Barry Orlova, who visited all the centers and won their hearts by her dramatic appeal. She has the gift of penetrating the German psyche—as was confessed with joy by folk who found themselves thus understood. In Berlin, Mme. Orlova discovered a scientist, whom she had first met in Russia: this is Mr. Paul Peroff, whose contribution towards the Bahá'í World Order lies in writings wherein the basis for the reconciliation of science and religion is demonstrated as higher mathematics. In December of 1936 came further opportunity for Mme. Orlova's work in Ber-

lin, including an appearance before the All People's Association in collaboration with Mrs. Schopflocher.

The Feast of Bahá'u'lláh was observed in Stuttgart on November 12, 1936, as customary, a solemn and impressive celebration with appropriate music, poems composed for that day of praise, and readings from the Revelation of God in this Day.

At the Ridván in 1937, the Annual Convention met in Heidelberg. A special feature lay in the reports of Dr. Grossmann, his wife and sister, concerning their pilgrimage to Haifa. Mr. Mark Tobey, member of the National Spiritual Assembly, came from England, warmly welcomed by the friends. In May, Miss Agnes Alexander visited Stuttgart and other centers for a few days. She had made the pilgrimage to Haifa from her teaching base in Japan; but her journey through Europe was not delayed because she had pledged to arrive for the season of two summer schools in America, and beyond that, Honolulu is her destination.

The Bahá'í Community in Vienna was favored by visitors throughout this period. A summer traveler was Mrs. Langdon-Davies from Dartington Hall's group in England. A new Bahá'í came from Munich at Christmas, and, somewhat later, a new Bahá'í came from Budapest. Miss Matthiesen taught in Innsbruck and Gmunden and paid visits to Vienna: on one occasion she addressed a large gathering of women. Several lectures were given by Mrs. Schopflocher to the Bahá'ís and their friends, and two were delivered at a club (in March of 1937). Mrs. Gregory met with the friends as she traveled towards Stockholm. The talks with Mrs. Bolles and Miss Jeanne were deeply appreciated by the friends. Addresses were also given before the Bahá'í Community by a sympathizer of the Cause, a professor of philosophy at the University; and by the President of the Austrian Peace Society founded by the Baroness Suttner. In the summer of 1936, after an interview with a Bahá'í, a journalist prepared a long article entitled "Viennese spread Persian Religion," which appeared in the *Wiener Journal*, a much read paper. About that time, Miss Zamenhof arranged the section for Bahá'í at the Esperanto Congress and gave an excellent lecture.

From July to November of 1936, no public meetings were held by order of the government, although the Nineteen Day Feast was permitted to the Bahá'ís with the presence of an official observer. Again at Christmas time, the ban was declared for some weeks. On July 1, 1937, another decree forbidding general meetings was issued by the government—no further details are available at this writing.

A glimpse into the culture of our Viennese friends is disclosed by the questions which occupy the researches of at least two of their more brilliant members. One is a scientist, who has come up through atheism into the challenge of modern science and is now writing a book on its reconciliation with religion; the other has been led to the Cause by the writings of Dr. Auguste Forel, and is now trying to resolve the proposition: is it untenable to admit God as the principle of causality and yet to affirm the freedom of the human will? If so, is not religious truth a question of esthetic judgment (i.e., intuition, Revelation, Manifestation are a problem of *awareness* rather than of pure knowledge)?

In Budapest, the fascinating city that fills in the gap between the West and the Near East, there has been a renascence. In 1911, 'Abdu'l-Bahá was invited by a coterie of savants to present the Faith there. Besides the invitation extended by the Turanian Society, of which Professor Vambéry was a member, the Theosophical Society arranged a gathering for Him. His portrait was painted by an artist; and other events bear witness to the life which He stirred in Budapest. The interest waned for want of a moving spirit to live amidst and steadfastly encourage others until the unity of an Assembly triumphs.

After a teaching tour which has for milestone a formidable list of the capitals of Europe, Mrs. Bolles and Miss Jeanne Bolles made Budapest their base. They rallied the interested and discovered new seekers until a study group was formed composed of the newly-declared and the not-yet-declared Bahá'ís. Miss Renie Selbermann, who first heard the Teachings in London, is now active

as secretary. A singer, Mme. Josey Micahels, thrilled the London friends during a visit in October of 1937 by her expectations for the advancement of the Cause in her country. Another visitor, Mme. Stark, gave an account of the Master's stay in Budapest, and was grateful to the American teachers who had revived the love of these Principles in her native land. The *Hidden Words* is now being translated into Hungarian; and there is every sign of this being a live-wire group.

In Sofia, Bulgaria, Miss Marion Jack's consecrated endeavor has given direction towards the formation of the first Spiritual Assembly in the Balkans. And now this unit is reaching out to other cities in Bulgaria. Besides the regular meetings, these friends have received the inspiration of traveling teachers. More frequently, Miss Jack translates the Bahá'í writings into French, which is then translated into Bulgarian and presented to the members of the Community and their friends. German is also used as a medium by the group; nevertheless, the language problem has been sufficiently great to prove that Bahá'ís in Sofia are animated by the spirit which overcomes.

In Belgrade a group was formed through the activity of Mrs. Louise Gregory, and is now directed by Mme. Draga Ilić, an invalid lady, who knows how to carry on through the power of the Spirit. Some Russian students were investigating the Teachings in this group.

In Praha, Mr. Vuk Echtner's exemplary activities both direct and by correspondence, Bahá'í and Esperantist, have discovered rich possibilities for the acceptance of the Cause in Czechoslovakia. Mme. Pavla Moudrá, a veteran peace worker, has translated the *Íqán* into Czech and made numerous openings for the Cause. Much is expected of a new Bahá'í, Mme. Benesova of Castelovice.

From several points of view, it would seem that Scandinavia is an immediate possibility for the establishment of the Cause in Europe. All of the teachers who have done pioneer work in those parts are highly encouraged by the response. In Copenhagen, Miss Sorenson has arranged the publication of a number of books into Danish. Mme. Orlova came to her aid with the teaching work during September and October of 1936. Through Mme. Orlova's contacts in the theatre, new personalities became sympathizers of the Bahá'í Principles; and it is hoped that time will prove the depth of their admiration.

In Stockholm, Mme. Orlova did notable work with Mrs. Schopflocher, who had made a pioneer's way from London, across continent into the Balkans and then the northern countries. She also visited Helsingfors. This team put forth splendid efforts and were assisted by friends in the press, by an opera singer whom Mme. Orlova had known in Russia and who offered her home for several meetings in Stockholm, and by Countess Marie Levenhaubt and Count Claes-Eric, from whom Mrs. Schopflocher obtained tributes written for *The Bahá'í World*. The generous publicity totals thirteen articles published in Norway, eleven in Sweden, and one in Denmark. Mrs. Schopflocher visited the old University at Upsala and talked with some of its faculty. She pressed on until she had covered sixteen towns in Sweden and Norway.

In Oslo, Miss Johanna Schubarth and Mr. Ludwig Anjér are striving to win the interest of their compatriots. At present, Miss Schubarth holds a little meeting for reading the Teachings; while Mr. Anjér makes favorable contacts, more particularly, through the channel of correspondence with Esperantists. Miss Schubarth arranged for friends to meet Mrs. Louise Gregory during her fortnight in Oslo in May, 1936; and Miss Root during her three days visit in July; then Mrs. Bolles, who spent three days of August there. In July, the newspaper interview given by Mr. and Mrs. French stimulated interest; and the same paper used an interview with Mr. and Mrs. Charles Bishop, who remained for five weeks in the autumn of that year. The first public lectures on Bahá'í were given: one arranged by the American Women's Club at their clubrooms after luncheon; one before the Theosophical Society, and another Bahá'í lecture on "Religion and Peace" presented under the auspices of the Theosophical Society at Nobel Institute Hall; and one arranged by Mr. Anjér at a hall for students of the University. Books were placed in Libraries, including that of the Nansen Foundation and the Nobel Peace Foundation.

Finland was visited by Miss Martha Root, the archetype of traveling teachers. Her exploits around the world are narrated first hand and published in this volume.

This view of "men moving about somewhere" is not the sole index of Bahá'í activity in Europe; nor is "running to and fro" the sole activity. From our point of view, the activating principle lies in the rays of the Sun of Truth, and is the germ of a new life stirring in the soul. Geography presents no barriers to this. When this activating principle finds instruments it can use, then teaching the Faith is not so much a system of instruction as it is a propagation—the bringing forth of a spiritual generation.

Thus, to teach is not to spill over with words and pamphlets, unheeding of the listener, without mutual recognition on the spiritual plane. To teach, or so we are persuaded, is to move from the humblest estate up into the presence of the great ones of earth —and back again—bearing the Touchstone which discovers the souls who are making up the Unity created by the Ancient of Days; to teach is to speak the Great and Holy Name which commands the Resurrection of the living dead ("if the Name be correctly pronounced"—that is, in Truth and righteousness); and to teach is to be "the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest." [1] There is room in creation for emeralds and orchids and peacocks, but the people of Faith are as leaven. Meal does not rise if silver and gems be substituted for the homely leaven; neither will society reach its promised maturity without the activity of the dependent upon God. And what if the true Bahá'í activity be *Bahá'í consciousness itself?* In this sense, let it be understood what Bahá'í activity means to Europe. God alone is the Arbiter of its ultimate destinies. Of His divine strategy it has been said, "There are many schemers, but God is the best of the schemers." [2]

ANNUAL REPORT—NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES AND CANADA

1936-1937

DEAR Bahá'í friends:

Like the clear ringing of a bell, Shoghi Effendi's cablegram addressed to the last Convention, a call to the deepest spirit of faith, summoned the American Bahá'í community to fulfill that noble mission established for us by the Master in the darkest days of the European War in Tablets which were charged with His vitalizing purpose, the unification of the world of man.

"Convey (to) American believers abiding gratitude efforts unitedly exerted (in) teaching field. Inaugurated campaign should be vigorously pursued, systematically extended. Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets (of the) Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its completest fulfillment. First century (of) Bahá'í era drawing to a close. Humanity entering outer fringes most perilous stage its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

Accompanying this message, both in time and in intention, came the text of the Guardian's general letter dated March 11, 1936, printed shortly after the Convention as the booklet entitled "The Unfoldment of World Civilization." Reverently and gratefully can we draw nearer the universal vision of human destiny as that vision today expresses itself through the Guardianship, realizing more fully how the summons to the believers is an essential aspect of the current world movement, and the current world move-

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[1] Gleanings from the Writings of Bahá'u'lláh, p. 161.

[2] The Qur'án.

ment itself reflects, in all its phases and degrees, the Will manifested through Bahá'u'lláh. With the mighty task, therefore, are given us the tools of understanding and the irresistible force of faith by which alone the task can be performed.

Where else, in this day of bewilderment, can the people find such a vivid and compelling picture of true civilization as that passage on pages 43 and 44 of "The Unfoldment," which begins: "The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united . . ."? Where else is the statesman to turn for policy, the religionist for light to reveal the victory of religion amid the collapse of human creed? Here, as in all the Guardian's letters since the one entitled "The World Order of Bahá'u'lláh," we have given us the larger implications of membership in the Bahá'í Faith, those implications which constitute a teaching that applies to the greatest ones of earth as to the most humble and lowly. Before we can be teachers qualified to assist in establishing the "structural basis" of Bahá'u'lláh's World Order in all the American Republics, we must be devoted students, ever in immediate and intimate touch with Shoghi Effendi's evolving mind and aim.

At a time like this, when the American Bahá'í community gathers together through its representatives for consultation on the most important matters of the Cause, it is good for us to compare not only how far we all as individuals fall short of our God-given possibilities, but also to what degree our local Bahá'í community reflects the spirit of the new World Commonwealth and conveys that spirit to the general public in our city. Do those who learn about the Cause from us become conscious that the Bahá'ís, even though perhaps few in number and weak in resources, stand wholly apart from the forces of disintegration that confuse and confound Empires, creeds and social systems? Have we become evidences that the "nucleus and pattern" of a new cycle has been created in the hearts and minds of Bahá'ís? Humble consideration of such crucial questions may well lie at the heart of our consultation during these days of the annual meeting, not to produce vain regret or personal discontent, but to clear the path for greater courage, more magnanimity and a purer faith.

The world power and spiritual authority of the Cause cannot be publicly demonstrated until we ourselves have attained the right inner attitudes corresponding to the real nature and purpose of the Revelation. Let us attain the full conviction that we are citizens of the only world commonwealth in existence, even though in the world of material affairs our affairs seem weak, our activities relatively insignificant, our aims impossible of realization. It is that right inner attitude, humble as to self but challenging as to truth, in which the creative and upbuilding process described by the Guardian as the antithesis to the forces of disintegration can move steadily forward to its eventual triumph.

This past year has for the first time extended directly the collective responsibility of the American Bahá'ís into regions outside the United States and Canada. Mexico, Central America, the Caribbean area and South America have become provinces to incorporate as soon as possible into the international Bahá'í community—a teaching field to be developed with all available energy. The detailed review of the remarkable work undertaken in that tremendous new territory pertains to the function of the Inter-America Committee. These activities are emphasized here because they mark a beginning of our response to the whole mission laid upon America in the Divine Plan. Surely, the hour for a deeper and riper maturity on the part of American believers has come!

Important Events

The first action of the National Spiritual Assembly elected last year was to hold consultation with those members of the National and Regional Teaching Committees present at the Convention, and some experienced teachers. That consultation was most helpful in crystallizing the thoughts and views and achieving a comprehensive Teaching Plan. As reported later, the Plan included: the publication of the Tablets of the Divine Plan in booklet form under the title

of "America's Spiritual Mission"; the appointment of a larger number of Regional Teaching Committees, with added power and responsibility for action; the addition of a special Teaching Fund in the amount of $30,000 to the annual Budget; the appointment of a new Inter-America Teaching Committee; the adoption of a schedule of meetings of the National Spiritual Assembly which provided for more regional consultation and also for public meetings; and the preparation of a Bahá'í map of North America.

Four new Spiritual Assemblies were established on April 21, 1936: Rockford, Illinois; Springfield, Massachusetts; Dayton, Ohio, and Glendale, California, bringing the number of organized communities to seventy-two. During the year, the Assembly of Topeka, Kansas, found it advisable to dissolve in order to give the declared believers opportunity for more thorough study and preparation.

A file of 529 Tablets of 'Abdu'l-Bahá, alphabetically arranged and ready for publication, has been turned over by the Committee on Editing Tablets after several years of arduous and devoted labor. The profound hope is expressed that these Tablets may soon be made available as Volume Four of Tablets revealed by 'Abdu'l-Bahá.

As has been reported through BAHÁ'Í NEWS, a beautifully engrossed copy of Bahá'u'lláh's Tablet to the American Republics, and of two Prayers revealed by 'Abdu'l-Bahá, were conveyed to President Roosevelt under most unusual circumstances.

Miss Martha L. Root's visit to America was announced by a cablegram received from Shoghi Effendi on July 27. Although Miss Root has been physically unable to carry out the extensive plans by which many communities would have received her during her journey across the country, nevertheless this very lamentable physical disability has touched the hearts more deeply with realization of those heroic qualities by which she was enabled to traverse the continents and meet and confirm so many influential leaders for many years. At present Miss Root intends to depart for China and Japan in a few weeks. She will go with the loving prayers and grateful admiration of all her co-workers in this country. In her career we may witness one believer's whole-souled response to the Master's Divine Plan, a pioneer in whose footsteps the collective community must now endeavor to follow.

This Bahá'í year has been blessed with a number of most substantial gifts to the Cause: the Bahá'í Hall at Geyserville, completed before the opening of the 1936 Summer School, now being followed by the construction of a beautiful dormitory; the Bahá'í Hall now under construction at Green Acre; the entire cost of publishing "The Bahá'í World," Volume VI; and most helpful special cash donations to the National Fund. The gift of a large house and considerable land to Green Acre, property adjoining Green Acre, was made during the present year, although the legal transfer will be effected after this Convention.

A matter of distinct interest was the derogatory reference made to the Cause in the *Atlantic Monthly* last summer, in an article written by the editor of that magazine which has for several generations been regarded highly as an instrument of American culture. Correspondence was immediately undertaken by a representative of the National Spiritual Assembly, and literature was made available in order to remove this unfortunate ignorance on the part of so responsible a man. While there has been no public retraction, we may feel assured that the episode is not likely to be repeated. We believers, of course, long for that day when, as 'Abdu'l-Bahá declared in 1912, the Cause of Bahá'u'lláh will be violently assaulted by numerous enemies, for, as the Master added, all such attacks redound to the advantage of the Faith.

"Bahá'u'lláh and the New Era," by the late John E. Esslemont, has long served as the most useful introductory work to place in the hands of interested inquirers. A number of corrections were brought to Shoghi Effendi's attention this year, and the Guardian advised that the book be revised before republication, and an Index prepared. The new edition incorporates the point of view explained to us by the Guardian's "World Order" letters, substitutes new translations for the author's excerpts from Bahá'í Sacred Writings whenever possible, and provides a few corrections of fact. This

important work is now more useful than ever as a summary of Bahá'í history and teachings for the public and the Bahá'í student himself.

A number of local Assemblies have either completed their legal incorporation or have sent the necessary documents to the National Spiritual Assembly for approval. These Assemblies are: San Francisco, Milwaukee, Detroit, Cleveland, Kenosha and Los Angeles. This is an important action, and a necessary one for each Bahá'í community after attaining a certain growth and stability.

The Guardian has approved the publication of his successive "World Order" letters in book form, under the title of "The World Order of Bahá'u'lláh." The manuscript has been turned over to the Publishing Committee, and the volume will be available in a few months. The general communications received from Shoghi Effendi are, therefore, to be available hereafter in two forms: the book "Bahá'í Administration," containing the letters establishing the local and National Assemblies and the Convention, and dealing with the internal relationships of the Bahá'í community; and "The World Order of Bahá'u'lláh," presenting the international institutions and explaining the relations of the Faith to the non-Bahá'í world.

Public meetings have been held by the National Spiritual Assembly this year in Temple Foundation Hall, San Francisco, Nashville and New York. The accompanying consultation and contact with believers in various sections of the country has been an invaluable experience, and the effort to assist in teaching has symbolized the vital importance of teaching more vigorously at this time.

The use of radio in teaching has greatly increased. It is surely impressive to note that the Spiritual Assembly of Lima was recently requested to carry out a five-day program of devotional character for the inauguration of a new station in that city. The result of the six daily talks arranged by the five Assemblies of the New York metropolitan district, as a preparation for the public meeting of the National Assembly, was very encouraging. Latent spiritual capacity not accessible through meetings for printed literature was aroused by this larger public medium, an indication of the greater things that will be accomplished in future years.

Indeed, as we realize that Bahá'í teaching is a universal function, not limited to a professional clergy or to church services—that Bahá'í teaching includes all the functions of education as well as of religion in the former meaning of that word—it is impossible for us to overestimate the potential resources that will be employed as the American Bahá'í community consolidates its powers and gathers new strength and capacity. All the arts, all the sciences, all the institutions of human association are alike doors of opportunity and mediums of expression for the spirit of Bahá'u'lláh. The Cause in America has already laid so firm a foundation that the confirmation of only a relatively few persons of outstanding capacity can double and redouble our existing public influence. A newspaper editor or two, a scientist, a dramatist, a novelist, some great executives, some souls with humanitarian vision, a few persons with financial resources—such a group, not large in number but varied in talent and influence, could rapidly infuse our teaching with tremendous power; for the sacrifice and devotion of the believers for two generations have created the instruments which such souls could galvanize with new life. No doubt, that blessing will come to us when we have done our full part in service to the Faith.

Meanwhile, the mysterious moving of the spirit is exemplified in such significant achievements outside the community as the use of the House of Worship as front-cover illustration by the Bell Telephone Company of Illinois and the United States Steel Corporation.

Over a long period of years, the question of a book of Bahá'í Prayers has received careful attention. Committees and individual believers have contributed devotedly to the task, but short of a collection of prayers selected and translated by the Guardian himself, no compilation could satisfy the need. Despite the many other duties and obligations discharged by Shoghi Effendi, he has this year signified that he has made translations of prayers, and part of the manuscript has already been received. The title is to be "Prayers and Meditations by Bahá'u'lláh,"

as we were informed in a letter dated March 2, 1937. The part already received consists of 182 typewritten pages; the complete volume will therefore represent a considerable body of text. Indeed, the work may parallel the "Gleanings From the Writings of Bahá'u'lláh" with which we were so blessed in 1935.

The Guardian has likewise sent his own translation of the three obligatory daily prayers, and these are now being printed in a booklet of convenient size. Shoghi Effendi's explanation concerning the daily prayers will appear in the next issue of BAHÁ'Í NEWS.

These translations carry us into the heart of the Bahá'í life, offering us individually the supreme privilege of drinking from the well-spring of all healing, all purity and all energy of inner renewal. The full rhythm of Bahá'í life is becoming manifest, in the Nineteen Day Feasts, the Anniversaries, the month of Fasting, and the daily prayers. It is a rhythm not supported by our social environment but in conflict with it, revealing a harmony of mind, soul and spirit, and a new type of community relationship, which requires the constant effort of faith and zeal to be maintained. The effort is the source of power and blessing in the Cause.

For some years, local Assemblies have arranged public displays of a Temple model, sometimes with a collection of Bahá'í books and pictures. Recently the National Assembly has taken steps to provide nine Temple models, to be made from a carefully scaled and hand-carved original, and after sending one of these models to Haifa, and retaining one or two more for special display in national teaching activities, the remainder can be purchased or rented by local Assemblies for their own use. The Temple Trustees will approve any other model which seems accurate and acceptable, and thus it should soon be possible to obtain the use of models in different size and of varying cost.

Two of the American believers have made arrangements for the publication of books through non-Bahá'í firms which have distinct interest and importance for the Cause. "Portals of Freedom," by Howard Colby Ives has already been issued, and "The Gospel of Mary Magdalene," a novel by Juliet Thompson, will appear in a few months. Mr. Ives has drawn vivid pictures of 'Abdu'l-Bahá in His association with the author and others during 1912, while Miss Thompson has infused the dramatic movement of the early days of Christianity with the spirit of the Master's references to those days.

If we would follow the important episodes of this year in adequate detail, we must turn to the reports successively published in BAHÁ'Í NEWS from the Teaching, Publicity and other Committees, and to the annual Committee reports issued in April, with others ready for similar publication after the Convention. In all the seventy-one Bahá'í communities, in the smaller groups, and in the valiant work of traveling teachers and pioneer souls, the work of the Faith is being performed with a new measure of intensity, power and effectiveness. With incredible swiftness we are all being drawn into contact with the fundamental problems of a disordered world. Here the Bahá'ís are upholding the light of inter-racial amity, there they withstand attack from religionists who still think that the liberal attitude is merely a kind of permission for spiritual separateness to continue, without guidance, without control by the Father of all mankind. As we encounter any universal issue, even if in the form of what might appear to be a trivial local or personal matter, let us not disregard the fact that these small matters come to prepare us to deal correctly with the same issue on the largest possible scale later on. Indeed, the personal contacts of believers in any local community actually involve most of the fundamental problems of the Cause in its relation to the world. Until these contacts are truly universal, we are not prepared to carry out the real mission of the Faith.

The activities of Bahá'í youth have continued their rapid development. The organization of a public Symposium held in such a large number of cities both here and abroad, and the publication of the youth quarterly, are notable achievements. They moreover provide instruments for attracting and confirming non-Bahá'í youth, and thus constitute a unique aspect of our teaching work.

It was, in fact, from an officer of the Na-

tional Youth Committee that the National Assembly received the suggestion concerning the observance of the Twenty-Fifth Anniversary of 'Abdu'l-Bahá's American visit, a suggestion which, as reported to local Assemblies in the form of definite plans involving public meetings and special publicity, has aroused a most beautiful enthusiasm in all parts of America.

Communications from the Guardian

Since the cablegram sent by the Guardian to the last Convention, already mentioned, the following communications have been received during the current Bahá'í year.

On April 10, 1936, the Guardian wrote that he was sending a silk cloth embroidered with the Greatest Name, executed by Bahá'í Zoroastrian ladies of Bombay. It is to be shown to the friends at this Convention.

On May 7, this cablegram was received: "Deeply appreciate Assembly's determination. High responsibility rests upon its members. Tremendous effort required. Praying unprecedented success."

On April 19, the Guardian conveyed the request of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand that American believers contribute articles to *The Herald of the South.*

Replying to a cablegram asking for advice on whether the reprint of the Tablets of the Divine Plan should contain any supplementary material, such as oral statements which were published in the original edition, the Guardian on May 19 cabled: "Heartily approve publication pamphlet. Advise publish as preamble appropriate passages from Gleanings and 'Abdu'l-Bahá's Will regarding importance teaching. Pamphlet's title left (to) Assembly's discretion. Convention plea addressed to American believers cannot achieve its purpose unless dauntless pioneers arise and, forsaking homeland, permanently reside (in) countries where light of Faith (has) not yet penetrated. Cabling three hundred pounds as nucleus (of) special fund to be established (for) furtherance (of) this exalted, highly meritorious purpose."

From a letter dated May 30, 1936, the following passages are quoted: "The Guardian hopes that as new centers are established in Central and South America, the Message of Bahá'u'lláh to the Presidents of the American Republics may be transmitted to them directly by believers already residing in their respective countries." "The Guardian does not advise your Assembly to sell the Malden property, as the Master has definitely stated in the Tablet which you have quoted, to 'take care of that house, because the light of the love of God was lighted in it.' By renting the house, the N. S. A. can for the present avoid the expenses entailed by its repairs and upkeep." "The set of administrative principles Bahá'í communities already possess, together with the text of By-Laws, are sufficiently elaborate, at the present stage of the evolution of the Cause, and should not be over-developed by a mass of specific statements related to secondary and exceptional cases." "Regarding persons whose condition (i.e., mental condition) has not been defined by the civil authorities after medical diagnosis, the Assembly on the spot must investigate every case that arises and, after consultation with experts, deliver its verdict. Such a verdict, however, should, in important cases, be preceded by consultation with the N. S. A. No doubt, the power of prayer is very great, yet consultation with experts is enjoined by Bahá'u'lláh. Should these experts believe that an abnormal case exists, the withholding of voting rights is justified." And this postscript, in the Guardian's hand:—

"I fervently hope and pray that the year into which we have just entered may be signalized by fresh conquests and unprecedented triumphs in the teaching field within the United States and beyond its confines. A systematic, carefully conceived, and well-established plan should be devised, vigorously pursued and continuously extended. Initiated by the national representatives of the American believers, the vanguard and standard-bearers of the valiant army of Bahá'u'lláh, this plan should receive the whole-hearted, the sustained and ever-increasing support, both moral and financial, of the entire body of His followers in that continent. Its supreme immediate objective should be the permanent establishment of at least one center in every State of the American Republic and in every Republic of the American continent not yet enlisted under

the banner of His Faith. Its ramifications should gradually be extended to the European continent, and its scope should be made to include those countries, such as the Baltic States, Poland, Greece, Spain and Portugal, where no avowed believer has established definite residence. The field is immense, the task gigantic, the privilege immeasurably precious. Time is short, and the obligation sacred, paramount and urgent. The American community must muster all its force, concentrate its resources, summon to its aid all the faith, the determination and energies of which it is capable, and set out, single-minded and undaunted, to attain still greater heights in its mighty exertions for the Cause of Bahá'u'lláh."

Here, in these words, lie the essence of all plans and policies for the American believers for years to come! Secondary matters must surely be considered only in the light of their contribution to the supreme goal, and not permitted to supersede the primary motive and the primary task.

In a letter dated July 5, Shoghi Effendi gave approval to a recommendation received from a local Assembly and reported to the Guardian by the National Assembly concerning the preparation of an exhibit of Bahá'í books, pictures and other material which, once assembled, can be traveled from city to city and used by the various local Assemblies.

On July 27, this cablegram announced the coming of Miss Root: "Beloved, indefatigable Martha sailing New York (on board the) *Bergensfiord*. Feel certain (the) believers will accord befitting welcome (to this) well beloved star servant of Bahá'u'lláh."

Three days later the following cablegram gave additional emphasis to the teaching work:—

"Entreat American believers ponder afresh urgency rededicate themselves task complete fulfillment Divine Plan. National Assembly's energetic leadership, careful planning ineffectual unless supplemented by vigorous action by every believer, however humble, however inexperienced. Time is short. Sands (of) chaotic, despairing civilization steadily running out. Founded on unity, understanding so splendidly achieved, functioning within framework (of) administrative Order (so) laboriously erected, inspired (by the) vision (of the) Temple edifice (so) nobly reared, galvanized into action (by the) realization (of the) rapidly-deteriorating world situation, (the) American Bahá'í community should rise as never before (to the) height (of the) opportunity now confronting it. Audacity, resolution (and) self-abnegation imperatively demanded. Impatiently and prayerfully waiting."

Such a message is an emphatic and final reminder that in this teaching effort we may not delay so long and proceed so slowly as during the years of the Plan of Unified Action for completing the structure of the House of Worship.

Concerning the teaching plan reported to the friends in the June issue of BAHÁ'Í NEWS, on July 28 the Guardian, through his secretary, wrote: "The Guardian has read with keenest interest the new statement adopted by the N. S. A. concerning teaching, and wishes me to assure you . . . of his most genuine appreciation of the steps that your Assembly is taking for the expansion of the teaching work throughout America. He is praying for your success from the bottom of his heart."

That same letter explained the principle to be observed in the preservation of Bahá'í relics: "Regarding the preservation of relics associated with 'Abdu'l-Bahá, the general principle should be that any object used by Him in person should be preserved for posterity, whether in the local or the national Archives. It is the duty and responsibility of the Bahá'í Assemblies to ascertain carefully whether such objects are genuine or not, and to exercise the utmost care and discretion in the matter."

It also conveyed this advice in connection with the holding of public meetings at Nashville: "The holding of public meetings in that city should be avoided only in case it would lead to grave and very serious results. Slight local criticisms and unpopularity should not act as a deterrent. The issue (i. e., of race prejudice) should be met squarely and courageously, and an effort should be made to attract at first the most cultured element among the colored, and through them establish contact with the whites and the

masses. Such individuals and groups, whether white or colored, who are relatively free from racial prejudice, should be approached, separately if necessary, and an endeavor should be made to bring them together eventually, not only on formal occasions and for specific purposes, but in intimate social gatherings, in private homes as well as in formally recognized Bahá'í centers.

"The summer schools provide a splendid setting and environment to which the best element among the colored race should be specially attracted. Through such association prejudice can be gradually eradicated, and 'Abdu'l-Bahá's ardent wish fully realized."

Then this statement in the Guardian's hand: "I am eagerly awaiting the news of the progress of the activities initiated to promote the teaching work within, and beyond the confines of the American continent. The American believers, if they wish to carry out, in the spirit and the letter, the parting wishes of their beloved Master, must intensify their teaching work a thousandfold and extend its ramifications beyond the confines of their native land and as far as the most distant outposts of their far-flung Faith. The Tablets of the Divine Plan invest your Assembly with unique and grave responsibilities, and confer upon it privileges which your sister Assemblies might well envy and admire. The present opportunity is unutterably precious. It may not recur again. Undaunted by the perils and the uncertainties of the present hour, the American believers must press on and prosecute in its entirety the task which now confronts them. I pray for their success from the depths of my heart."

The importance of Bahá'í Archives was again stressed in a letter dated September 25, 1936: "The importance of the institution of Bahá'í Archives is not due only to the many teaching facilities it procures, but is essentially to be found in the vast amount of historical data and information it offers both to the present-day administration of the Cause, and to the Bahá'í historians of the future."

On October 29 this cablegram was received: "Overjoyed, unspeakably grateful American believers' signal response my reiterated appeals. Inaugurated campaign fraught (with) consequences involving immediate destinies (of the) American community. Shadows encircling sore-tried human society noticeably deepening. World crisis (is) inexorably moving towards climax, challenging (the) torchbearers (of) Bahá'í civilization (to) scale loftier heights (of) individual heroism, (to) scatter more widely throughout (the) length (and) breadth (of the) American continents, (to) participate more strenuously (in) concerted effort organized by National, Regional (and) local agencies dedicated (to the) prosecution (of) noble enterprise, (to) pour forth more abundantly (their) resources in support (of the) Fund created for its furtherance, (and) resolve more determinedly (to) conquer whatever obstacles might retard its ultimate fruition. (The) Dawn-Breakers (in) previous age have on Íránian soil signalized by their acts (the) birth (of the) Faith (of) Bahá'u'lláh. Might not American believers, their spiritual descendants, prove themselves in turn capable (of) ushering in on world scale the civilization of which that Faith is (the) direct source and sole begetter."

The power which pours forth through the Guardian's successive messages seems overwhelming. Within the space of a few months, his messages have traversed an area of significance which in the past would have reached through thousands of years. The intensity, the swiftness of these passing moments have no parallel in the recorded history of mankind.

On November 2, the Guardian advised the National Spiritual Assembly to extend to Miss Lidja Zamenhof a hearty welcome in connection with her plan to visit America, and to take full advantage of this splendid opportunity for extending the scope of the teaching work.

On November 5 the Assembly was informed that the Kurdish translation of "Bahá'u'lláh and the New Era" had been confiscated by the authorities in 'Iráq, and requested to exert influence in order to have them returned and their circulation permitted.

The Guardian's letter of November 14 approved the extension of the Committee on Braille Transcriptions to include members in other countries. This letter explained the Guardian's contribution to the Teaching

Fund as follows: "He feels that this is a matter to be left entirely to the discretion of the N. S. A. He believes that the continuous expenditure of a considerable sum to provide for traveling expenses of teachers who are in need constitutes in these days the chief obligation of the National Fund. An effort should be made to facilitate, as much as possible, the extension of the teaching work by helping those who are financially unable, to reach their destination and once there to encourage them to settle and earn the means of their livelihood."

Answering a question as to the form in which the successive "World Order" letters should appear when published as a book, this letter stated: "He prefers that you retain the separate titles of these letters, the full text of which should be published in the order in which they have been written. As to the sub-captions, he leaves this matter to the discretion of your Assembly." Then followed details concerning the changes to be made in the revised edition of the Esslemont book.

The letter concluded with these words, in the Guardian's hand: "I cannot allow this communication to be sent without adding a few words in person and stress afresh the significance of the undertaking in which the entire Bahá'í community has embarked. The promulgation of the Divine Plan, unveiled by our departed Master in the darkest days of one of the severest ordeals which humanity has ever experienced, is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfill their unimaginably glorious destiny. As the proclamation of the Message reverberates throughout the land, as its resistless march gathers momentum, as the field of its operation widens, and the numbers of its upholders and champions multiply, its potentialities will correspondingly unfold, exerting a most beneficent influence, not only on every community throughout the Bahá'í World, but on the immediate fortunes of a travailing society. The repercussions of this campaign are already apparent in Europe, India, Egypt, 'Iráq and even among the sorely-tried communities in Írán and Russia. The Faith of God is gaining in stature, effectiveness and power. Not until, however, the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed. The perseverance of the American believers will, no doubt, ensure the ultimate realization of these benefits."

In a letter dated November 18, the Assembly was requested to give Shoghi Effendi a power of attorney in connection with a house and land transferred to the Palestine Branch of the American National Assembly by Siyyid Ḥusayn el-Ḥusayn, a believer of Haifa, a property situated between the Báb's Shrine and the tomb of the Greatest Holy Leaf. The title deed was sent the next day, together with another title deed for two pieces of land donated by the wife of the late 'Abbás-Quli, former custodian of the Shrines on Mt. Carmel. The Guardian stated that the total area of the property owned by the Palestine Branch was now approximately 58,800 square pics, every 1,600 square pics equaling 919 square metres.

The letter dated March 2, 1937, referred to the Guardian's translation of the three daily obligatory prayers, which were enclosed, and stated that the first installment of his translation of prayers and meditations of Bahá'u'lláh would soon be sent. The names of a Bahá'í family who have settled permanently in Buenos Aires, moving there from Aleppo, Syria, were also given, that the American believers may extend cooperation in their teaching work.

The Guardian's love for the faithful believers was ardently expressed in two cablegrams received in recent weeks. On March 4 this message was received: "Assure dear Lunt ardent prayers, profound attachment. Extend every possible assistance." This came in reply to the Assembly's cablegram reporting the news of his serious illness and the hospital treatment that had been arranged. On April 14 came this message: "Distressed sudden passing dearly beloved Dr. Bagdádí. Loss inflicted (upon) national interests (of) Faith irreparable. His exemplary faith, audacity, unquestioning loyalty (and) indefatigable exertions (are) unforgettable. Advise Bahá'í communities (of) Chicago (and) surrounding regions hold befitting gathering (in) Temple for which he so valiantly (and)

devotedly labored. Ardently praying for him and bereaved family."

Plans and Policies

The formation of teaching agencies embodying regional, national and inter-American activities, as outlined in BAHÁ'Í NEWS for June, 1936, was not a plan but merely a tool or instrument intended to establish facilities for increased individual action and more efficient collective efforts. Aside from its usefulness such projects are but passive blueprints. What is always needed are the builders who can turn the blueprint into an actual edifice. That this preliminary method of uniting the American Bahá'í community for its international teaching task has acquired dynamic life and vigor seems evident from the Guardian's expression of happiness already mentioned. The detailed facts will be presented to the delegates and friends by representatives of the Teaching Committee at a later session.

To summarize the rulings and statements made by the National Assembly this year, the following subjects are cited:—

1. The Assembly feels that it is not able to pass upon the merits of charts and similar material which contain elements of fact not subject to confirmation in the Bahá'í Writings.

2. A form has been provided for use when new Spiritual Assemblies are established by joint declaration of exactly nine believers.

3. A form of bequest has been reported in BAHÁ'Í NEWS for use by believers desiring to provide for the Cause in their will.

4. The cooperation to be extended to Bahá'í authors was reported in BAHÁ'Í NEWS last fall.

5. The Historical Record Cards will not be made a permanent and continuous form of information. The supply of cards has been exhausted, and those which have been received constitute a most interesting source of information concerning the membership of the American Bahá'í community at the present stage of its existence.

6. An improved form of monthly Financial Report, in which the status of the total annual budget is carried forward from month to month, has been adopted and supplied to the local Assemblies through the new monthly bulletin.

7. It has been felt desirable to reprint in BAHÁ'Í NEWS those passages from Shoghi Effendi's general letters which set forth the fundamental teachings.

8. After consultation with the Teaching Committee, a number of steps were taken in order to clarify certain questions, as follows:—

A. Teachers visiting new areas should have a proper letter of credentials.

B. Such teachers should be provided with a list of questions to fill out and return to the National Teaching Committee, that valuable information may be secured and made available to other teachers visiting the same area.

C. The placing of books in Public Libraries by traveling teachers in a new area is an expense coming under the Teaching budget. The budget of the Library Committee is for use in placing books through the local Assemblies.

D. Budgets of cash and also of free literature have been given the National and Regional Teaching Committees. Such funds are not intended to finance teaching activities of local Assemblies.

E. As reported in BAHÁ'Í NEWS, a distinction has been made between public and non-public teaching activities. In areas outside the jurisdiction of local Assemblies, teachers holding public meetings are to have recognition and approval from the National or Regional Teaching Committee.

F. Local Assemblies and individual teachers, when announcing the Cause in public programs, should make use of the terms used by 'Abdu'l-Bahá or the Guardian as the description or title of the Faith.

G. Requests for funds to meet traveling and other teaching expenses are to come to the National Assembly in the form of recommendations by the National or Regional Teaching Committee and not directly from individual teachers.

9. On receiving a question concerning the propriety of using parts of a prayer and not the complete prayer in compilations, it was

recorded that excerpts can be taken from prayers provided that the meaning is not changed, the fact that it is only an excerpt is made clear, and the reference to the source is given in each case. This applies particularly to Study Outlines.

10. The matter of the residential qualification of believers has been interpreted, to remove the ambiguous situation existing where believers reside in one established community but hold their voting right in another, adjoining city.

11. The publishing of Bahá'í compilations through non-Bahá'í firms has been clarified anl reported through BAHÁ'Í NEWS.

12. The Temple Trustees wish to approve all models of the Temple before they are sold or publicly displayed, and to have the sale arranged through the Trustees.

As this secondary material on administrative matters is not readily available, scattered as it is through different issues of BAHÁ'Í NEWS, and in the Minutes of the National Spiritual Assembly, a compilation has been made and published under the title of "Bahá'í Procedure," which codifies the statements and rulings as well as procedures adopted over a period of years. With this material has been incorporated passages from the Guardian's letters setting forth the fundamental principles of Bahá'í administration and his explanation of the Bahá'í attitude on important current issues. The publication is in the form of loose leaf sheets, perforated to place in any ring binder of standard letterhead size.

A vast amount of detail would be spared to the meetings of the National Assembly, and doubtless also to local Assemblies, if the believers will acquaint themselves with this secondary administrative material. An enlightened public opinion within the Bahá'í community is our best safeguard against improper action or unsound attitude, and no amount of centralized authority can be a substitute for a community which has become thoroughly informed. We may well bear in mind also the Guardian's view, already reported, that care should be taken not to develop the secondary material at the expense of the primary aim of the Faith. Our ideal should be to arrive at conscious knowledge and right attitude on how matters should be arranged within the Bahá'í community, for the basis of the community is conscience and not external law.

American Teachers Abroad

From time to time, as letters and reports are received, the friends are made acquainted with the activities of our co-workers who live or travel in other lands. Indeed, these activities have become so important and far-reaching that it has been felt advisable to include this subject in the Convention agenda. During the current Bahá'í year, the American believers abroad have been: Martha L. Root, Agnes Alexander, Clara and Adelaide Sharp; Marion Jack, Charles and Helen Bishop, Mark Tobey, Lorol Schopflocher, Gita Orlova, Siegfried Schopflocher, Frances Stewart, Elizabeth Pilkington, Leonora Holsapple, Louis and Louise Gregory, Nellie S. French, Edward and Loulie Mathews, Amelia B. Collins, Lena Gutbarlet, Mrs. Jeanne Bolles, Isabel Dodge, and Beatrice Irwin. Of such believers Bahá'u'lláh has said: "They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power." We admire and appreciate their services. We long for greater capacity to promote their plans.

In Memoriam

Year by year the true American Bahá'í pioneers—those who founded the Faith on this continent—are removed from our ranks and raised to the higher station of service in the Kingdom unseen. The passing of such workers as Paul K. Dealey, Mary Hanford Ford and Dr. Zia Bagdádí within the past few months brings us a sense of personal loss and reminds us that those who remain bear a greater responsibility in attempting to confirm their like and restore their qualities of faith to the workers on earth. Our prayers accompany these spirits who have fulfilled their mission in the body and now go to their reward.

Bahá'í Trusteeships

As the believers know, the large Bahá'í properties like the Temple, Green Acre and Bosch Summer School are held under separate deeds by trustees composed of members of

the National Spiritual Assembly. This year, for the first time, a general survey has been made of the five Bahá'í Trusteeships, and this survey is to be presented as a report to the Convention. The report is a matter of distinct interest and importance, because the work of these Trusteeships has come to constitute a large part of the responsibility of the National Assembly, and a considerable asset not merely as Bahá'í property but as instruments of teaching. It is as believers learn how to combine true efficiency in practical affairs with their spiritual activities that we attain the balance of character, action and devotion distinguishing the religious life of this new age.

The Guardian's Marriage

We come now to that event which has brought such depth of joy to all Bahá'ís throughout the world and forms the great climax of this Bahá'í year—the Guardian's marriage.

On March 27 this cablegram was received: "Announce Assemblies celebration marriage beloved Guardian. Inestimable honor conferred upon handmaid of Bahá'u'lláh Rúḥíyyih Khánum Miss Mary Maxwell. Union of East and West proclaimed by Bahá'í Faith cemented." (Signed) Ziaiyyih, Mother of the Guardian.

The following acknowledgments were cabled immediately by the National Assembly.

To Ziaiyyih Khánum: "Assemblies will rejoice your heart-stirring announcement. Beseech divine blessings."

To Shoghi Effendi: "Joyously acclaim historic event so auspiciously uniting in eternal bond the destiny of East and West."

On March 30, this message came from the Guardian: "Deeply moved your message. Institution (of) Guardianship, head cornerstone (of the) Administrative Order (of the) Cause (of) Bahá'u'lláh, already ennobled through its organic connection with (the) Twin Founders (of the) Bahá'í Faith, is now further reinforced through direct association with West and particularly with (the) American believers, whose spiritual destiny is to usher in (the) World Order (of) Bahá'u'lláh. For my part (I) desire (to) congratulate community (of) American believers on acquisition (of) tie vitally binding them to so weighty an organ of their Faith."

On April 3, the National Spiritual Assembly sent this further message on behalf of all American Bahá'ís: "Hearts overflowing with gratitude, we are sending $1349, being $19 each from seventy-one American Assemblies for immediately strengthening new tie binding American Bahá'ís to institution of Guardianship. We trust this modest contribution will be accepted as token (of) ever-increasing devotion and unity (of) American believers in service to World Order (of) Bahá'u'lláh."

On April 5 was received the Guardian's response: "Accept. Deeply touched (by) American believers' spontaneous expression of ever-increasing devotion to crowning institution (of) World Order (of) Bahá'u'lláh. Noblest contribution individual believers can make at this juncture to consecrate newly acquired tie is to promote with added fervor unique plan conceived for them by 'Abdu'l-Bahá."

Any comment would be unbecoming, for this historic event will forever be enshrined for Bahá'ís in the Guardian's own words.

In conclusion, one of the prayers newly translated by Shoghi Effendi is offered up in appeal that the Holy Spirit may penetrate the soul of every Bahá'í and confirm our steadfast unity on the field of action.

"Glorified art Thou, O Lord our God! We beseech Thee by Him Who is Thy Most Great Name, Who hath been sorely afflicted by such of Thy creatures as have repudiated Thy truth, and Who hath been hemmed in by sorrows which no tongue can describe, to grant that we may remember Thee and celebrate Thy praise, in these days when all have turned away from Thy beauty, have disputed with Thee, and turned away disdainfully from Him Who is the Revealer of Thy Cause. None is there, O our Lord, to help Thee except Thine own Self, and no power to succor Thee save Thine own power.

"We entreat Thee to enable us to cleave steadfastly to Thy love and Thy remembrance. This is, verily, within our power, and Thou art the One that knoweth all that is in us. Thou, in truth, art knowing, apprised of all. Deprive us not, O our Lord, of

the splendors of the light of Thy face, whose brightness hath illuminated the whole earth. No God is there beside Thee, the Most Powerful, the All-Glorious, the Ever-Forgiving."

Yours faithfully,
National Spiritual Assembly
By: HORACE HOLLEY, *Secretary.*

1937-1938

Dear Bahá'í friends:

This, the Thirtieth Annual Convention of American Bahá'ís, establishes a considerable extension of the principle of consultation as applied to our national Bahá'í affairs. By the increase in the number of delegates, the Bahá'í community has utmost representation in the annual meeting. The Convention can, therefore, fully and faithfully reflect the spirit and action of the body of the believers and, as the Guardian stated, constitute a firm foundation for the organic Bahá'í institution it is called upon to elect.

It is for lack of this principle of consultation, whose roots draw sustenance from Divinely revealed truth, that the civilizations and cultures of the non-Bahá'í world have during this past year suffered further disintegration. Mass feelings and needs, divorced from the spirit of oneness, seek in violence under misguided leadership a solution of problems which but augments their difficulties and destroys their basis. There is not one active Bahá'í teacher who will not testify to the fact that individual souls are more receptive to the Message of Bahá'u'lláh than ever before, driven from their former allegiances by the realization that societies, whether large or small, which are imbued with suspicion or prejudice, hatred or fear, offer no refuge to the conscious human being in this age. Far more than any eloquence, the deeply-laid, providentially protected unity of the Bahá'í body itself stands as the visible proof that religion has been renewed by God's will.

The most dramatic, the most moving evidence of the degree to which the world has turned away from the Path of Truth can be found in the Bahá'í history of this current year. We believers of the West have long admired the heroism and steadfastness of our fellow-Bahá'ís in the Orient, whom successive waves of persecution both ecclesiastical and secular have failed to disturb in their sublime faith. For ourselves, however, we have assumed that such conditions could never arise, relying upon a greater prevalence of public enlightenment or tolerance and upon the historical tradition of the separation of church and state. When, therefore, word came that the sacred Faith of Bahá'u'lláh had been denounced and its institutions and meetings forbidden in the very heart of Europe, we could not but realize the instability and impermanence of all things dependent upon human will and aim, and the need for a great deepening of faith in our own inner lives and a reconsecration to the unity of our spiritual community. The increase in the number of delegates thus may be appreciated as no mere arithmetical change, but a strengthening of the very foundations of the administrative order in America.

This reference to the Guardian's protective action during the current year brings us to another subject vitally connected with the mainsprings of our faith—his translation of "Prayers and Meditations by Bahá'u'lláh." Here, indeed, in the devotional realm—in the outpouring of the Holy Spirit—exists that Divine Elixir which can alone transmute the base metal of human nature into pure gold. This bounty has been given us at the crucial hour of need. Only as we enter into the new heaven of His Spirit can we live and strive free from the subtle or brutal influences of a misguided world. Our purity of aim, our unity of spirit and activity, must realize this new heaven upon earth. All else is subsidiary to that victory in the realm of heart and spirit.

It is, moreover, no coincidence of material fact but another working of the higher Will which during the same Bahá'í year presents us with the Guardian's "World Order" letters in book form. For this work is the expression of the Guardianship itself, a degree of consecration and inspiration to which none other can attain, and the view of truest wisdom upon the present condition of the world and the future of Bahá'u'lláh's Faith. There is consequently a direct tie for us in our present development between the book of prayers and meditation and the Guardian's letters dealing with the character and

evolution of the Cause. For our understanding of and our loyalty to the latter must be taken to represent the extent to which the spirit of devotion has truly entered our lives. For the first time in recorded history, revealed religion has combined and united the regeneration of the inner life with a social program fulfilling human personality in all degrees. No longer can piety and devotion assert ways of action or attitudes of thought as justification of anti-social forms of life. The Bahá'í knows well that he will not evolve spiritually if he spends his whole time in isolated prayer without association with other believers. He knows well that the end of worship today is not solitude on the mountain. He knows that he is not free to invent his own cosmic or social philosophy to express a personal and subjective religion. The religious life in this age can be lived under guidance, and the fears or ambitions secretly cherished in the soul have their healing as we forget ourselves in the task of establishing the World Order of Bahá'u'lláh.

The Twofold Task

The plans and achievements of the current Bahá'í year were born of the Guardian's message to the last Convention and the deep and abiding response that message evoked. "Dual gift Providentially conferred (upon) American Bahá'í community invests recipients with dual responsibility fulfill historic mission. First, prosecute uninterruptedly teaching campaign inaugurated (at) last Convention in accordance (with) Divine Plan. Second, resume with inflexible determination exterior ornamentation (of) entire structure (of) Temple. Advise ponder message conveyed (to) delegates (through) esteemed coworker, Fred Schopflocher. No triumph can more befittingly signalize termination (of) first century (of) Bahá'í era than accomplishment (of) this twofold task. Advise prolongation (of) Convention sessions (to) enable delegates consult National Assembly to formulate feasible Seven Year Plan (to) assure success Temple enterprise. No sacrifice too great for community so abundantly blessed, (so) repeatedly honored."

In the clear light of this call to action and sacrifice let us trace the steps by which the powers of the Holy Spirit have been set in motion and a foundation laid for the mighty victory to be realized by 1944.

1. A pledge of $100,000 was made at the Convention.

2. We were informed that the Guardian wished a special committee of technical experts to make a thorough study of the project, involving consideration of all available contractors and the costs and contractual elements of each successive stage in the work.

3. The incoming National Spiritual Assembly issued, as an insert to BAHÁ'Í NEWS of June, 1937, the items of the annual Budget and an explanation of the first portion of the Seven Year plan.

4. The technical committee reported its findings at the meeting of the National Assembly held on August 28, 29 and 30, and after consultation with the committee and with Mr. John J. Earley a contract was placed for the ornamentation of the gallery section. Mr. Earley began the work at once, and the progress report dated April 6, 1938, conveyed the following information: "On March 25, the first car was shipped from the Earley Studio and arrived at Wilmette, Illinois, the last of the month. This car contained contractors' equipment, reinforcing steel and the wooden molds for the placing of the ornamentation that will be poured at the building. On March 28, the second car was shipped from Rosslyn, Virginia. This car contained 54,000 pounds of crushed stone and sand to be used in the pouring of the ornamentation at the building; 28 (finished) columns, 51 imposts, 2 sections of cornice ornamentation and 2 sections of window band ornament.

"The original clay models were completed by the sculptor during the early part of the month (March). The plaster models were being completed during the latter part of the month; the carving of the surfaces of the plaster cast of the pylons will be completed during the early part of April. Similarly the plaster casts for the spandrel ornamentation at the corners of the main arches will be completed during April. . . . Work will continue uninterruptedly at the Temple, and will be in full swing by the end of the month and during the forthcoming Annual Convention." The engineering supervision of

Temple construction has been carried out by Mr. McDaniel without cost to the Fund.

This is a truly gratifying and inspiring record of progress, for it means that before the end of 1938 or soon after all units of the gallery section will have been placed upon the Temple, and the unique effect already achieved by the dome and clerestory sections will be vastly enhanced.

The Guardian's joy on learning of the plans reported to the friends in June was expressed in the following cablegram: "Immeasurably gratified National Assembly's initial step presentation Seven Year Plan . . . redirect with added force nationwide appeal to entire community insure uninterrupted completion first unit and accumulation sufficient funds enable placing without delay final contract." His approval of the technical committee's recommendations was received on September 2: "Approve committee's decision. Place contract immediately."

As we consider this development of the Temple work, and recall the fact that the 1937 Convention resolved to rededicate itself "to the achievement of the holy task before the end of the first century of the Bahá'í era," we should be profoundly grateful for the conditions of complete unity and continuous guidance under which the tremendous undertaking has begun. Nothing could testify more strongly to the general progress of the Bahá'í community than the certitude prevailing now in contrast to the hesitation and uncertainty which accompanied the launching of the first "Plan of Unified Action" in 1926.

The arena of social confusion and fear in which this concentration of Bahá'í faith and energy has proceeded was once more interpreted for us by the Guardian in his cablegram dated August 4, 1937:—

"Much heartened (by) compelling evidences accelerated speed with which teaching campaign inaugurated throughout Americas (is) now progressing. . . . In a world perilously near cataclysmic convulsions destined experience, at a time when forces of repression are launching their assaults and conspiring (to) undermine foundations (of) most powerful strongholds (of) Faith (of) Bahá'u'lláh in land of its birth and in heart of both Asiatic (and) European continents, an inescapable, well-nigh staggering responsibility rests on America, its one chief remaining citadel. Who among its stalwart defenders will arise, untrammelled (and) unafraid, to implant its banner in those States, provinces (and) Countries where its standard is still unhoisted? Entreat afresh American community heed vital urgency (of) my impassioned plea (and) spur efforts bring speedy termination (of) first Stage in evolution (of) so important (a) phase of dual task they have so enthusiastically shouldered."

The progress of the teaching work carried on during the year cannot be reported as definitely as the developments in Temple construction. The activities of every committee, every Assembly, every group and of individual believers from day to day have their direct relation to the promotion of the Faith. Thus, for example, one should not overlook the work of the Committee on Braille Transcriptions which brings light to the eye of the soul, nor the achievements of the Summer Schools, nor the special opportunities resulting from the program maintained by Miss Zamenhof, Orcella Rexford and others, many details of which come to us in the periodic reports of the Teaching Committee and in the annual reports just published in BAHÁ'Í NEWS.

That each established Bahá'í community should undergo continuous growth in numbers as well as in experience and capacity must be assumed. The spiritual reinforcement augments miraculously from year to year, and upon that rising tide even a small and fragile craft will dare to leave its moorings. There are, however, certain fixed standards which can be applied to the progress of teaching each year: first, the formation of new Spiritual Assemblies, and second, the establishment of groups in new areas. At the date of this writing, nine local groups are authorized to form an Assembly on April 21, and one former Assembly may be reestablished. This is truly a notable record. Such a result cannot be achieved without the most vigorous action on the part of the National and Regional Teaching Committees, traveling teachers and, in the case of such centers as Oklahoma City, a most impressive response to the Guardian's call for

pioneers. The essential characteristic of teaching work at present is its quality of acceleration. A decade passed from 1912 to 1922 when, separated from the Master by the War and then bereft by His ascension, the American Bahá'í community struggled to maintain its place. Under the Guardian there followed a remarkedly brief period of readjustment to the Administrative Order, and the progress of Temple construction has symbolized that new force of acceleration which will surely increase each day until the World Order is firmly established. Already our teaching area is the Americas and not the United States and Canada alone. Already we are acquiring experience in dealing with problems of language, nationality and cultural differences which contains the potentiality of the universal outlook of world citizenship. The sphere of our collective responsibility has been extended by Shoghi Effendi to fill that vast social area to which Bahá'u'lláh extended His gaze and upon which He laid His blessing when He revealed that Tablet addressed to the "Rulers of America, and Presidents of the Republics therein."

But the forward movement also has its tests requiring us to examine the character of our community life from time to time. The Assembly Roll this year omitted Santa Barbara, Akron, Rockford and Rochester, while adding the new Assembly of Jersey City.

The Guardian's message, sent through Mr. Schopflocher, calling upon local Assemblies to incorporate, acquire capacity for handling practical affairs, and place themselves in a position to receive endowments, has resulted in a great increase of legal incorporation. The necessary papers have been worked out by the Assemblies of Cleveland, Kenosha, Racine, Milwaukee, Seattle and Minneapolis, and those submitted by Binghamton and Boston are in process at the present time. Perhaps we have not yet fully realized the power and importance of a local Assembly in the maturity of its development. Together they will in future control far more property than the National body of Trustees. Each will have its House of Worship and accessory buildings; each will maintain facilities for education and the humanitarian functions of the Faith. Whether that maturity is near or remote in time, the outcome is inevitable, and consequently the basis for that further development must be laid as soon as possible.

American believers who have served under the Inter-America Committee in foreign lands have been Beatrice Irwin, Eve Nicklin and Mrs. Frances Stewart. Louis Gregory's activities in Haiti belong partly to this and partly to the record of last year. Miss Nicklin proved that a believer with professional training can establish herself financially in another country, but unfortunately found soon after she had established herself in Bahia that her residence as a foreigner had become untenable. As reported in April, 1938, BAHÁ'Í NEWS, an active group has been formed in Mexico City, and the election of a Spiritual Assembly in that capital of a neighboring people was authorized by the Guardian. Here, indeed, is an event of the utmost significance. A Spiritual Assembly in Mexico City can only be realized as the strong pillar of a bridge that will eventually link together in the Bahá'í Order all the nations and peoples of the New World.

American believers residing in other lands are: Leonora Holsapple, in Bahia, Mrs. Clara Sharp and Adelaide Sharp in Ṭihrán, Marion Jack in Sofia, Mrs. Isobel Stebbins Dodge in Peru, Bertha Matthisen in Europe, and Martha Root, now in India. During the year, Mr. and Mrs. Maxwell returned from Haifa, Agnes Alexander returned from Japan, Mrs. Louise Gregory from Belgrade, Mrs. Rouhanghiz Bolles and Miss Bolles from Europe, Mr. and Mrs. Charles Bishop, Mrs. Annie Romer and Mrs. Gita Orlova from England and the continent of Europe. Miss Margaret Lent, after serving at the International Bahá'í Center in Geneva, Switzerland, has again established herself in the United States. Let us pay homage to these devoted Bahá'í workers for their significant services to the Faith. Mark Tobey, member of the National Spiritual Assembly of the British Isles, is now in the United States for a visit of some months.

Direct or indirect fruits of their activities are: the institution of Summer Schools in Írán and England, the formation of a Bahá'í group in Budapest, and extensive publicity as well as the quickening of the

spirit of faith in many European countries, South Africa and the Orient.

Mr. and Mrs. E. R. Mathews returned after an extensive journey, during which Mrs. Mathews established distribution or reference centers for Bahá'í literature in Rio de Janeiro, Cape Town, Johannesburg, the Seychelles Islands, the Islands of Java and Bali, Manila and the Island of Zangopango, the Philippines.

Although Siegfried Schopflocher's teaching work in the Orient was carried on last year, a picture of the results, in the form of newspaper and magazine clippings, was not available when last year's annual report was prepared. These clippings and programs reveal a most impressive public presentation of the teachings before many audiences. It is hoped that copies will be made available for the scrapbooks maintained by the Publicity Committee.

Between August 18 and October 4, 1937, Mrs. Nellie S. French served the Cause in Honolulu, New Zealand and Australia, finding many opportunities for interviews and publicity and responding to the call of the Bahá'í communities for public meetings. An interview was given over the radio at Melbourne.

The powers of the spirit seem to accompany Martha Root wherever she goes. Sailing from San Francisco, May 20, she visited the Honolulu believers and after effective teaching work in Japan, she arrived at Shanghai immediately prior to the military invasion and attack upon that city. Sent to Manila with other American citizens for safety, Martha there experienced the great earthquake. Undaunted, she proceeded to India and Burma, and for many months has carried out a most extensive program arranged by the Bahá'í Assemblies. We understand that the Guardian wishes her to continue serving in India until the fall of 1938.

Another teaching work achieved by an American believer in the foreign field resulted from Mrs. Joel Stebbins' visit to Peru during the summer of 1937, where, with her daughter, important contacts were made.

Miss Lidja Zamenhof, daughter of the founder of Esperanto, has been in the United States since September, 1937, arriving on invitation extended by the National Spiritual Assembly and warmly endorsed by the Guardian. Her distinguished services have been shared with the Esperantists. Miss Zamenhof has held Esperanto classes so far in New York, Philadelphia and Detroit, under the auspices of the local Esperanto groups but with the cordial cooperation of the Bahá'í Assemblies. She has made a number of direct Bahá'í addresses and in her Esperanto contacts has turned many to consideration of the Bahá'í Faith. The plans made with her by our Committee on Universal Language call for meetings in Lima, Ohio and a class in Esperanto at Green Acre in July. These Esperanto classes are not only for beginners but also they are to prepare Esperanto students to become proficient teachers. This honored guest emphasizes the truth that a believer who becomes technically expert in any branch of knowledge or activity based on idealism, thereby opens a door by which the teachings of Bahá'u'lláh may enter the consciousness of some large special group. Perhaps we have not sufficiently realized the degree to which Bahá'ís are expected to acquire knowledge and attain capacity in fields outside as well as within the Cause. The Esperantists, inspired by their founder, Dr. Zamenhof, are idealists who have already asserted their acceptance of one of the laws revealed by Bahá'u'lláh. Those present at the Convention will surely wish to meet and greet this honored fellow-believer and co-worker, Lidja Zamenhof, translator of Bahá'í books into Esperanto and Bahá'í speaker at a number of International Esperanto Congresses in recent years.

The American Bahá'í community has realized how much of the Seven Year Plan has come into the realm of possibility through the donation of $100,000 to the Fund. The Fund has also this year received another munificent gift of $25,000. Our Bahá'í properties have likewise been considerably extended through the generous gifts of a number of American believers.

Roy Wilhelm's original gift of property at West Englewood, blessed by the Unity Feast held by the Master in 1912, has been extended by additional property donated by him toward the end of the last Bahá'í year,

and by two lots transferred to the Trustees by Mr. and Mrs. Walter Goodfellow. The Bahá'í Summer School at Geyserville, the monument to the ardent love of Mr. and Mrs. John Bosch, has been greatly enriched by the new and beautiful dormitory presented by Mr. and Mrs. Thomas Collins. The Green Acre property has been extended and consolidated by the acquisition of the so-called Ball cottage and land given by Mr. and Mrs. Siegfried Schopflocher. Its facilities have furthermore been considerably developed by Mrs. Florence Morton's donation of the new Bahá'í Hall and the accommodations added to the Inn and two of the adjoining cottages. The publication cost of the Guardian's translation of "Prayers and Meditations by Bahá'u'lláh" was also met by a generous and loving gift offered by an American Bahá'í.

In the model produced by John J. Earley we have our first glimpse of the Bahá'í House of Worship as it will appear with completed external decoration, and scaled to the proportions of the present structure which represents an alteration made by Mr. Bourgeois, at the direction of 'Abdu'l-Bahá, in his original design. Twenty reproductions of the model have been obtained. Of these, one was presented to the Guardian, one is for exhibit in Temple Foundation Hall, several have been transferred to the Teaching Committee for temporary traveling exhibit by local Assemblies and groups, and models have been purchased for permanent exhibit by the Spiritual Assemblies of New York, Chicago, San Francisco, Los Angeles, Montreal and Buffalo. The model sent to Montreal was a gift from Rúhíyyih Khánum to the local Bahá'í community. Other Assemblies are urged to consider the desirability of possessing a Temple model, which so clearly depicts the form and appearance of the House of Worship and thus creates visible evidence of the universal significance of the Faith.

On August 30, 1937, the members of the National Assembly gathered at the grave of Alfred E. Lunt in Beverly, Massachusetts, by request of the Guardian, whose cabled message received August 16 declared: "Future generations will appraise his manifold outstanding contributions to rise and establishment (of) Faith (of) Bahá'u'lláh (in the) American continent."

Gratitude for distinctive and important services to the Cause impels special mention of the passing of Mr. Thomas Collins, whose name will ever be associated with the American Pilgrim House at Haifa and with the Hall and dormitory at the Geyserville Summer School, though he was not enrolled officially as a Bahá'í.

Communications from the Guardian

Our knowledge of the Bahá'í teachings, and our capacity to act under guidance, have been enriched and stimulated by a number of letters and cablegrams from Shoghi Effendi, some of which have already been cited in this report. Reviewing now their publication in BAHÁ'Í NEWS, Nos. 108 to 115, we have:—

Shoghi Effendi's cablegram to the 1937 Convention.

His interpretation of Bahá'u'lláh's law on daily obligatory prayer.

His explanation of the command concerning daily work.

An observation and direction with reference to teaching in the Southern States.

Plea for complete rededication to the ideals of the teaching campaign during the observance of the Twenty-fifth Anniversary of 'Abdu'l-Bahá's visit to America.

The cablegram received April 5, 1937, accepting the donation made by the National Assembly for all local Assemblies "for immediate strengthening new tie binding American Bahá'ís to institution of the Guardianship." Shoghi Effendi in his acceptance declared: "Noblest contribution individual believers can make at this juncture . . . is to promote with added fervor (the) unique plan conceived for them by 'Abdu'l-Bahá."

Published after the 1937 Convention also were the Guardian's words concerning Dr. Zia M. Bagdádí: "His exemplary faith, audacity, unquestioning loyalty, indefatigable exertions unforgettable."

The Guardian's message to the incoming National Assembly.

The letter dated June 4, 1937, containing these words: "the twofold task they have arisen to perform will, if carried out in time,

release the potentialities with which the community of the Greatest Name has been so generously and mysteriously endowed by 'Abdu'l-Bahá."

An explanation of the Bahá'í attitude toward Esperanto.

The cablegram of July 4: "Immeasurably gratified National Assembly's initial step presentation Seven-Year Plan" and setting forth five successive steps upon which its successful operation depends.

The cablegram of August 4 pointing out the "inescapable, well-nigh staggering responsibility" resting upon America and appealing for individuals to arise, "untrammelled and unafraid, to implant its banners in those States, Provinces and Countries where its standard is still unhoisted," concluding with a moving appeal that we heed afresh the vital urgency of his impassioned plea.

On September 2 was received the cablegram approving the recommendations of the Technical Committee and directing that the Temple contract be placed immediately.

The October, 1937, issue of BAHÁ'Í NEWS reported the Guardian's statement that Bahá'í meetings should not coincide with the time of church services; and the message which the Guardian sent through Siegfried Schopflocher for local Assemblies on the subject of incorporation and endowments.

The cablegram directing that hereafter 171 delegates be elected to the Convention, received November 21, was published in BAHÁ'Í NEWS of January. In the same issue was made known to the friends the Guardian's cablegram of December 20: "Hand Omnipotence removed archbreaker Bahá'u'lláh's Covenant. His hopes shattered, his plottings frustrated, society his fellow-conspirators extinguished. God's triumphant Faith forges on, its unity unimpaired, its purity unsullied, its stability unshaken. Such death calls for neither exultation nor recrimination but evokes overwhelming pity so tragic downfall unparalleled in religious history."

That event turned the hearts of the believers to those texts in the Will and Testament of 'Abdu'l-Bahá which recounted the actions of His enemies and established their disobedience to the Manifestation of God, especially the violation enacted by Muḥammad-'Alí, son of Bahá'u'lláh.

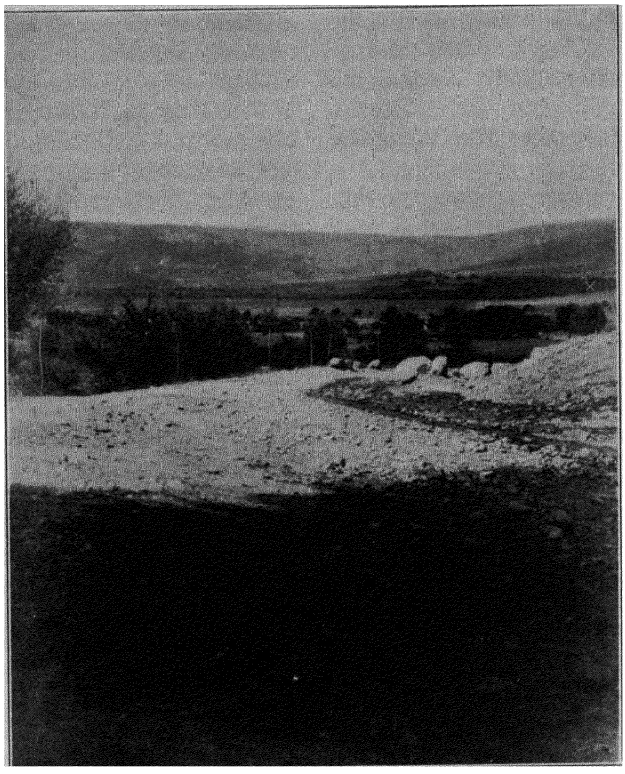
Whenever the Guardian's letters to the National Assembly contain passages of general instruction and interest, they are reported to the entire community, and such references are found in BAHÁ'Í NEWS of January, February and April, 1938. The explanation of the Bahá'í attitude on pacifism, on the matter of reproductions of the Master's likeness, on Bahá'í music and on his view of the progress of the Plan may be found therein.

Shoghi Effendi's letter of November 25, 1937, which developed the theme of the increased number of delegates, was published in February, 1938. The challenging issues with which the American believers as a body are now being confronted were outlined in his own words as postscript to that letter, and no doubt the believers have given these words their most careful attention.

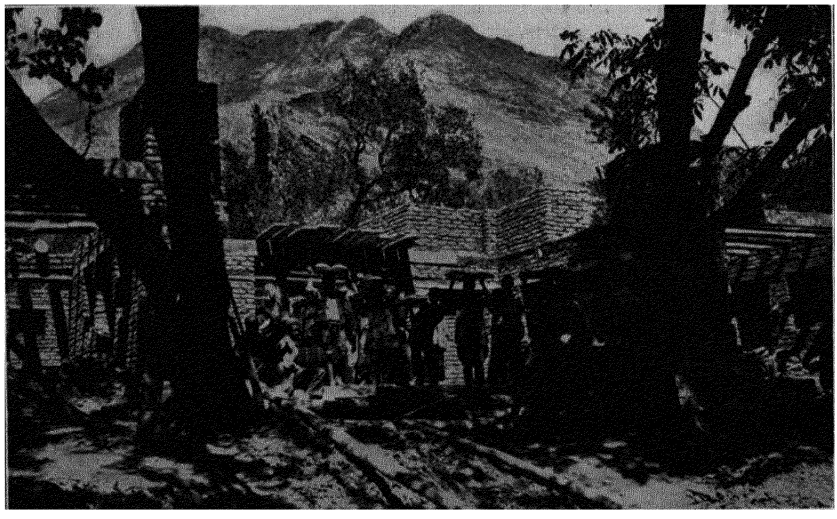
We were informed in the body of that same letter that the details of the administrative order have been sufficiently developed, and that both individual believers and the National Assembly must "henceforth direct their attention to the greater and vital issues which an already established Administration is now called upon to face and handle."

Finally, up to the date of the preparation of this report, we have the Guardian's words of January 30 on "certain vital requirements," of the Plan, with the prayer, "May the all-conquering Spirit of Bahá'u'lláh be so infused into each component part of this harmoniously functioning System as to enable it to contribute its proper share to the consummation of the Plan."

In conclusion, the National Spiritual Assembly feels it incumbent to ask for consideration of the fundamental fact that the Faith of Bahá'u'lláh is not a static creed but a dynamic and world-renewing Power. At each stage of its evolution a higher and more conscious inner understanding, consecration and sacrifice is required of every believer. Attitudes, feelings and methods that might have seemed proper and sufficient in an earlier stage may be harmful and destructive when that stage has been ended



Site (marked x) showing spot where Badí', bearer of Bahá'u'lláh's Tablet to the Sháh of Írán, was martyred.



Laborers at work on restoration of the House of Bahá'u'lláh's father, in Tákur, Mázindarán, Írán.

and a new phase of the Faith begun to unfold. The degree of discipline inevitably increases from childhood to maturity as responsibility replaces the care and protection extended to the helpless child. All around us, discipline has become entirely a matter of force and external power, frequently brutal and brutalizing in its effects upon human beings. In the Faith of Bahá'u'lláh, love and worship precede discipline, making it possible for each devoted soul to respond voluntarily to the organic laws and precepts; and this capacity for self-imposed discipline transforms the age-old concept of social power from material force to spiritual authority, spiritually accepted and willingly obeyed. Moreover, while the springs of action within disbelieving persons release the urges of nature or reflect prevailing human values, the follower of Bahá'u'lláh can draw upon an illimitable Source of dynamic energy in his will to serve. Both on the side of discipline and on the side of self-expression, the believer is expected to rise above what is called the human condition and show forth the realities of the true man. But these mysteries are not so much attributes of knowledge as attributes of will. When the Faith enters every new stage of development, it is our will which must become re-directed and re-inspired. Argument and discussion cannot invoke the mysterious potency released only as we purify the elements of intention and will. If we will anything less than unity, disunity must inevitably result.

It is by a deepening realization of the responsibility laid upon the American Bahá'í community that we can make the transition to the new stage of reality indicated by the Guardian this year. The resolution to adopt and fulfill the Seven-Year Plan, amidst the general darkening of the world's horizons, must survive every conceivable test before the resolution can become firmly established. The task surpasses the capacity of human emotion and thought, as faithfulness to the achievement of the task saves us from the limitations of human nature as they have existed in the past. Solely by concentration upon the two aspects of the Plan in our daily lives and meetings can we hope to become worthy of its ultimate success.

Faithfully yours,
NATIONAL SPIRITUAL ASSEMBLY,

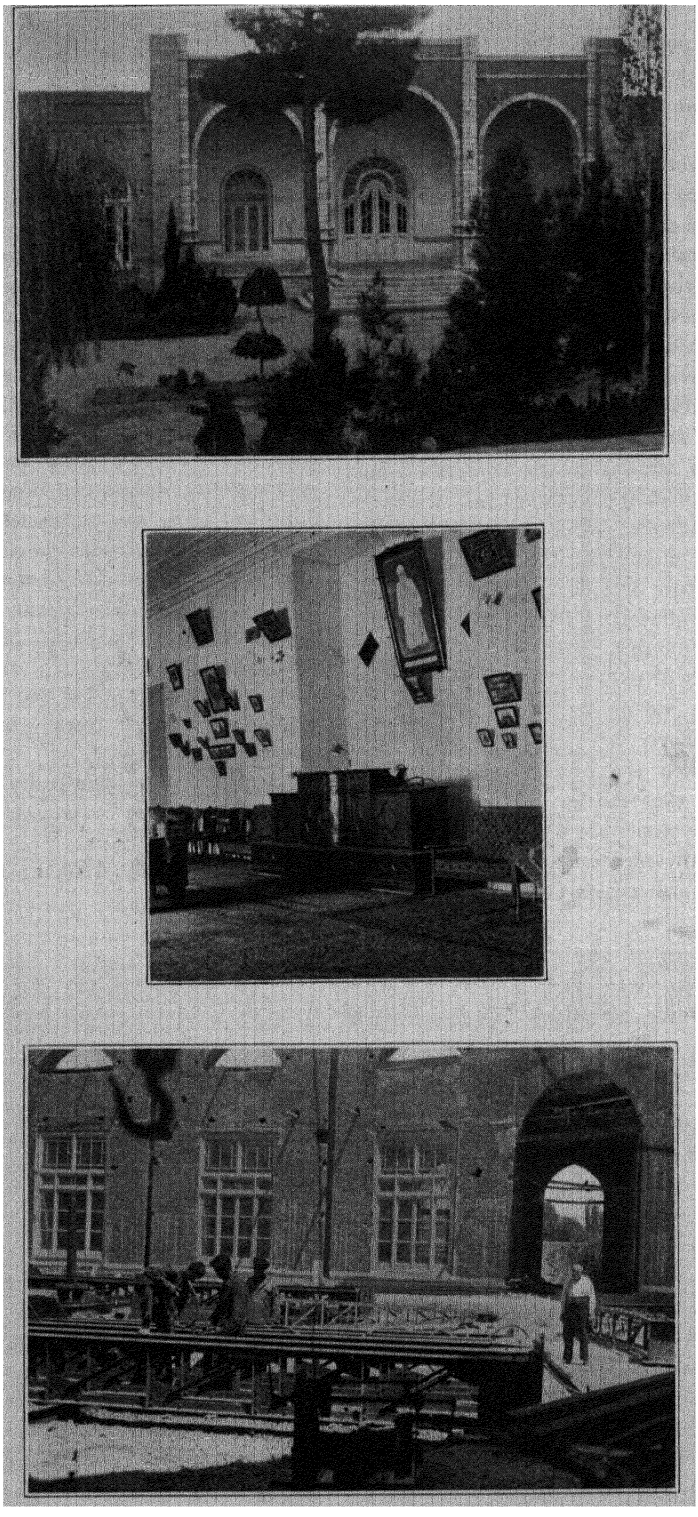
By: HORACE HOLLEY,
Secretary.

ANNUAL REPORT—NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF ÍRÁN

1936-1937

EIGHTY-SIX delegates present. National Assembly elected. Beg confirmations. Rawḥání." This telegram was sent to the Guardian by Bahá'ís from all over Írán who had dared to hold their annual Convention in Ṭihrán, convening and residing in the Ḥaẓíratu'l-Quds. The Guardian's answer, never delivered, later reached Írán in his letter of 'Aẓamat 15, 93: "Supreme Concourse voicing praise of resolution and endurance of the people of Bahá in that land of tribulation. This servant is grateful and well satisfied. I implore success for the delegates, the Assembly members and the body of the friends, from Him who is the true ally and defender. Shoghi." Wider spread of Bahá'í laws and teachings, purchase of Bahá'í sacred places, abolition of any lingering race prejudice, simplification of methods of recording the census, chiefly occupied the Convention. It recommended that:

Interracial marriages are to be urged; special consideration for minority groups by the majority is to be stressed, where Bahá'ís of a given background predominate; titles, such as Shaykh, Arbáb, etc. and proper names likewise indicative of race or of non-Bahá'í backgrounds are to be avoided, as is membership in non-Bahá'í religious organizations. Teaching Committees and classes and character training groups are to be established in each center, and coördinated; two special Bahá'í teachers in addition to others which the National Assembly will send out, are to



Ḥaẓíratu'l-Quds of the Bahá'ís of Ṭihrán, now in course of construction.

travel and reside in each Bahá'í district; the friends, especially those of Ṭihrán, are to make teaching trips throughout Írán whenever possible; teaching of the Administrative Order, the tablet on child training and establishment of the Nineteen Day Feast and other laws, are to be emphasized. The National Assembly is to collect its revenues proportionately from each Bahá'í district, and all Írán will contribute toward completion of the Ṭihrán Ḥaẓíratu'l-Quds and purchase of lands adjacent to the site of the Ṭihrán Mashriqu'l-Adhkár. The friends will be encouraged to contribute what they wish both to their Local and National Assembly. An Archives Committee and a Ṭihrán Ḥaẓíratu'l-Quds Committee will be appointed in all centers, and it is hoped that once established the National Archives may be transferred to the Ḥaẓíratu'l-Quds . . . In the fifth session, following chanting of the Master's Visitation Tablet during which all stood in reverence, the following were elected members of Írán's third National Spiritual Assembly: 'Alí-Akbar Furútan (Secretary), Valíyu'lláh Varqá (Chairman), Jináb-i-Fáḍil-i-Mázindarání, Shu'á-'u'lláh 'Alá'í (Treasurer), Amín-Amín, Dr. Yúnis Afrúkhtih (Vice-Chairman), Maḥmúd Badí'í, 'Ináyatu'lláh Aḥmadpúr, Aḥmad Yazdání.

A letter received from the Guardian regarding current activities especially emphasizes the sending out of teachers throughout Írán and neighboring countries such as Afghánistán, Balúchistán, Arabia and the islands of the Íránian Gulf; the further establishment of the Administrative Order, and the purchase of lands sacred to the Faith. Regarding teaching, the Guardian says in part: "The National Assemblies of East and West, particularly that of America, have arisen with all their strength to further this important work in neighboring and distant lands. The National Assembly of Írán must seek precedence in this great service and win great victories." Elsewhere the Guardian has directed Amín-Amín to pay to this National Assembly 1,000 tumans as the nucleus—since added to by the friends here—of a traveling teachers' fund.

This year the National Assembly has met twice weekly, devoting half its sessions to teaching work. Wherever possible, two local teachers have been sent out through their respective districts and their expenses paid. Teaching tablets have been widely spread and measures inaugurated to collect teaching funds. Teaching classes have been formed and a National Teaching Committee established. The following teachers have been sent out to the furthermost parts of Írán: Ishráq Khávarí and 'Abdu'lláh Muṭlaq, Khurásán; 'Alí Ádharí, 'Iráq; Tarázu-'lláh Samandarí, Gílán, Mázindarán; Ibráhím Ádhar-Munír, Kurdistán-i-Írán; 'Abbás 'Alaví, Khúzistán; Fáḍil-i-Yazdí, the Southern Ports; Nabíl-Zádih, Balúchistán, Sístán; Ḥasan Núshábádí, Fárs. The following, appointed by the Central Local Assembly in various Bahá'í districts, are likewise continuing to teach: Thábit-i-Sharqí, Iṣfáhán; Vaḥíd Kashfí, Hamadán; Fáḍil-i-Ṭihrání, Káshán; Muḥammad-Ṭáhir Málmírí, Yazd; Ḥáj Raḥmáníyán, Ṭihrán and vicinity; Ḥaydar-'Alí Uskú'i, Ádhirbáyján; Ṣádiq-Sham'báriq, Záhidán; Faḍlu'lláh Núrí, Yazd, Iṣfáhán (this last traveling at his own expense). Other teachers include: Mihdí Arjumand and Abu'l-Qásim Mumtází, Shíráz; As'adu'l-Hukamáy-i-Qazvíní, Gílán; Khánum Fáḍil-i-Shírází and Núr-i-Dín Mumtází, Ṭihrán and vicinity; Ustád Ismá'il-i-Ubúdíyat and wife, of Ṭihrán, volunteers, to Shíráz.

For many years this National Assembly has desired to send a teacher into Afghánistán; the Government finally granted a passport but the Afghánistán Legation refused its visa. Reports from teachers within this country, however, are most encouraging:

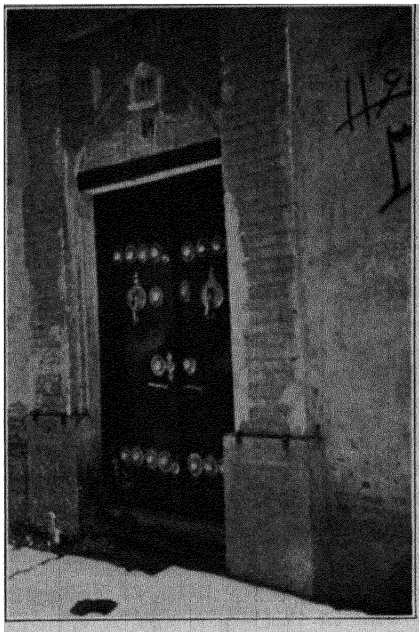
The Jewish population of Shíráz has been stirred in an extraordinary manner by the teaching of Mihdí Arjumand. They flocked to hear him in such numbers that two leading mullás came and challenged him to a debate; infuriated by defeat, the two preached against him in their mosques, calling him an infidel, forbidding association with him, and urging the Jews to avoid him; disregarded, they lodged a complaint with the authorities. At present twenty-one teaching meetings are held weekly in Shíráz, and are attended by one hundred and fifty non-Bahá'ís, nineteen of whom have already accepted the Faith. New members of the

Tabríz Youth Group have recently brought into the Faith thirty people of all classes, both Armenians and Muslims, in Mahál-Ahar, a district where Armenian and Muslim villages abound. Two new Armenian believers of Barda'-Qarah-Bágh are spreading a considerable number of handwritten Bahá'í teachings. Several have accepted the Faith in the village of Mullá-Yúsif, famed martyr and Letter of the Living. The Cause is likewise progressing in other Ádhirbáyján districts. From Iṣfáhán, Thábit-i-Sharqí traveled to Kuhkalavíyyih, informed three hundred and eighty-eight outpost believers in Kaṭá'Bavír-i-Aḥmadí of new developments in the Cause, established a Local Assembly and two primary schools for children. Many young people of capacity are being attracted in Iṣfáhán where daily meetings are held for all ages. Over eighty people have recently been studying the Faith in Yazd where teaching meetings are held nightly. In Mashhad, the highly successful Teaching Committee is made up of both men and women. In the Southern Ports district, Khurramshahr and Ábádán are reported most favorable to the Cause, and progressive work continues in Búshihr. Twenty-eight teaching meetings are held weekly in Ṭihrán; each, however, may be attended only by the host, one Bahá'í and one non-Bahá'í; despite restrictions, more non-Bahá'ís are being attracted than formerly. Jináb-i-Fáḍil, Aḥmad Yazdání and Áqáy-i-Furútan direct special classes for men and women believers; many other gatherings especially for Bahá'ís are likewise held. To offset the non-Bahá'í influences to which our children are subjected ever since Government closure of all Bahá'í schools, Bahá'ís of Írán are emphasizing character training work more than ever before. Every Friday thousands of Bahá'í children (1,200 under eighty teachers in Ṭihrán alone) meet to study the Faith. The character training course, using text-books by 'Alí-Akbar Furútan, lasts five years and includes Bahá'í history, laws and types of behavior. The sixth to twelfth year of study are devoted to: "Lessons in Religion" by Muḥammad-'Alí Qá'imí; the "Maqálih"; J. E. Esslemont; the "Íqán"; "Some Answered Questions"; the "Aqdas." When the Bahá'ís of Najafábád refused to send their children to non-Bahá'í institutions and appealed to the Iṣfáhán and National Assemblies for advice, Abu'l-Qásim Fayḍí, University of Beirut graduate and formerly appointed head of the Boys' Tarbíyat School, sacrificed his position with the Anglo-Íránian Oil Co. in Ṭihrán to educate the Bahá'í children of Najafábád. In a communication to this National Assembly, the Guardian praised him highly, saying in part: "I am infinitely grateful to and pleased with him. I wish success for this energetic and spiritual young man from the depths of my heart."

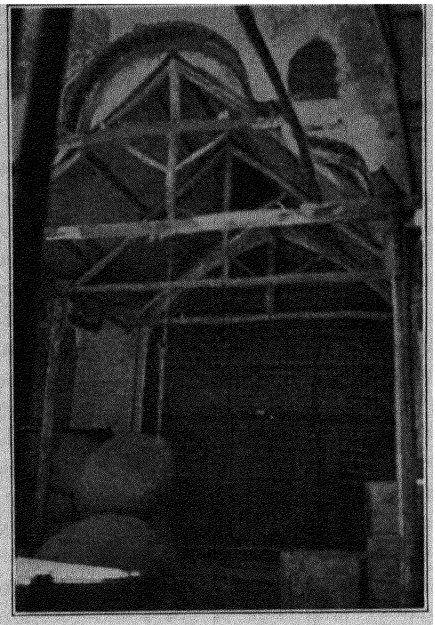
Regarding purchase of land sacred to the Faith, every Naw-Rúz, 2,000 túmáns from the Ḥuqúq Fund are added at the Guardian's direction to the fund for Bahá'í shrines. Qulám-Ḥusayn Kayván has undertaken a nine months' journey at his own expense to aid the Shrine Committee and increase the Shrine Fund, and investigations are being made to determine location of the shop of the Báb in Búshihr and the birthplace of Bahá'u'lláh in Ṭihrán. A complete list of Bahá'í shrines in Írán, based on documents, pictures and the Nabíl Narrative, is being made by Jináb-i-Fáḍil and two members of the Shrine Committee. Recent purchases include: a house belonging to the King of Martyrs and the Beloved of Martyrs in Iṣfáhán; the burial place of nine martyrs, also of the martyr Áqá Muḥammad Bulúr-Furúsh, in Yazd; the men's quarters and half the *andarún* of the Ḥájí-Mírzá Jání house in Káshán; one-fourth of the Castle of Chihríq and the Dasht-i-Malík, Ádhirbáyján; one-half of the house where Vaḥíd resided in Nayríz. All Írán has contributed to repairing surroundings of the Báb's House in Shíráz and to a fund for purchasing lands adjacent to the Maqám-i-A'lá.

Persecution of the Bahá'ís still continues; the following are typical episodes: Early in Núr, 93, two Government orders were sent out prohibiting Bahá'í meetings throughout Írán. The National Secretary had previously been grilled and threatened by the municipal authorities; Valíyu'lláh Varqá then called on the Chief of Police on behalf of this National Assembly, saying that we had forbidden all meetings in the Ḥaẓíratu'l-

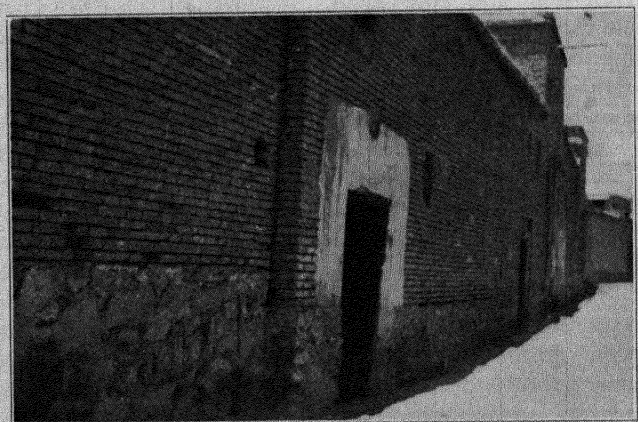
Quds and even the use of its playgrounds, and making representations regarding the rough treatment—despite repeated Government reassurances—of Bahá'ís by the police throughout Írán; the Chief replied that he would prevent any further such episodes, and authorized private Bahá'í gatherings of not more than fifty persons. The National Assembly then directed all communities to: remove the Assembly office from the Ḥaẓíratu'l-Quds; hold Administrative meetings privately, reduce committee membership, prohibit public meetings, limit private meetings to forty persons, elect the National Spiritual Assembly for 94 by mail. Meanwhile, despite these measures, unfair treatment of Bahá'ís continues. In Mashhad the soldier Sayfu'lláh Furúghíyán of Furúgh, wishing to register himself as a Bahá'í, was imprisoned, received fifty lashes, was ordered to adopt one of the four recognized religions and told that he would be flogged until he should cease to call himself a Bahá'í. By the authorities at Marághih, the families of Rasúl Naṣír-Púr and Alláh-Qulí were forced out of their homes by night in the village of 'Alavíyán; they sought refuge in Marághih where they are in great straits. At the instigation of the mullá Muḥammad-Javád Shamsu'l-'Ulamá, some six hundred people plundered the fields and cattle of the Bahá'í villagers in Khurmázard and Áhaq (near Marághih), causing damages estimated at 40,000 ríyáls. In Fárán, Sháh Khálilu-'lláh was ordered to destroy the Ḥaẓíratu'l-Quds and Bahá'í cemetery but steps were taken to cancel this. In Shahábád ('Iráq) police officials entered the Ḥaẓíratu'l-Quds and destroyed the Greatest Name which was set in the wall, and although the perpetrators were later dismissed, the authorities retained the major part of the Bahá'í archives. In Yazd, the Chief of Police sealed up the Ḥaẓíratu'l-Quds; on inquiry, the authorities said this was done in obedience to an order from Ṭihrán; one Bahá'í was required to guarantee that no meetings would be held in the building. In Kirmán, the "Himmatí" Bahá'í kindergarten was closed; in Nayríz, non-Bahá'ís in public school No. 6 have persecuted the Bahá'í children and despite the school authorities' repeated assurances, continue to do so unchecked. Bahá'ís who have lost their positions because of their declaration of faith include: two Shíráz hospital nurses, Núríyyih Sarvistání and Qudsíyyih Ẓáhirí; Qulám-Ḥusayn Thábití, reporting for work at the Qá'ínát Department of Finance; Ḥusayn 'Alá'í, Káshán, dismissed from the Finance Department after twenty years of service. In Shíráz, Áqáy-i-Banán was summoned by the Intelligence Bureau and shown a copy of a report sent by the Local to the National Assembly regarding Convention delegates; he was questioned as to Bahá'í elections, and told that all Bahá'í activities must cease; asked for a written guarantee of this, he said that he had no authority to give one, and that while other gatherings might be suspended, the Local Assembly must continue to meet, as otherwise even the authorities would have no means of dealing with the Bahá'ís; this was finally agreed to. In Bandar-i-Pahlaví, Rasht, and Kirmánsháh similar attempts were made by the authorities to destroy the Administrative Order, without success. In Bandar-i-Sháh, the friends are always persecuted on the obligatory holidays; charged with closing his shop on Riḍván 12, Ḥaydar Raḥmániyán was arrested and taken to Gurgán; on the Ascension of the Báb, when the friends had gathered at the home of 'Alí-Ṭá'í, police arrested Vírdí and Ḥaydar Raḥmániyán; when 'Alí-Ṭá'í protested, the Chief of Police replied: "The Government has done away with Ḥasan and Ḥusayn (martyred Imáms, publicly venerated for centuries), and here you are trying to start the same thing over again." When a postman, leaving the shop of Ẓuhúru'lláh Subḥání, vilified the Cause, the latter summoned a policeman, was himself arrested and taken under guard on four different occasions to Gurgán for questioning, while the postman went free. Until recently, the Cause in Sangsar had progressed to such a point that the Muslims were showing the greatest affection for the Bahá'ís; a new Governor was then appointed, who ordered the suspension of Bahá'í meetings. One day he upbraided Ḥáj Raḥmániyán for selling the former Bahá'í school equipment to 'Alí Maqsúdí, teacher of a Bahá'í class for adults, and when Raḥmániyán replied that the property was his to dispose of, the



Entrance to the Báb's House in Shíráz.



The shop owned by Ḥájí Mírzá Siyyid 'Alí, the maternal uncle of the Báb, in Shíráz.



Entrance to the Bath attended by the Báb in the vicinity of His house in Shíráz.

Governor demurred, confiscated the furniture and transferred it to the Government School. He then proceeded to the Ḥaẓíratu'l-Quds, forced an entry, and shouted to a believer there, Áqáy-i-Subḥání, "What is a Bahá'í? You are a Muslim!" When Subḥání insisted that he was a Bahá'í, the Governor struck him several times in the face; as they led Subḥání away in custody, the Governor said, "I will destroy all of you." Subḥání answered, "We will gladly die a thousand times over for being Bahá'ís"; and while the people watched, he chanted verses —"What is one body to give when I would give a hundred souls"—and the guards struck him. At the Police Station the Governor joined his men in beating and kicking this Bahá'í till blood spurted from his nose and mouth; then they shut him in a cell with no food or light. The local Assembly immediately dispatched Ḥáj Raḥmáníyán to Ṭihrán to confer with the National Assem-

bly. Meanwhile the Governor, having imprisoned 'Alí-Akbar Raḥmániyán, an eyewitness whose report of the above episode displeased him, sent in false reports to the capital, asked for the expulsion of four local Bahá'ís and then imprisoned Jalál 'Aẓamí, brought under custody from Simnán. Finally, as a result of telegrams sent by relatives to His Majesty, the prisoners were released, but were—with Ḥáj Raḥmániyán —banished to Ṭihrán, where they are still residing, unable to obtain redress. Meanwhile, censorship of Bahá'í mail and nondelivery of Bahá'í telegraphic communications are the rule.

The problem of legalizing Bahá'í marriages in Írán has not yet been solved; for some years, no Bahá'í marriage has been officially registered. The Bahá'ís will not use the Muslim, Christian, Zoroastrian or Jewish registries, and none other are authorized. As the Bahá'ís are considerably more numerous than some of the recognized groups, the situation is especially trying. In addition to the Bahá'í marriage ceremony, the friends at present mail a properly-filled non-Muslim certificate to the General Registry Office, together with a statement of the marriage; copies of this statement are likewise sent to the Ministry of Justice, and the Census and Identification Bureaus. The authorities threaten prosecution unless the authorized registry offices are not used.

The seclusion of women, at last prohibited, was a great obstacle to the progress of the Faith in Írán; today Bahá'í women no longer carry on their work separately, but serve with the men as in western countries. This fact, together with the official establishment of the Nineteen Day Feast all over Írán, are important new developments. In localities where the Bahá'ís are too numerous to meet at the same Feast, several gatherings are held.

On Bahá 11, 94, rumors of the Guardian's marriage suddenly spread all over Ṭihrán. Having wired Baghdád on April 1, 1937, for confirmation of the reports, Írán sent the following telegram to Ḥaḍrat-i-Zíyá'íyyih Khánum: "Hearts supremely happy. All send humble felicitations." We then dispatched this news, which the Bahá'ís of Írán had longed to hear, all over the country by letter. A communication later received from Mirzá Hádí, enclosed copy of the following telegram, which the authorities had withheld: "Convey to the friends in Írán the great glad-tidings of the Guardian's marriage. This crowning honor bestowed on Amatu'l-Bahá, Rúḥíyyih Khánum, daughter of two self-sacrificing servants of the Holy Threshold, Mr. and Mrs. Maxwell. Zíyá-'íyyih." This telegram, sent in answer to that of this National Assembly, likewise was never delivered to us: "Felicitations of the friends well-pleasing. Unity of East and West well fortified. Bonds between Írán and America well-forged. Zíyá'íyyih." Festivities and celebrations were held all over Írán, many messages of rejoicing were sent to Haifa, and as a special tribute to this momentous occasion the Ṭihrán Assembly made plans to roof over the great auditorium of the Ḥaẓíratu'l-Quds.

Íránian believers who passed away in 93 include the following: Zaynu'l-Ábidín Ibrárí, leading citizen of Yazd, and eyewitness of its historic martyrdoms. Once of the 'ulamá, he was many times banished for teaching the Cause, following his conversion by Ḥaydar-'Alí, Varqá the martyr, and Muḥammad Riḍáy-i-Yazdí. (Mihr 20, 1315, Sárí, Mázindarán.) Qabil Ábádi'í, Bahá'í poet and teacher, many times imprisoned and persecuted. (Day 16, 1315, Ábádih.) Muḥammad-Ḥusayn Ulfat, well-known Bahá'í of Yazd, formerly a Shaykhí and of the 'ulamá; he served throughout Írán, and was teaching in Ṭihrán when the end came. (Urdíbihisht, 1315.) Memorial meetings commemorated his passing. Muḥammad-Náṭiq, learned, famous Bahá'í poet, writer and teacher. (Sharaf 8, 93.) The Guardian wrote of him: ". . . Rest assured that his ceaseless services will be recorded in the annals of the Cause and will never be forgotten . . ." Ḥasan Fu'ádí, some of whose writings appeared in the Khurshíd-i-Khávar; a refugee from 'Ishqábád, he was serving as an instructor when he died. (Shahrívar 11, 1315, Ṭihrán.) Mihdí-Qulí Mírzá Mawzún, staunch believer and son of the well-known Bahá'í poet, Ḥusayn Qulí Mírzá Mawzún, who served and suffered in Maláyir. (Khurdád, 1315, Hamadán.) Dr. Sarhang Ibráhím Pírúz-Bakht, Chief of the

Health Department of the Military Schools, (Bahman 3, Ṭihrán). Relatives of the deceased, predominantly Muslims, insisting on Muḥammadan rites, selected a grave at Imám-Zádih 'Abdu'lláh and drew up a funeral cortège which was to be directed by a colonel from the War Ministry; nevertheless the Doctor's daughter, Furúghu'z-Zamán, Beirut midwifery graduate, and his sister, Batúl Shafá'í, remained firm in their decision that the deceased be accorded a Bahá'í funeral, and Shu'á'u'lláh 'Alá'í of the War Ministry urged that their wish be granted. On the following morning, therefore, a great throng of Bahá'ís, Muslims and many high ranking officers from the War Ministry, including His Excellency the Minister of War, accompanied the bier on foot for some distance; military escort was given the cortège to the Bahá'í cemetery, many following by car. Prayers were chanted by Áqáy-i-Subḥání and others, and Aḥmad Yazdání paid tribute to the deceased and spoke on obedience to the divine Manifestations; the body having been prepared in the Bahá'í mortuary for burial, Jináb-i-Fáḍil chanted the commitment tablet. Rarely has Tihrán seen such an imposing ceremony, or one attended by so many non-Bahá'ís.

1937-1938

Ranging from confiscation by police of the ballot-box during the election of Bahá'í Convention delegates in Qazvín, to the cruel beating of a Bahá'í child in the bazárs of Jahrum, persecutions of all kinds continue to be the lot of the Bahá'ís of Írán.

In Sangsar, nine Bahá'ís of whom five were Assembly members, were imprisoned for two months because they had closed their shops on the day of the Declaration of the Báb. When their relatives sent repeated telegrams to the authorities in Ṭihrán, the Municipal Administration dispatched Major Muḥammad-'Alí Imám-Qaysí, who warned them on pain of life-imprisonment or death to adopt a recognized religion. The prisoners—Shahríyár Vaḥíd, Chirágh-'Alí Tibyání, Alláhvardí Paymání, 'Alí-Muḥammad Míthágí, Báqir-'Alí Raḥmániyán, Ḥusayn-'Alí Parvin, Ma'súm Laqá'í, 'Abbás Gulastání, Ibráhím Ḥusayn-Zádih—as well as a number of Bahá'í women also questioned and threatened, boldly asserted their faith. A tenth believer, Ismá'íl Sájiáí, was imprisoned for using the word "Bahá'í" in answer to the Major's questioning. A second investigator, Ma'súm Khán, arrived from Ṭihrán, and when the prisoners were finally released, they were shown an order from the capital to the effect that should they close their shops except on recognized holidays they would not be allowed to reopen them. Furthermore, the secretary of the Local Assembly, Áqáy-i-Furúghíyán, was insulted and brutally struck by the acting Chief of Police, Sartíb Qaríb, and was dismissed from his position as secretary in the City Hall. One official of Sangsar, the Military Governor Sargard Simínú, has however dealt justly toward the Bahá'ís and refrained from discriminating against them.

In Ṭihrán, preachers and their followers entered a teaching meeting at the home of Ibráhím Vaḥdat and tried to break up the gathering. Shortly thereafter police arrested Mr. Vaḥdat and he was held in prison over two weeks, during which time he spread the Faith among his fellow-prisoners. The officer 'Abdu'l-Ḥusayn Ímání, active Ṭihrán Bahá'í, was discharged from the police force for attending Bahá'í meetings, although later he was transferred to the retired list. Several Bahá'í women of Mashhad, serving in the Sháh-Riḍáy Hospital, were dismissed for professing their faith. The Local Assembly secretary of Riḍá'íyyih, Dr. Hátif, was dismissed from his position in the Red Lion and Sun (Iránian Red Cross) for the same reason, as was Ṣádiq Bakhtávár, assistant postmaster of Ardabíl; 'Alí-Akbar Ímání, head of the Ardabíl Finance Department, was transferred to Tabríz. In Ahváz, Dhabíḥu'lláh Nabílí, who had been an officer and was discharged from the army on account of his faith, lost his position in the Bureau of Standards for the same reason; his wife, serving in the Department of Education, was likewise dismissed.

Five Local Assembly members of Saysán were ordered by the State of Ádhirbáyján to leave the town, but efforts were made on their behalf and the order withdrawn. Some of the Assembly members in Uská, Míyánduáb, and Marághih were required by police to pledge in writing that they would

attend no meetings or Assembly sessions. The preacher Siyyid Mír-Ḥabíb of Marághih attacked the Bahá'ís from the pulpit in an attempt to arouse the populace against them. When the Bahá'ís asked the Chief of Police to put a stop to this he said, "I did not think a person calling himself a Bahá'í would come to me for redress." Police in Ardabíl confiscated the Assembly records, held a Bahá'í officer, 'Alí-Akbar Íqání, for questioning and obliged an Assembly member, Muḥammad-'Alí 'Ináyatí to guarantee that no meetings would be held in his home. Municipal authorities of Míyánduáb arrested the Local Assembly secretary Muḥammad-Ḥasan Iqtisád and others, confiscating Bahá'í books and records. When the Ahváz Assembly was in session, police arrested six of the members, imprisoning four; later their release was arranged and the Assembly continues to function.

In the village of Cham-Tang there were five Bahá'í families. The whole village attacked them with picks and shovels, striking them until they were near death. Of three women who were severely injured, one, in an advanced state of pregnancy, was expected to lose her child. Rustam, son of 'Abdu'l-Karím Afshár, was not expected to live. Of the five families—who removed to Hindíján and appealed to the authorities,—others badly injured were: 'Abdu'l-Karím Ḥusayn Afshár, 'Abdu'r-Rasúl Ḥusayn Afshár, Khudá Karam Bihmi'í, Sulaymán Fayḍ-Nakhlí. The Hindíján Local Assembly, in reporting to the National Spiritual Assembly, stressed the fact that the persecutions would spread unless quickly checked.

Bahá'ís of Bandar-i-Sháh were held for questioning because they had closed their shops and attended meetings on Bahá'í sacred days. More recently, local Bahá'í bakers were forbidden to stop work on those days, but since they refused to obey the order it is expected that they will be expelled from the town. Police summoned a Bírjand Local Assembly member, Saná'ulláh Riḍvání, and told him that not even four Bahá'ís had the right to gather in one place. Later they broke into a session of the Assembly and forced its adjournment. All Bahá'í meetings in Kirmánsháh have been suppressed, although the Local Assembly continues to function.

Authorities of 'Iráq confiscated all Bahá'í books and documents in the house of the seven martyrs, and removed all Bahá'í records from the Ḥaẓíratu'l-Quds. They summoned the sister of Ḥaḍrat-i-Shahíd, 'Ammih-Ján, and Mihdí Ṣáliḥí, custodian of the martyrs' house, and questioned them as to meetings, names of Local Assembly members, and the like. They are now requiring individual Bahá'ís to pledge themselves not to hold meetings.

When Hidáyatu'lláh Ṣidáquatpúr was lying sick in bed at Marvast near Lazd, and some friends had come to visit him, soldiers and police burst into the house and threatened the inmates with death. They mocked the Cause and the Bahá'ís present, kicked them and beat them with the butts of their rifles. The corporal Himmat-Qulí Bahrámí wrote down the names of those present, and took away two Bahá'í books; a rug and some furniture were also removed. Appeals to the authorities both locally and in the capital proved unavailing. In the bazárs of Jahrum, the inhabitants mocked the Bahá'ís and then struck down a Bahá'í child, and when the parent protested they turned on him and beat him as well. When municipal authorities offered no assistance the Bahá'ís referred the case to the Spiritual Assembly of Shíráz, through whose efforts the disturbances were checked.

An officer of Kirmánsháh, Dr. 'Abdu'lláh Jávíd, was degraded to the ranks and sentenced to two years service in the conscript army as a private, for registering his faith as Bahá'í. (Officers are required to answer truthfully as to their religion and yet are not permitted to answer that they belong to any other than the four recognized religions.) His superiors made every effort to have him sign as Muslim; they made light of the Cause, and reminded him that the Sháh had declared the Bahá'í Faith to be a sect or group, not a recognized religion; one of them, chief of the medical staff, agreed that the Bahá'í Faith would eventually regenerate the world but said that "the time had not yet come" to speak openly of it. Dr. Jávíd, whose future career was at stake and who was to have but four more months of mili-

tary service before entering private practice, stood firm and accepted the sentence. This case is typical of many.

Enemies of the Cause in Kúshk-Bágh near Sabzivár fell upon the Bahá'í 'Abdu'r-Rahím and were beating him to death when he was saved by a passing motorist. The assailants, who were not prosecuted, then plotted against the Bahá'ís with groups in neighboring villages, and when Siyyid 'Alí-Muḥammad-i-Ṣudkharví who was walking alone in Kumíz, a band of nine men and several women surrounded him and beat him until he was unconscious. He came to himself and started for help, and they attacked him again. Then some villagers saved him, and carried him into his house, and later one of his sons took him to Sabzivár to ask for justice, but it was not known whether anything would be done by the authorities. The Sabzivár Local Assembly informed the National Spiritual Assembly that unless the attackers were punished, lives and property of all Bahá'ís in the district would be endangered, and the trouble would spread to other areas. The ringleader in this case was Karbilá'í-Ḥusayn Rasúlí, parliamentary deputy of Ṣudkharv and Kumíz; others of the guilty were: Mullá 'Abbás, son of 'Alí-Akbar; Hájí Sayfu'lláh Ṭarzaví and Ṣafíyu'lláh Shafí'í; it is noted that Shaykh-'Abdu'l-Ḥusayn, the local mullá, secretly stirs up the populace against the Bahá'ís.

As the foregoing demonstrates, the Bahá'ís of Írán are steadfastly enduring the afflictions which the progress of the Cause has brought about. Representations are made to the authorities regarding each episode as it occurs. Recently a general memorandum was presented by the National Spiritual Assembly to the Prime Minister listing the following cases in which the Government officially and openly shows discrimination against the Bahá'ís: First, Bahá'ís are refused the good-record certificate—necessary in Írán—although fulfilling all the requirements; as soon as they state their faith, issuing of the document is postponed on some pretext, or they are flatly told that being a Bahá'í in itself constitutes a bad record. Second, if seeking work in governmental departments, a Bahá'í is immediately rejected when his religion becomes known. Third, when trying to obtain justice, it often happens that a Bahá'í asking police help is himself imprisoned and the guilty party freed; that, if a Bahá'í's goods are stolen, police make no effort to recover them. Frequently the officials themselves insult and threaten the Bahá'ís, even declaring it permissible to deprive them of life and property, and obviously the masses of the people follow suit. The impression is widespread that injustice done to Bahá'ís will go unpunished. Fourth, the only marriages recognized by the Government are the Muslim, Christian, Jewish and Zoroastrian. Írán has four marriage registries, one for each of these religions, and since the use of any of these by a Bahá'í is tantamount to a recantation of his faith, Bahá'í couples can only send in written notice of their marriage to the necessary Government bureaus, including the general registry and the Minister of Justice.

Official notice was recently given of a new marriage regulation, one section of which, imposing six months imprisonment on any man seeking marriage or divorce without presenting himself at one of the four registries—was directed toward the Bahá'ís. The National Spiritual Assembly took this matter up with the Minister of Justice, Matín-i-Daftarí, and he promised to take steps along this line but the situation remains unchanged. The Bahá'ís, obliged to continue as before, marry according to Bahá'í law and formally notify the authorities concerned. The National Assembly presented a memorandum on the problem to the Prime Minister, Áqáy-i-Jam, enclosing a statement of Bahá'í marriage procedure, and pointing out the following: the marriage law of Írán is religious, not civil; there are more Bahá'ís in Iran than there are Christians, Jews or Zoroastrians; the Bahá'ís are obliged as such to be law-abiding citizens, but cannot register themselves as adherents of another faith, or conceal their faith from the Government. So far the authorities have done nothing to solve the Bahá'í marriage problem in Írán.

Meanwhile a wave of teaching activity, carried forward by both men and women in spite of every opposition, marks the Bahá'í year 94 in Írán. The following letter received from the Guardian was the signal for

the Bahá'ís here to arise and teach as never before:

". . . In view of the importance of the question of teaching in these days and the need of participation by the dear friends of that region in the recent vital and glorious undertakings of the friends in America, who with all their might have engaged in consolidating the Administrative Order and extending the scope of teaching activity throughout the continents of North and South America—the National Assembly of the Bahá'ís of that land must endeavor more than ever before to increase the number of men and women believers and to further stimulate the individual Bahá'ís. It is hoped that in these last remaining years of the first century of the Bahá'í era, the followers of the Cause of the Ancient Beauty in that blessed country will achieve great victories . . . Instructions have been sent Amín-Amín to pay at the beginning of each year the sum of 2,000 tumáns to the members of that Assembly to be used for the important work of teaching in that country, so that the sum shall be spent in selecting and sending out teachers, organizing the teaching work, and consolidating all matters relative to teaching activities both in the capital and the provinces of Írán. The passionate exertions of the sorely-tried friends of that sacred land, in these days when the divine confirmations are manifest in full effulgence in most of the countries throughout the world, will attract the blessings of heaven and the unfailing help of the one Lord . . ." (November 17, 1937)

The National Spiritual Assembly has dispatched the following eleven teachers throughout Írán: Ḥaydar-'Álí Uskú'í, Ádhirbáyján; 'Abbás 'Alaví, Iṣfáhán; Ḥáj Áqá Raḥmániyán, Mázindarán and Ṣaḥráy-i-Turkamán; Ishráq Khávarí, Khurásán; Ábdu'lláh Muṭlaq, Khúzistán (this teacher became seriously ill in Ábádán, and was obliged to return to Ṭihrán, where he is still confined to his bed); 'Álí-Áqá Ádharí, 'Iráq; Taráz-u'lláh Samandarí, Ádhirbáyján, Gílán; Ḥasan Núshábádí Raḥmáni, Yazd; Ibráhím Ádharmunír, Káshán, Iṣfáhán, Ábádih, Shíráz; Munír Nabílzádih, Qáyinát; 'Alí Mumtází (Fáḍil-i-Yazdí), Kirmán, Khúzistán.

The following eight Bahá'ís serve as district teachers: Muḥammad Thábit-i-Sharqí, Iṣfáhán; Ramaḍán-'Alí Baqá'í, Mázindarán; Muḥammad Majd, Khurásán; Abdu'l-Qásim Mumtází, Ṭihrán; Fáḍil-i-Ṭihrání, Káshán; Ḥáj Muḥammad-Ṭáhir Málmírí, Yazd; Ṣádiq Sham'Báriq, Záhidán; Aḥmad Mustaqímí, Hamadán.

The following eleven have made voluntary teaching trips as indicated: As'adu'l-Ḥukamáy-i-Qazvíní, Iṣfáhán, Shíráz; Ishráqíy-i-Sangsarí, Mázindarán (this young man left his business in Ṭihrán for four months, and despite the intense heat traveled through Mázindarán, everywhere visiting the friends and stimulating teaching activities); Bahíyyih Khánum Ízadí, Iṣfáhán, Ábádih, Shíráz; Khánum Fáḍil-i-Shírází, Ṭihrán district, Mázindarán; Ṭáhirih Khánum 'Amídí, Shíráz; Ismá'íl 'Ubúdíyyat-i-Najjár, Ṭihrán district; Mawhibatu'lláh Há'í Najafábádí, Iṣfáhán, Ábádih, Fárs, Ardistán (this young teacher left his business for a highly successful teaching trip, three months of which was spent instructing the Bahá'í children of Ardistán; he is now about to undertake another trip to last six months); Jináb-i-Fáḍil-i-Mázindaráni and Raḥmatu'lláh 'Alá'í, Hamadán, Kirmánsháh, 'Iráq; Faraju'lláh 'Abdí and Ja'far Mulkí, Hamadán district; 'Alí-Qulí Ámzájirdí, Gílán; 'Azízu'lláh Míthágí, Ádhirbáyján.

Siyyid Ḥasan-i-Ḥáshimí-zádih, exceptional teacher, has accepted the invitation of this National Assembly to leave his profession and devote all his time to spreading the Cause. Dáwúd-Qulí Raf'áni will settle in Balúchistán and Sístán for teaching purposes; this young man was formerly an officer in the army, and was discharged for declaring his faith. He has spent some time in Balúchistán, and is familiar with the leaders of the people, the language and customs, and anxious to work among them. Three members of the National Spiritual Assembly have likewise made trips to accelerate teaching activity; they are: Maḥmúd Badí'í, Iṣfáhán, Shíráz; Dr. Afrúkhtih (vice-chairman), Iṣfáhán, Yazd, Kirmán; Aḥmad Yazdání, Mázindarán, Gílán. (Other members of the National Assembly, which this year was elected by mail, are: Valíyu'lláh Varqá, chairman; 'Alí-Akbar Furútan, secretary;

Shu'á'u'lláh 'Alá'í, treasurer; Amín-Amín; Jináb-i-Fáḍil; 'Ináyatu'lláh Aḥmadpúr.)

Sixty-four Nineteen Day Feasts are now held regularly in Ṭihrán; new Bahá'ís are first made known to the Census Committee, from which they receive their identification card, and after that are introduced to the Nineteen Day Feast Committee. Teaching meetings are numerous, and in Ṭihrán ten leading teachers, of whom four are members of the National Spiritual Assembly, are at the disposal of all seekers in the capital. As a result of this greatly stimulated activity, Bahá'ís as individuals have come to understand the responsibility of teaching, many people have accepted the Faith, and others who were inimical are now favorably disposed toward the Cause.

Nineteen teaching meetings have been held each week in Yazd. During the last six months of 1937, eight hundred people were taught in two hundred and eighty gatherings. Thirty Yazd believers, both men and women, have volunteered to go on teaching trips. Here as elsewhere, advanced courses are given for new believers. Rasht has held regular meetings six nights a week. In Bábul (formerly Bárfurúsh) and environs, the friends despite great economic difficulties are very active; Áqáy-i-Raḥmáníyán, who has worked extensively with them, teaching, and establishing Spiritual Assemblies in Ashraf, Chálús and elsewhere, especially praises the twelve Bahá'í families of Gunbad-i-Qábús; the Turkamán inhabitants are friendly with them, and one of the local 'ulamá has accepted the Faith. Kirmán reports three teaching meetings a week, Shíráz ten, 'Iráq five in addition to nine teaching conferences during the past year. New teaching plans are being furthered in Mashhad, and Áqáy-i-Muṭlaq reports a successful campaign, in spite of his illness, in Ábádán, Khurramshahr and Ahváz. After teaching many Balúchistán notables in Záhidán and Zábul, Nabílzádih traveled to Khásh, where, in the intense heat, he succumbed to the insidious local fever; later, during a six months stay in Bírjand, he attracted one hundred and thirty-five new believers, whose children have likewise been entered in the Bahá'í character-training classes. In the face of sickness, unfavorable climate, and primitive conditions, the present labors of Írán's teachers represent a spectacular achievement.

Recently added to sacred and historic places now owned by the Bahá'ís are: two-thirds of the house of Ḥájí Mírzá Abu'l-Qásim, frequented by the Báb and adjoining the buildings next to His House in Shíráz. House of the martyr, Ḥaḍrat-i-Khál (the Báb's maternal uncle), Shíráz. Burial places of Saráju'sh-Shuhadá', Ḥabíbu'lláh Mírzá, Áqá Javád, the martyrs, Maláyir. Burial place of the four martyrs of 'Iráq, Shahíd Mullá-Báshí; Jalíl Mullá Muḥammad-'Alí; Nabíl Áqá Raḥmatu'lláh; 'Azíz Áqá Nawshád. Burial place of Ḥasan-'Alí Khán, the martyr, Iṣfáhán. Three-fourths of the house of Maḥbúbu'sh-Shuhadá', the martyr, Iṣfáhán. Two houses at the end of the Street of the Sword-Makers, near the House of the Báb, Shíráz. Burial places of the eight martyrs of Ardikán, also of the martyrs Siyyid Yaḥyá, Sírján; Ustád Mírzá Dávaráni, Rafsanján; Ḥusayn-'Alí Fírúzábádí, Fírúzábádi-Yazd. The National Spiritual Assembly has ordered purchase of the Báb's place of business in Búshihr and of the bath frequented by Him in the Street of the Sword-Makers, Shíráz, and likewise hopes to acquire the entire house in Chihár-Burj, Riḍá'iyyih (formerly Urúmíyyih) where the Báb stayed; repairs on one section of this house, also on that of the seven martyrs of 'Iráq, are going forward.

Local Assemblies which for various causes had ceased to exist in the following towns have now been reestablished: Gurgán; Bujnúrd, Naṣrábád-i-Jam, Turbat-i-Jam, (Khurásán); Durakhsh, Sarcháh, Khúsf (Qáyinát).

During the past year building of the Ṭihrán Ḥaẓíratu'l-Quds was continued. The eastern section was finished, the doors set in and all debts paid. New pledges were then collected for roofing the auditorium, and when European firms approached in this connection asked as much as 358,000 túmáns to do the work, the devoted Bahá'í 'Alí-Áqá Ḥaddád and his sons 'Abbás-Áqá and Akbar-Áqá, undertook to complete this part of the building for 40,000 túmáns.

A further activity of the National Assembly has been connected with Iránian Bahá'ís who formerly lived in the USSR; Soviet au-

thorities have recently expelled all Íránian subjects from Russia, and it is learned that some Bahá'ís of 'Ishqábád and Bákú have been imprisoned there. The National Assembly has done all in its power to aid those sufferers who have returned to Írán; it has requested the Government to allow free entry of their belongings into the country, and sent funds raised in Ṭihrán to the Local Assemblies of Mashhad and Rasht to be used on their behalf; these Assemblies and that of Bandar-i-Pahlaví and Tabríz are doing all they can to provide for them.

The Bahá'í youth of Írán are showing themselves fully capable of carrying on the work of the Faith. The Central Committee of Bahá'í Youth, recently formed in the capital, corresponds with other Bahá'í youth groups and coordinates youth activity. Other committees include the Athletics Committee, which supervises sports and health, and committees for teaching public speaking, foreign languages, and advanced Bahá'í subjects. Ten meetings, four of which were for women, were held in Ṭihrán February 25-27 by the youth, with a total attendance of 381 persons; the uniform program of these meetings included the chanting of prayers, deliberations as to teaching and the rôle of Bahá'í youth, and refreshments. Salím-i-Núnú, just returned from Haifa, delivered messages from the Guardian, and Áqáy-i-Panáhí presented flowers on behalf of the Bahá'í youth of 'Ishqábád, also pledging 500 ríyáls for teaching work. One of these meetings was held at the village of Ḥasanábád, where a memorable luncheon was served by the villagers and the youth donated 175 túmáns toward completion of the local Ḥaziratu'l-Quds; similar gatherings were held by youth throughout the country.

ANNUAL REPORT—NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE BRITISH ISLES

APRIL, 1936—APRIL, 1937

THE current year may justly be described as outstanding in the history of the Faith in this land. We have been conscious of a new and vital spirit within the community, and outward signs of its activity have not been lacking. Looking backward, over even so short a period, we may discern three stages in the general development. First an awakening among all the believers, second a realisation of community consciousness, fostered by, and coincident with, the establishment of the Administrative Order, and thirdly the beginning of a wider and more effective teaching work.

The year began with an event of outstanding importance; the receipt of Shoghi Effendi's general letter entitled "The Unfoldment of World Civilization," a copy of which was sent to every believer. To this, more than to any other outward cause, may be attributed the expansion of consciousness which has been apparent in the English Bahá'í community. Our attention was directed in a compelling manner to the wide and universal aspects of Bahá'u'lláh's Revelation; we were given an indication of the course of history in the next few years, and were forced to realise the crucial necessity of building, firmly and steadily, the fabric of the New World Order in Great Britain. In this letter the Guardian called attention to two processes at work within society—one of disintegration affecting every phase of human life, and one of construction associated directly with the rise of the Faith of Bahá'u'lláh. Subsequent world-shattering events —to name but two, the abdication of Edward VIII with the consequent attacks upon the church, and the outbreak of war in Spain between the upholders of two social doctrines to whose alignment of forces the Guardian had already referred in a previous letter—bear striking testimony to the Guardian's unerring perception, and in association with a host of other ills—strikes and lock-outs, civil disturbances, universal rearmament—confirm his dictum that humanity is now entering the outer fringe of the darkest period of its history. "The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective."

This clear analysis of the present world picture, followed in the second half of his letter by an intimation of the entrancing vision of "The Most Great Peace," aroused in the hearts of the friends a desire to play their part in the establishment of that great day. In this noble aim the National Spiritual Assembly provided initiative and leadership, and served as the channel for a flow of encouragement and guidance which constantly came from the Guardian. The activity, consolidation and strengthening of the National Spiritual Assembly has been one of the significant items of the year. Through the measures which it has initiated, the contact it has maintained with the community, the supervision it has exercised over the local Assemblies and isolated believers, and through much practise in the Bahá'í technique of consultation, it has won the confidence of the friends and acquired a valuable experience to be handed on to subsequent national bodies.

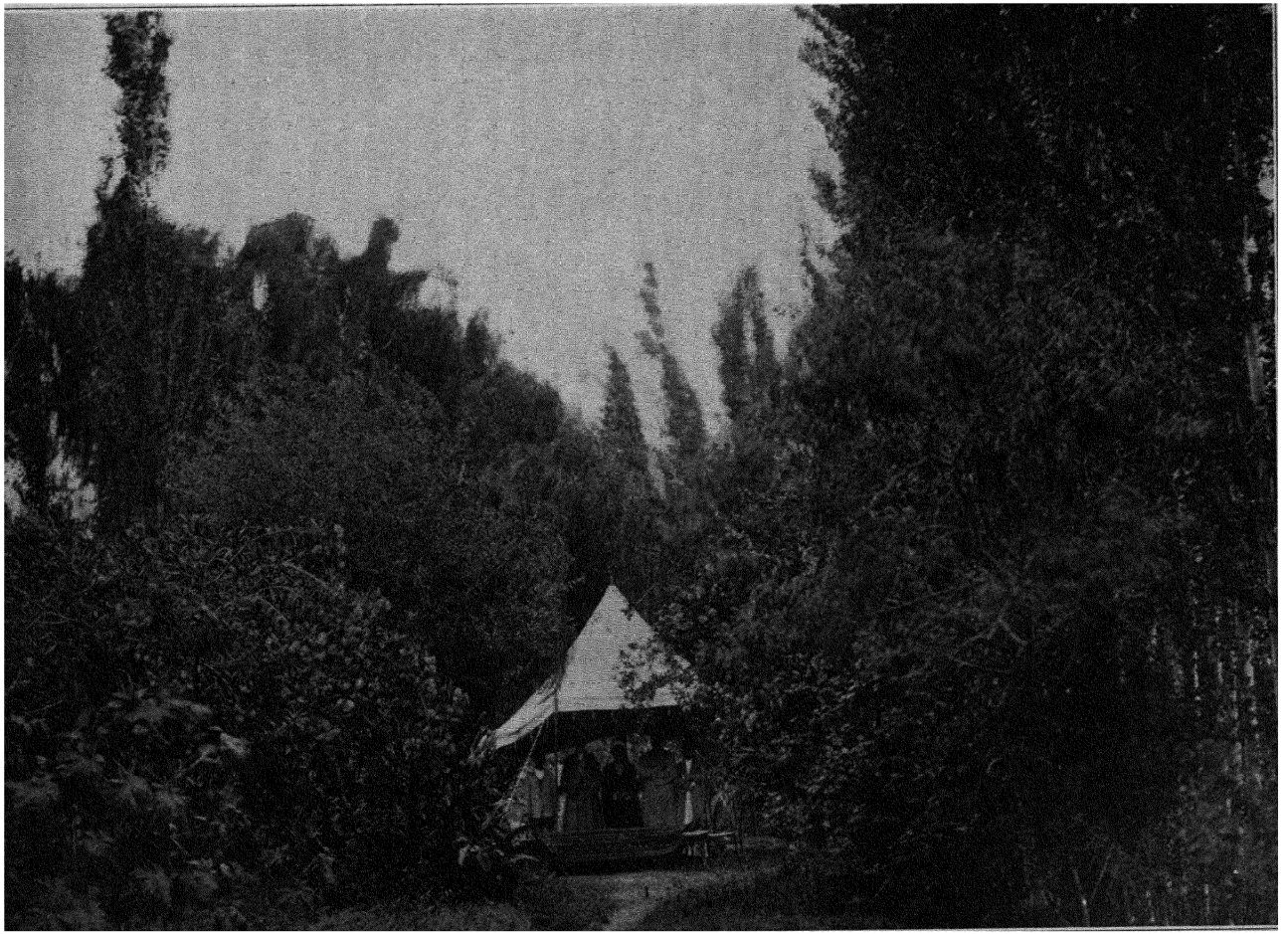
Early in the year a Teaching Bulletin was issued by the National Teaching Committee at approximately regular intervals of a month. It proved a valuable means of drawing the believers together and of stimulating them to fresh activity. It also gave instruction in, and stressed the importance of, Administration. Very soon, however, the National Spiritual Assembly felt the need of some means of direct and less circumscribed communication with the friends, and the Teaching Bulletin was discontinued and the *Bahá'í Journal* brought into being. The *Bahá'í Journal* exists as the official organ of the National Spiritual Assembly and has proved one of the greatest assets to the Faith in England. It has been of especial service in assisting the N.S.A. to carry out its desire of realising, in the whole country, that organic unity which is at the core of Bahá'í society. Its scope and tenor will progress with the Faith.

In addition to the regular publication of the *Bahá'í Journal*, the National Spiritual Assembly has circularized the friends on three occasions, once in November calling attention to the principle of unity underlying all Bahá'í life, and urging the observance of two Bahá'í laws—regular attendance at the Nineteen Day Feast, and regular subscription to the Fund . . . and on two other occasions in connection with the Publishing Company.

Letters have been sent throughout the whole Bahá'í world on two occasions . . . the first in September containing a brief report of our activities, and the second in April 1937 in connection with the Publishing Company.

The idea had been considered of holding a Summer School, and the Guardian signified a desire for it. The National Spiritual Assembly recognized, not only the value of Summer School as an institution but the opportuneness of a national undertaking which would call for the support and effort of all the believers. A Committee was appointed to investigate all the possibilities and to make recommendations to the National Spiritual Assembly. Due to its perseverance and untiring work and the support of the National Assembly, the first British Bahá'í Summer School was held in August, 1936, at Matlock Bath. Its success was beyond the most sanguine hopes, and a fresh spirit of fellowship and dedication was engendered and diffused throughout the country. The classes were of a high standard. It would be hard to overestimate the significance of this achievement in the development of the Faith in England, for it demanded and received the enthusiasm and full support of all the believers, it undoubtedly attracted Divine confirmation and stands as our first important national undertaking. The Guardian signified his pleasure at its success and sent the following message:—"The institution of the Summer School constitutes a vital and inseparable part of any teaching campaign, and as such ought to be given the full importance it deserves in the teaching plans and activities of the believers. It should be organized in such a way as to attract the attention of the non-believers to the Cause and thus become an effective medium for teaching." Plans are already complete for the second Summer School in August, 1937.

In July, 1936, the World Fellowship of Faiths held its second International Congress in London, the subject being "World Fellowship Through Religion." Representatives of all the leading Faiths were present and a session was allotted to each one. The Bahá'í



The tent which was pitched in the garden of Mazra'ih, near 'Akká, for Bahá'u'lláh.

paper, approved by Shoghi Effendi, was composed and read by Mr. Townshend. In introducing the Bahá'í session, the chairman, Sir Herbert Samuel, said in effect that if he were asked to say which of all the Faiths represented was the nearest to the aim of the Congress, he would reply the Bahá'í, for World fellowship and unity is the *raison d'être* of the Bahá'í Community. Mrs. Helen Bishop, Madame Orlova and Mr. St. Barbe Baker spoke for the Faith, and Mr. Hirst, of Leeds, made a plea for recognition of the Bahá'í principles.

Two important decisions of the National Spiritual Assembly made during the year are as follows:—One, reported in *Bahá'í Journal* number one and clarified in the following number, reads: "Individual believers must not communicate with persons of eminence in governmental or political circles, except through the National Spiritual Assembly." The second ruling delimited the area of jurisdiction of the London Spiritual Assembly to within a radius of twelve and a half miles of Charing Cross.

In January, 1937, a convention of Bahá'í students was held in Paris. Six people attended from England and one of them read a paper.

A cable was sent to the American National Spiritual Assembly during the period of the floods in the Mississippi valley, expressing the sympathy of the British friends with America in this national disaster.

The following Committees of the National Spiritual Assembly have been working during the year:—Teaching; Reviewing; Contacts; Library; Summer School. The Reviewing Committee has approved a book on the Faith and some articles. The Contacts Committee is in close touch with the N.S.A. and sends literature to many people. The Library Committee has been appointed only recently but has succeeded in placing books in various public libraries. Mrs. George was appointed to maintain contact with the isolated believers, a service which is greatly appreciated by them.

TEACHING

In April, 1936, the following message was received from the Guardian:—"There is undoubtedly no higher call than that of bringing the Message to a world tormented and torn on every side by the forces of destructive materialism. It is for us to realize the full measure of the responsibility that has been laid upon our shoulders in this matter, and having attained full consciousness of our responsibility to unitedly arise to contribute all that we can towards its discharge." Although teaching has never ceased and has been notable in certain instances such as Summer School and the work in Devonshire, it is realized that this year in England has been a period of internal consolidation, of gathering our energies, of investigating the most opportune fields and the most effective methods, of gaining experience and of preparing for efficient teaching work. The N.S.A. believed that one great factor not yet integrated into the scheme of national teaching, is the potentiality of every believer, no matter what his capacities or talents may be, to teach the Cause, and it strongly recommends that this matter should receive the deep and prayerful consideration of every follower of Bahá'u'lláh.

Early in the year Mr. and Mrs. Bishop came to England and in addition to working in London made a tour of various parts of the country, speaking to audiences gathered by resident Bahá'ís. They returned to Geneva in September. After examination of Mrs. Bishop's report the National Spiritual Assembly wrote to Shoghi Effendi requesting her services for another year, a petition which the Guardian granted. Mrs. Bishop was asked to go to Torquay, where in association with Mr. Tobey and Mrs. McKinley active work was begun. From December until April a constant and intense campaign was conducted, Mrs. Bishop speaking in churches, intellectual institutions and private homes. The result of this work was that three people declared themselves and were enrolled, while a large number were greatly attracted to the Faith and the Teachings were widely spread in that district. Follow up work will be continued by the five believers now there, who are preparing themselves for intensive work with a view to enlarging the group into an Assembly.

In the work of the Spiritual Assemblies there is apparent at this end of the year, a different and more impressive method than

could be seen at the beginning. In both London and Manchester the old type of teaching in wide generalizations has been succeeded by intensive and vital discussion groups.

In London, the removal of the centre to 46 Bloomsbury Street made it necessary to conduct a more intimate type of meeting, similar to a fireside group. This has proved highly effective and large attendances are the rule. Fireside meetings have been conducted at various homes, and in Crouch End a group has been formed under the jurisdiction of the London Spiritual Assembly. This group recently rented the Hornsea Town Hall and conducted a well attended and successful public meeting. Plans are being made for a series of public lectures in Caxton Hall during May. London has enrolled seven new believers during the year.

In Manchester a new and vigorous spirit is at work. The Spiritual Assembly has taken a hall in the centre of the city and is making full use of it. The Nineteen Day Feast has become firmly established in the community, and with an increased understanding of the Administrative Order, a new teaching programme is being undertaken. Two new believers have been enrolled.

The Bahá'í Theatre Group may be mentioned under the heading of Teaching, for this group, organized and directed by Madame Orlova, has proved an effective means of attracting young people to the Faith and of giving them first hand experience of Bahá'í consultation. At Naw-Rúz the group presented scenes from "As You Like It" and is now working on a pageant of the "Seven Valleys."

In March, 1937, Mr. Siegfried Schopflocher brought a message from the Guardian to the effect that he wishes us to stress two things:—humanity has come of age, and the appearance of Bahá'u'lláh. These are the two factors to resolve the modern "riddle of existence."

A small pamphlet was composed by the National Spiritual Assembly and five thousand copies printed, available at a penny each.

From the very beginning of the year the National Spiritual Assembly felt the need for literature printed in England, but owing to lack of resources the need remained unfilled. Shortly however, circumstances arose with which all the friends are acquainted, which led to the decision to form a Publishing Company, for the purpose of publishing Bahá'í books through an established printing house. In this project the National Spiritual Assembly was fully supported and encouraged by the Guardian, who sent £50 towards the Fund needed. The National Spiritual Assembly pledged and gave its full support, both moral and financial, and sought the help of the friends. The response was immediate and generous, but only from a limited number. The N.S.A. is confident, however, that when the project itself, and the wide range of its probable results, are more fully understood, every believer will sacrifice for its success. With the permission of the Guardian, a circular letter was printed and sent throughout the Bahá'í World, seeking the help of the world-wide Bahá'í community. It is surely a symptom of the almighty assistance of Bahá'u'lláh, that within the short space of one year, we should have successfully accomplished a national undertaking and embarked on another which bids fair to become international in scope. For Shoghi Effendi has likened the establishment of the Publishing Company to the building of the Temple in America and indicates that its success may "mark the inauguration of a new era of expansion of the Cause throughout the British Isles and the rest of the far-flung British Empire." At its last meeting the N.S.A. was advised that there was £153 in the Publishing Fund, which is sufficient to establish the Company legally with a limited capital liability of £100. Proper legal advice has been obtained and the N.S.A. has recorded its decision to register the Company as "The Bahá'í Publishing Company, Limited." Investigations are being made as to the most favorable method of associating the N.S.A. with the Company. It may be truly said that upon the progress of this plan depends that expansion of the Teaching work which it is now our chief duty to promote.

On March 29th the following cable was received from Haifa:—"Announce Assemblies celebration marriage beloved Guardian. Imperishable honor bestowed upon hand-

maid of Bahá'u'lláh Rúḥíyyih Khánum Miss Mary Maxwell. Zíyá'íyyih, Mother of Guardian." To this joyful news the National Spiritual Assembly, the Spiritual Assemblies of London and Manchester, and the Bournemouth Group, cabled their expressions of delight. The union of East and West, so dear to the Master's heart, has been cemented in his own Family.

During the year the National Spiritual Assembly has met twelve times; ten times in London, once in Manchester and once at Summer School. It was found necessary to purchase a typewriter for the secretarial work.

One of the greatest problems with which the N.S.A. has had to contend, has been the National Fund. Although this year, receipts are slightly in excess of expenses, it will be seen from the Treasurer's report how very limited are the funds at the disposal of the N.S.A. It is felt that the friends do not yet realize the importance of regular contribution to the Fund, or that it is a Bahá'í Law, and not a principle . . . a command of Bahá'u'lláh.

This report would not be complete without some reference to the encouragement and guidance which has been received from the Guardian during the year. His constant message has been to persevere and teach the Cause. "Persevere and never feel disheartened." "Rest assured and persevere." . . . "Now is the beginning of your work. And as in the beginning of every task, you are bound to meet all sorts of difficulties. The more you strive to overcome these, the greater will be your reward, and the nearer you will get to that glorious success which, as repeatedly promised by Bahá'u'lláh, must needs crown the efforts of all those who, whole-heartedly and with pure detachment, strive to work for the spread and establishment of His Cause." And lately these inspiring words to an individual believer, published with his permission. "The goal is clear, the path safe and certain, and the assurances of Bahá'u'lláh as to the eventual success of our efforts quite emphatic."

In comparison with the greatness and eventual destiny of the Faith of Bahá'u'lláh, the year may well seem to be of little significance. But in comparison with previous years, and remembering the difficulties which have been overcome both within and without the Faith, and remembering too the smallness of our numbers, we can realize with gratitude the meaning of the Guardian's words referring to "this auspicious stage in the evolution of the Faith" in England. The uniting of all the friends in an organic unity, the strengthening of the position and authority of the National Spiritual Assembly, the firm establishment of the Administrative Order, as attested by the Guardian, the publication of the *Bahá'í Journal*, the inception of Summer School, the teaching campaign in Devonshire, the consolidation of the Faith in London and Manchester within the Administrative structure and the subsequent beginning of new teaching work in those centres, the initial success of the plan for the Publishing Company, the enthusiasm and active work of the London Youth Group—these are among the outstanding features of the ninety-third year of the Bahá'í era in Great Britain.

"All-praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life . . . O, how blessed the day when, aided by the grace and might of the one true God, man will have freed himself from the bondage of the world and all that is therein, and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge."

Faithfully, in His Service,
National Spiritual Assembly.
by DAVID HOFMAN, *Secretary.*

APRIL, 1937—APRIL, 1938

IN our last annual report we noted an awakening of community consciousness among the believers throughout the country. The current year has been characterised by a continuation of this process, with the accompaniment of growing pains. The guiding hand of Bahá'u'lláh has been apparent in creating conditions which have forced us to face our own problems and to stand on our own feet as a functioning community within the Bahá'í World Order.

We have been deprived of the services of the American teachers by their departure

from England, but their work has been continued, which in itself is a testimony to the ability and determination of the English community to develop from its own resources. The National Spiritual Assembly wishes to express its deep gratitude to all those visiting teachers who have done so much to help us during the past two years. They not only taught the Faith to enquirers, but prepared the believers to do the same, and keenly as we feel their loss we can only be grateful for the opportunity which we now have of nursing the tender plant of the Faith in this land, and with the help of God, sending its roots deep into the soil.

This growing unity of the believers expressed itself at Summer School and at the Teaching Conference in December, when friends from all over the country assembled together. As a means to further this process the Conference recommended to the N.S.A. that three annual rallying points for all the believers be established. The recommendation was confirmed and the three occasions chosen were Convention, Summer School and a mid-winter Teaching Conference. National community consciousness has been fostered in various other ways such as the distribution of the *Bahá'í Journal,* the meetings of the N.S.A. being held in Manchester and London and correspondence with isolated believers.

While doing everything possible to consolidate the community, the N.S.A. has remained aware of the danger of becoming exclusive which might lie in such a policy. A statement was made about this in one number of the *Bahá'í Journal.* The unity and close association of the friends is of utmost importance, but we must not lose sight of our relationship to all humanity. "Consort with all people with joy and fragrance." Our Nineteen Day Feasts, meetings, and other activities should not become ingrown, but should be related to the tremendous drama of current history, to the sense of crisis, and to the spiritual struggle whose effect is so apparent in the contingent world.

TEACHING

At the beginning of the year the National Spiritual Assembly decided not to appoint a new Teaching Committee, but to take charge of this work itself. Miss Baxter was appointed Teaching Secretary to keep records of the work and to supply the N.S.A. and teachers with information for follow-up work. This arrangement has worked out very well.

In Devonshire the believers have continued the work so ably started by Mrs. Bishop. Mrs. Stevens conducts a regular study group in Torquay, and Mr. Tobey has held meetings in Dartington Hall. Mr. Hansford has declared himself a believer. Mr. Balyuzi and Mr. Hofman have both spoken at Dartington Hall, and Mr. Tobey has spoken in public in Torquay. The group in Devonshire will miss Mr. Tobey, who has just left for America for an indefinite stay, but it is felt that the Faith is now established there and will continue to grow through the assistance of Bahá'u'lláh and the efforts of the resident believers.

Mrs. Romer, who was here for a few months, made several contacts in Brighton with clubs and societies, and held meetings in a private home. She was able to arrange a public lecture in the Unitarian Church, where Mrs. Bishop had already spoken. The N.S.A. delegated the follow-up work in this place to the London Spiritual Assembly and voted £10 for expenses. London reports that Mrs. Cranmer has been made secretary for this work.

A group of people in Salisbury have become interested in the Faith. Lady Blomfield, Mrs. Bishop, Miss Wellby, Mr. Balyuzi and Mr. St. Barbe Baker have visited them. Hospitality has been extended to Bahá'í teachers by Mrs. Hill, who has also arranged the meetings.

The Bahá'ís of Bradford have taken part in some of the Manchester activities. Recently Miss Joan Wilkinson wrote to the N.S.A. to ask for a teacher for a group of young people whom she had interested in the Faith, and Mr. Hofman went there in April and reports a good meeting with keen interest. This work will be followed up by sending more teachers to help the four resident Bahá'ís.

Two groups have been addressed in Bristol and a lively meeting was held in Letchworth at the Theosophical Lodge.

In Manchester regular meetings have been

held at the Centre. Special meetings were held for the international Bahá'í youth day, at the Teaching Conference, and at Naw-Rúz. Mrs. Bishop helped the Assembly greatly, and visited many outlying places to speak of the Faith.

Two series of public lectures were held at Caxton Hall, London, but they were not considered successful. Regular public meetings have been held in the Centre and the group at Crouch End and Muswell Hill have continued their work. A few fireside meetings have been held. Madame Orlova addressed the children's group of one of the Co-operative Society's branches and the Free Religious Movement at Lindsay Hall. Lady Blomfield spoke to the Society for the study of religions, with Sir Denison Ross in the chair.

The Teaching Conference, held in Manchester during December, was vital and inspiring. Two methods of teaching were discussed, personal and collective. In the first place it was considered that the individual could only affect others by striving to attain a higher state of consciousness through prayer and devotion. By understanding the Teachings and their application to daily life and world problems, the believers could become assured and calm in a troubled world, and this would be an attraction to others. In teaching organised by an Assembly it had been found that public lectures were not successful. Fireside groups and social meetings, informally conducted, were agreed to be the best ways.

SUMMER SCHOOL

The Summer School of 1937 proved once again the immense services which this institution can render to the Faith. It was opened by Lady Blomfield, at the Friendship Holidays Association Centre, Matlock Bath. Many non-Bahá'ís were present, and it is hoped, in accordance with the Guardian's instruction, to make each Summer School more and more attractive to those who have not inquired deeply into the Faith. It was felt that the lectures covered too wide a field, in spite of the fact that they were enjoyed by Bahá'ís and visitors alike. The Summer School Committee recommended that future schools should be held in a place which could be entirely occupied by the School, as although contacts can be made when we share a place with others, it is more difficult to develop Summer School as a Bahá'í institution. The N.S.A. has approved this recommendation and this year it is hoped to occupy the entire premises of Cudham Hall in Kent.

The lectures were supplemented by evening talks and entertainment. Mr. St. Barbe Baker showed pictures of the gardens round the Shrines on Mount Carmel, among which was a picture of the Master.

PUBLISHING TRUST

The details of this project have occupied the N.S.A. during the whole of the year. There was great difficulty in associating the N.S.A. with the Trust because of the fact that we are not incorporated and have no legal status. Mr. Menasse, the lawyer engaged by the N.S.A., has been most helpful and the Trust Deed is now registered, and deposited at the bank. The Trustees are, Mrs. Brown, Mr. Albert Joseph and Mr. Norton. They hold the funds of the Publishing Trust under the supervision of the National Spiritual Assembly.

The Fund stands at £232, for about £86 of which we are indebted to subscriptions from Bahá'ís in other parts of the world. The N.S.A. has decided that the Trust shall act as wholesale distributor for Bahá'í literature, and will gradually take over the stock now managed by the London library. This cannot be done at once, but application has been made to the London Spiritual Assembly for cupboard space, and as soon as this is available the Trust will start work. Mrs. Brown has been appointed treasurer and Mr. Hofman manager. A separate bank account and separate set of books will be kept. The Trust will sell literature to local Spiritual Assemblies or individuals, and act as booksellers for such publications as "The Promise of All Ages," "Paris Talks," and other literature, the copyright of which is held by individuals.

The first publication of the Trust itself is now at the printers. This is a revised and re-edited edition of Dr. Esslemont's booklet "Bahá'u'lláh and His Message." Much care has gone into the preparation of this pam-

phlet, and the literary and artistic talents of several of the believers have been utilised. It is hoped to produce an introduction to the Faith which will be up to date and of universal appeal. Copies will be sent throughout the Bahá'í world and it is hoped that orders will come from abroad.

A Life of Bahá'u'lláh, by H. M. Balyuzi, is now with the Reviewing Committee, and a prayer book is in process of compilation.

LONDON

The London Spiritual Assembly has added three believers to its membership, and reports that the Nineteen Day Feasts and other feast days are receiving better attendance than before. Some valuable work has been done on the classification of material left to the Assembly by Dr. Esslemont and Mr. Simpson and to quote the Archives Committee, "There is much of great interest and value, especially amongst the correspondence between Dr. Esslemont and Mr. Simpson. In time to come I am sure they will shed much light on the early days of the Cause."

Mr. Grant, the editor of the *Rangoon Times,* who has done great service to the Faith through his paper, has been in London for some months. He has been the guest at dinner of the London Assembly and has spoken at the Centre. Mrs. Routh of Australia has also been a welcome visitor, and has helped greatly with Teaching and social work at the Centre.

An exhibition of Bahá'í books, photographs, and other objects has been kept in the Centre since Naw-Rúz.

A bulletin has been issued regularly for the last few months.

MANCHESTER

The growth and consolidation of the community in Manchester, has been one of the most encouraging features of the year. The Spiritual Assembly has had many problems to face, but the growing attendance at their public meetings, of non-Bahá'ís, is an indication of the vital spirit within the community. Four new believers have been added.

Visitors and teachers have been sent to outlying groups and isolated believers, and the success of the Teaching Conference was due in no small measure to the warmth of hospitality accorded by the Manchester friends.

A news-letter has been started for circulation among members of the community.

In October, Mrs. Slade retired from the N.S.A. and Mrs. Langdon-Davies was elected to the vacancy.

Mrs. Weeks, who used to mimeograph the *Journal* before it was printed, has presented the N.S.A. with her duplicating machine, and it has been lent to the London Spiritual Assembly.

An attempt was made to secure incorporation, but was unsuccessful.

One of the greatest difficulties with which the N.S.A. has to cope, is the National Fund. It has not yet reached the healthy condition of receiving a steady flow of contributions from the believers. Until this condition is reached the Faith cannot grow steadily and surely as it should, and all national undertakings will have to be spasmodic, financed by appeals to the believers. The work of the N.S.A. has now reached a point where it should be carefully planned in advance, upon a definite budget. It is therefore recommended for the attention of the Convention and the incoming N.S.A., that this problem receive deep and serious attention, and that every effort be made to ensure a regular income, however small, to the National Fund.

The growing tension in world affairs, and the sense of the imminent breakdown of the existing order, force us to consider what steps we shall take to preserve our work in the event of war. Under these conditions we must also consider what are the most effective means of bringing the message of Bahá'u'lláh to the attention of large numbers of people. It is recommended that this latter problem be considered separately from Teaching.

Two years ago the following message was received from the Guardian: "There is undoubtedly no higher call than that of bringing the Message to a world tormented and torn on every side by the forces of destructive materialism. It is for us to realise the full responsibility that has been laid upon

our shoulders in this matter, and having attained full consciousness of our responsibility to unitedly arise to contribute all that we can towards its discharge."

The N.S.A. recommends for consideration the suggestion that the Faith in England should, for one year, regard itself, and attempt to function as, a teaching organism. Let all our efforts and energies be directed to this supreme aim. The work of individuals, spiritual assemblies, and the national assembly can be co-ordinated through the methods and institutions of the administration. Our prayers, our thoughts, our actions, can be focussed on this end, and we may be sure of the Guardian's support and of the assistance of the Holy Spirit.

"I say unto you that any one who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you if you have faith. And now I give you a commandment which shall be for a Covenant between you and me; that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead; I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard."

Faithfully, in His Service,
National Spiritual Assembly,
by DAVID HOFMAN, *Secretary.*

THE BAHÁ'Í FAITH IN EGYPT

1936-1938

EGYPT today ranks among Eastern nations as a center of modern civilization. Her cultured classes, aware of modern trends, are furthering her social progress along international lines. She demonstrates a new spirit of tolerance, greatly needed in a part of the world where religious fanaticism has not yet been relegated to the past.

Following the historic pronouncement in 1925 of the Muslim courts, which declared the total independence from Islám of the Bahá'í Faith, the Bahá'í Cause has spread widely throughout the country, and not only the principles but also the laws of Bahá'u'lláh have been firmly established. Today even matters of personal status, including marriage, divorce, alimony and the like, are subject in Egyptian Bahá'í communities to the decision of the Spiritual Assembly, functioning on the basis of the laws of the "Kitáb-i-Aqdas."

"Bahá'ís," declares a recently issued statement of our National Spiritual Assembly which is illustrative of the highly developed state of Bahá'í Administration in Egypt, "according to the instructions of the beloved Guardian may under no circumstances refer cases to Muslim religious courts. Civil cases, however, may be referred to the courts involved, although the National Assembly prefers to have them considered by our own bodies. Cases involving Bahá'ís and non-Bahá'ís may be referred to Bahá'í Assemblies providing both parties agree in writing to accept Bahá'í arbitration. As regards criminal cases, all Bahá'ís are subject to the laws of the country."

Thanks to the valuable gift of an acre of cultivated land, presented to the National Spiritual Assembly by Sharúbím Effendi 'Ubayd of Cairo and legally transferred to that body, the National Spiritual Assembly is entitled to all civil rights authorized by law. In order to give the Declaration of Trust permanent legal force, the amendments which were adopted subsequent to 1935, as well as a document empowering the above-mentioned donor to the usufruct of the land for a period of five years, are being legalized. However, the final official recognition of the Bahá'í community by the Government is still pending, and at this writing we await the reply of His Excellency the Prime Minister to a renewed petition, duly approved by the Guardian, regarding this.

Current opposition to us is chiefly exercised by Muslims on religious grounds. Not

long ago, when Malakat Khánum, beloved daughter of Maḥmúd Effendi Nochougati, passed away in Port Said on September 17, 1937, an event followed which exemplifies the current situation. At the request of Maḥmúd Effendi, the Local Spiritual Assembly resolved for the first time to conduct the funeral ceremonies entirely according to Bahá'í rites. Non-Bahá'í relatives of the deceased threatened that unless Muslim rites were observed, they would cause an uproar in Port Said and would take away the body by force. The Bahá'ís proving inflexible, the relatives then begged that the funeral procession should at least stop at the Mosque for prayers; again the Bahá'ís, realizing the implication of this, refused, and communicated with the Chief of Police, who provided them with an armed guard. Draped with a rose-colored cloth and covered with flowers, the coffin was borne through the streets of the city; musicians preceded the casket, school girls dressed in white and carrying red roses accompanied it, and the local Bahá'í community and their friends followed. The streets were thronged with those who had come to watch the Bahá'í cortège. Bahá'í tablets were chanted at the grave, and later a great number of Muslims, Christians and Jews came to the Bahá'í Center to offer condolences and listen to Bahá'í prayers. The friends felt that the last link binding them to the old order had now been broken.

In compliance with the request of the National Spiritual Assembly of India and Burma, this National Assembly approached the Muslim religious court with a view to obtaining an exact copy of the text of their verdict of 1925; the copy received was that of the Court of Appeals, and we have now applied for a copy of the pronouncement given by the Court of First Instance. We have likewise made English translations of our Bahá'í Laws on Matters of Personal Status, and have forwarded these to the Guardian, and to the National Spiritual Assemblies of the United States and Canada, of India and of Australia. We have further appointed a committee to study the question of the Ḥuqúq ("Rights of God" or tithes) and to collect all Bahá'í sacred writings on this subject; the resulting compilation will enable us to establish still one more of the laws of Bahá'u'lláh.

As present conditions are not favorable to an extended teaching campaign, Bahá'ís are being urged by their Assemblies to redouble their individual efforts along this line. Meetings, Feasts, studies planned by the Annual Conventions, are a continuous inspiration, and the number of declared believers is always on the increase. Our teaching activities will be greatly confirmed by the construction of the Ḥaẓíratu'l-Quds in Cairo, a project encouraged by repeated donations from the Guardian and soon to be carried out. The visit of our beloved friend, Mr. F. Schopflocher of America, during the winter of 1937, also resulted in important teaching work; his speech at the Y.M.C.A. in Alexandria was published in the "Egyptian Gazette," and another article appeared in "La Bourse Égyptienne," which also published an article by our friend Mme. Gharzúzí.

At the suggestion of the Guardian, this National Assembly requested 'Abdu'l-Ḥamíd Effendi Ibráhím, an Alexandria believer and one of those three Bahá'ís who served the Cause in Ethiopia, to proceed to the Súdán and establish a permanent residence there. He reached Khartúm, the capital, in May, 1937, and opened a tailor shop. His latest report gives us full details of the manners, customs and beliefs of the Súdán, and he assures us that through the confirmations of Bahá'u'lláh he will be able to establish the Faith in that land. In October, 1936, Dr. M. Ṣáliḥ, present chairman of the Spiritual Assembly of Alexandria, visited the Bahá'ís of Tunis in compliance with the Guardian's request. The friends there made use of the occasion to study the Bahá'í Administrative Order, and were supplied by this National Assembly with copies of our Declaration of Trust and By-Laws, also of Bahá'í Laws on matters of Personal Status. Dr. Ṣáliḥ hopes to visit Tunis again in 1938.

REPORT OF ACTIVITIES OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF 'IRÁQ

APRIL, 1936—APRIL, 1938

THE National Spiritual Assembly has undertaken during the period April, 1936-1938 to achieve a twofold task, namely, that of internal consolidation and of diffusing the Divine fragrance among the masses. The following events will perhaps give an idea relating to this.

In compliance with the expressed and repeated requests of the Beloved Guardian to carry the Divine Message to Sulaymáníyyih, the center of 'Iráqí Kurdistán, the N.S.A. requested the N.S.A. of Írán for a teacher, who on his arrival was entrusted with this urgent and high mission to the Kurds. During his stay of nearly four months (February till June, 1936) in Sulaymáníyyih the teacher, 'Abdu'l-Ḥamíd Ishráq Khávarí, succeeded in sounding the Call within the very walls of Khálidíyyih Mosque which, it is said, Bahá'u'lláh had visited during His sad retirement to the uninhabited mountain of Sargalú. He attracted a considerable number of inquirers of various classes—mullás, government officials, shopkeepers, and others, from whose sight he attempted to remove the age-long veils of superstition, and to open their eyes to the unprecedented glory of the King of Days.

Among the investigators, the enlightened few were able to perceive, to some extent, the immensity and the indispensability of Bahá'u'lláh's unique Dispensation; while the ignorant and the uneducated, at the instigation of the jealous mullás who feared the threatening influence of the Faith, caused such an increasing stir and tumult as to arouse the alarm of the local government, who on the ground of maintaining public order and security ordered the Bahá'í teacher to leave that town for Baghdád within twenty-four hours.

One month before this expulsion, the N.S.A. had sent Jamíl Náji, a believer of Baghdád, with his family to take up his residence in Sulaymáníyyih for the purpose of assisting and following up the work of Mr. Khávarí. This young man, who lived there for four months and was a hair-dresser by profession, proved to be of help to Khávarí in time of danger, and was able to attract a number of inquirers, to whom he proved the Divine origin and explained the outline of the new World Order. He, too, was, needless to say, boycotted by the ignorant and the prejudiced, and was finally obliged to return to Baghdád. Two other young friends, at their own expense, paid flying visits to Kurdistán, one in the spring and the other in the fall of 1936.

Though the immediate consequences of the Bahá'í endeavor to plant the seeds of the Faith among the Kurds may seem to be insignificant; though the Cause of Bahá'u'lláh was maliciously opposed and publicly denounced by the fanatic among that people, yet the reverberations of the Divine Call, which was suddenly sounded in the very midst of the Kurdish center, reached the ears of the authorities in Baghdád who were informed by the governor of Sulaymáníyyih that the Iránian Bahá'í teacher Khávarí and his co-worker Náji, by announcing the Advent of the Promised One, and proclaiming His Message, were only carrying out the instructions given them by the N.S.A. in the capital. Accordingly a detective policeman called at the home of the secretary of the N.S.A. and politely requested him to call at his convenience at the Criminal Investigation Department. That same day (August 2, 1936) the officer at the C.I.D. kindly received our secretary, and the following conversation ensued:—

Officer: "Does your Assembly have an official permission from the Government to hold its meetings?"

Secretary: "No, the Bahá'í Faith is not a society, but a religion like other religions."

Officer: "What are the aims and purposes of this religion?"

Sec'y: "To spread love and concord amongst men, and to remove differences and hatred."

Officer: "When was the Bahá'í Faith established in 'Iráq?"

Sec'y: "Since the declaration of Its Au-

thor Bahá'u'lláh in 1863, which took place in Baghdád."

Officer: "Do you keep a register of the names of all those who have embraced It?"

Sec'y: "No."

Officer: "How many Bahá'ís are there in 'Iráq?"

Sec'y: "This cannot be ascertained, not only in Baghdád or in 'Iráq but throughout the world, because this is a personal matter of belief and conscience which many who are Bahá'ís may not have as yet professed. This undeclared belief and admiration in the Faith, however, does not exclude one from being a Bahá'í."

Officer: "How does the Assembly collect money for its expenditures?"

Sec'y: "Whenever there is need for money the believers are requested to contribute, each according to his own desire."

Officer: "Are all the Bahá'ís of 'Iráq of 'Iráq nationality?"

Sec'y: "No, the Cause is universal."

Officer: "Of how many persons is the executive body composed? What are their names, their functions, professions and addresses?"

Sec'y: "It is composed of nine persons. The required information about each is as follows. . . .

Officer: "Are all these mentioned 'Iráqís?"

Sec'y: "Yes."

From that day and for several weeks the secretary of the N.S.A. and more particularly Mr. Khávarí were kept under the close watch of detectives.

In obedience to another of the Guardian's directions that the Assembly be registered though it be as a commercial society, the N.S.A. undertook to transfer to its own name the plot of land which it had purchased for building the Ḥaẓíratu'l-Quds. Such a transference, however, could not be effected without the Assembly being formally recognized by the Government. This led to submission to the concerned authorities in the Ministry of Interior of an application for registration, together with the Declaration of Trust and By-Laws in Arabic (reproduced in the Bahá'í World, Vol. VI). A few days later the members of the N.S.A. were summoned through the secretary to appear before the C.I.D., where after inquiries regarding their identities were made, their finger-prints were taken.

During the month of June, 1936, when the Ministry of Defense was studying the question of allowing the various religions and sects, to which the men of that Ministry belonged, to enjoy and observe their own holy days, the N.S.A. seized the opportunity and submitted a petition to exempt Bahá'ís from work on their nine holy days. Besides the copy of the petition to the Ministry of Defense, another was sent to the Ministry of Justice and a third to the Prime Minister. The secretary of the N.S.A., having been summoned by the Ministry of Justice, had an interview with the Legal Draftsman who among other questions inquired regarding the independence of the Faith and the Assembly's authority, rights and duties in relation to the personal status of Bahá'ís. He also asked if the Assembly had obtained formal permission to hold meetings, and was told that an application for this purpose had already been submitted. Though the representative of the Assembly called many times on the authorities concerned, yet it is believed that, pending the official recognition of the Faith, the Bahá'ís employed in the different government offices and departments cannot stop work during the Bahá'í holy days.

As to the registration the Guardian, having read the National Spiritual Assembly's detailed report about its activities concerning the aforementioned developments, sent in December, 1936, a letter in which he instructed the Assembly immediately to stop communication with the government on account of unsettlement in the political sphere of 'Iráq following the military coup d'état on October 29, 1936.

The Kurdish translation of "Bahá'u'lláh and the New Era" which had for nearly two years been confiscated by the Government, while still at the book-binder's, was, with the overthrow of that government, released on December 8, 1936. Through the efforts of an isolated believer at Karkúk (some 70 miles west of Sulaymáníyyih) the N.S.A. placed at the public library of that city one copy each of "The Bahá'í World," Vol. V, "The Íqán" (in Arabic), "Bahá'u'lláh and

the New Era" (in Arabic and in Kurdish). Also about one hundred copies of Dr. Esslemont's book in Kurdish were distributed among leading Kurdish personalities of this country. A formal acknowledgment from the Government Director of Education of Karkúk District was received, in which he thanked the Assembly for their "precious gift."

The Nineteen Day Feasts are now being regularly observed in Baghdád and are proving to be of great importance and joy to the assembled believers. In these meetings, which are held every Bahá'í month, holy Tablets are first chanted; then a translation is given of a summary of whatever letters, circulars and other glad tidings which may have been received by that time from various centers of the Bahá'í world. This is followed by a discussion of affairs and outstanding issues regarding which the Spiritual Assembly wishes to consult the friends; and the last part of the feast is partaking of refreshments which are enjoyed by all present.

In obedience to the Guardian's instructions to the American Bahá'í Youth Committee "to create an international body of active young men and women," and in cooperation with said committee, the Bahá'í Youth Committee of Baghdád held two symposiums. On March 4, 1937, a special meeting, for the young Bahá'ís only, was devoted to the reading of the Guardian's message to the Youth, to the discussion of ways and means to propagate the Teachings, and the passing of a resolution to encourage individual believers to settle in Sulaymáníyyih and other cities where the Light has not yet penetrated. They also signed the letter of greetings to the Beloved Guardian, which they sent to the National Youth Secretary of U.S.A., to be forwarded to Shoghi Effendi.

On March 7, 1937, the young men held a public meeting in the Ḥaẓíratu'l-Quds, to which they invited a number of broad-minded non-Bahá'ís, who were delighted to hear the various talks given by the Bahá'í youths. The programme included the following topics:—

1. Prayer (Bahá'u'lláh's Tablet of Wisdom).
2. Introductory Word about the Revelation of Bahá'u'lláh.
3. Religion as the Source of True Civilization.
4. The Bahá'í Faith at the World Congress of Religions.
5. Religion and Science.
6. The Coming of Age of Humanity.
7. Prayer.

This participation of the 'Iráqí young men in the celebration of the International Bahá'í Youth Day is surely stimulating in their souls an increasing consciousness of the underlying unity and love which bind them together with their spiritual brethren in other countries.

Recently an important step has been taken by the local assembly of Baghdád, viz., the printing and preparation of "declaration forms" to be filled in and signed by every believer who wishes to be entitled to the voting rights and membership in the Bahá'í community. The N.S.A. has approved of this action, which will be enforced in the near future.

The construction of the New Ḥaẓíratu'l-Quds in Baghdád has begun and the building has reached a few feet in height above ground level, though the work will, for financial reasons, have to be temporarily stopped.

The translation by a Baghdádí believer of the precious book, Nabíl's Narrative, "The Dawn-Breakers," into Arabic has almost been completed. This translation, which the Guardian described as "temporary" until a better and more masterly one is achieved, will be printed and published by the N.S.A. for use by Arabic-speaking believers in the Near East countries.

THE CAUSE OF BAHÁ'U'LLÁH IN AUSTRALIA AND NEW ZEALAND

1937

IN a continent such as Australia, measuring 12,000 miles across, and with New Zealand four days' steaming away from her most eastern shores, the greatest obstacle to be overcome is that of distance. Contact with members of the different Assemblies and Groups is an affair of extreme difficulty, and especially is this felt with regard to National Spiritual Assembly matters and in the meeting of delegates for the annual conventions.

Yet, in spite of this enormous drawback the N.S.A. has, since its formation four years ago, held an annual series of meetings, at which members from Auckland, N.Z., from Sydney, N.S.W., and from Adelaide, S.A., have met for a week at a time.

In passing through Melbourne, Vic., the members of the National Spiritual Assembly have contacted the Group in that city, and hopes are entertained for a Spiritual Assembly there in the near future.

The Bahá'í Group in Perth, W.A., was last year numerically strong enough to form an Assembly, whereupon the N.S.A. dispatched one of its members to advise and instruct them on administrative matters.

After the annual elections, N.S.A. meetings have been held for some days, at which the plan of the year's work has been mapped out; thereafter, for the term of their office, all communication has been by correspondence. This entails heavy work for the Secretary, and a great deal of time, but otherwise appears to function quite successfully, though nothing of course can take the place of personal contact.

That the number of Bahá'ís in these lands is steadily increasing no one can doubt. And what is more important is that the members are gaining a wider knowledge of the Administration, a deeper loyalty to the Faith, a more correct interpretation of the word "Unity," and a fuller realization of the fact that faith is by deeds and not by words; in consequence of all this they are feeling a deeper desire to put their faith to the test.

In spite of what appears to be very slow progress, it is good to look backwards along the last few years, and to be able to see the solid foundations which have already been laid down, and upon which the various ramifications of the Cause can rest securely in the future in these Southern lands.

Perhaps the most important piece of work yet accomplished has been the placing of the Administration of the Cause on a legal foundation; this has already been accomplished in Adelaide and in Auckland, and is being undertaken in Sydney at the present time.

Under the auspices of the National Spiritual Assembly a Bahá'í Quarterly has been published, and copies are being sent out regularly to all Bahá'ís in the Southern Hemisphere, as well as to the various National Assemblies of the world. This paper gives an account of the work done by the various committees, and keeps members in touch with the N.S.A. and its rulings. Its object is to keep the believers informed of the affairs of the Cause, and to "cement the ties of friendship between groups and individuals and the promotion of a secure bond of fellowship in the service of the New World Order."

In accordance with the Guardian's wish that the Bahá'í Magazine, "Herald of the South," should remain in publication, the N.S.A. has made every effort to raise the standard of the Magazine, and to improve the set-up and cover design.

Since the formation of the National Spiritual Assembly in 1934, two conventions have been held, both in Sydney. This city makes the most convenient center, as the delegates from New Zealand have a four days' trip before them before they are able to reach our eastern shore, and much precious time would be wasted if the meeting place were still farther to the west. In 1936, however, it being the Centenary Year of South Australia, the meetings of the N.S.A. were held in Adelaide. Friends were invited and hospitality extended to the visitors. Joyous gatherings and festivities were arranged.

All Assemblies and Groups hold fireside meetings in addition to the usual weekly meeting. In Auckland a special Guest Evening is held once each month; friends and enquirers are invited, supper is served, and there is informal asking and answering of questions regarding the Cause. These friendly talks seem to be greatly appreciated.

Youth Circles are being formed by the various groups, and show great promise.

Those two beloved pioneers, "Father and Mother" (Mr. and Mrs. Hyde Dunn) are still working as earnestly as ever for the Cause. They hold fireside meetings regularly in their home, and spread the Teachings of Bahá'u'lláh among an ever-widening circle of earnest enquirers.

Bahá'í publications have been presented to all the chief libraries of Australia and New Zealand, and inquiries made in Sydney show that these books are in constant demand.

In the hills outside Sydney, amidst delightful bush scenery, is the country home of two devoted members of the Sydney Group. Through their goodness of heart and love for the Cause, they have placed this home at the disposal of the Sydney Assembly, to be used as a Summer School. The Foundation Stone has already been laid by "Father," and it is hoped that a Summer School may be held there in the near future.

Advertised public meetings are held by all Assemblies, and some valuable contacts have been made. Feasts are, of course, attended by all Bahá'ís, bringing love and unity and a better understanding to all; they are a great spiritual blessing.

Interesting and helpful visits have been paid to this country by Miss Effie Baker and Mr. Fred Schopflocher. The former has returned to her home near Melbourne after many years of service at the Pilgrim House at Haifa. Miss Baker visited Perth, Adelaide, Sydney and Melbourne on her way home. We shall always remember this selfless servant of God, who made the Holy places seem very much nearer to us, and who showed us by the example of her own life, the meaning of self-sacrifice and true severance. Mr. Fred Schopflocher also made our hearts burn within us, as he spoke to us on the affairs of the Beloved Cause. He set up a high standard in his radiant personality, and left us a memory of one endued with happiness, peace, and content—the goal towards which Bahá'ís must all strive, and which should be the distinguishing mark of every follower of Bahá'u'lláh.

ANNUAL REPORT—THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF INDIA AND BURMA

1937–1938

To the Bahá'ís of India and Burma
Through the delegates to the 10th Annual Convention.
Beloved friends:—

Another year has passed—a year which was a natural consequence of the years we have left behind. It is satisfactory to note that believers all over India and Burma have become more and more conscious of their responsibilities and their efforts toward the advancement of the beloved Faith and have been assuming more and more organized form.

The year under review is replete with many important events and is marked with conspicuous, sustained endeavors on the part of the believers for the consolidation of the institutions of the Cause and for the expansion of their activities in the service of the beloved Faith.

LOCAL SPIRITUAL ASSEMBLIES:—

Local Spiritual Assemblies constitute the bedrock on which stands the edifice of the Cause of God and as such the responsibilities that devolve upon them can be easily imagined. People all around us are accustomed to exclusiveness and division in all affairs. Our environments are charged with a spirit of justification of division in all matters. It is, therefore, one of the first duties of a Bahá'í institution to protect the

believers under its jurisdiction from this all-pervading influence. The task is not easy as the human ego revolts against the supreme sanction of universal love. It is the duty of the members of a Bahá'í institution to see that the learned associates with the simple and unlearned, the rich with the poor, the mystic with the literalist, the Hindu with the Muslim, the Muslim with the Parsee, the high caste with the low caste and on terms removing the advantage of long established presumptions and privileges. "Bear in mind," says Shoghi Effendi, "that the keynote of the Cause of God is not dictatorial authority, but humble fellowship; not arbitrary power, but the spirit of frank and loving consultation."

As the years roll by the magnitude of the work of a local Spiritual Assembly unfolds itself in a manner that the institution, if its members are conscious of their responsibilities, has to expand and direct its activities on the lines laid down, in no uncertain terms, in its constitution.

It is gratifying to note that all the local Spiritual Assemblies showed signs of renewed energy and continued activity in propagating the Divine Faith. They have been holding regular meetings including the Nineteen Day Feast and have been organizing themselves on the lines laid down in the official Procedure for the conduct of a local Spiritual Assembly. We admit that in some of the Assemblies the spirit of the "Procedure" has not yet been properly grasped, but it is hoped that gradually these Assemblies will realize their responsibilities and will function in consonance with the spirit and letter of the Laws laid down for their development.

Every ounce of the energy of a local Spiritual Assembly ought to be conserved and directed to the propagation and protection of the Divine Cause. Its members, while attending to their other duties, must so shape their affairs that the outcome of their efforts for solving the manifold questions that confront them, be cohesion of forces and a coming together of believers for the one and only object—the propagation of the Divine Faith. All personal thoughts, mutual considerations must be sacrificed to achieve this purpose. We pray that the Great Spirit released by Bahá'u'lláh shall train the members of our Assemblies and that they will become more and more self-sacrificing in handling the affairs of the beloved Faith.

"A Bahá'í Community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul." Whereas in the more advanced countries of the world a broad spirit is shown in the matter of religious belief, in India and Burma a most intolerant spirit is prevalent. Here a sincere person is faced with many social difficulties. Hence the Cause, for all its power of growth and progress, develops slowly as regards the number of its active adherents. In spite of all these disabilities we are glad to report that besides the increase in the number of isolated believers which approach to a total of 15, the various Assemblies, with the exception of a few, have made appreciable additions to the respective communities. Bombay has added 16 new members, Delhi 3, Poona 11, Calcutta 3, Karachi 2, Rangoon 3, total 53. It is hoped that the work put in this year will produce its result in the year to come and we shall be in a position to give better account in this respect.

THE STUDY GROUP AT LAHORE met almost every Sunday and made an intensive study of "Íqán" (Urdu) (Book of Certitude). The average attendance varied between seven and ten. The Birthday of Bahá'u'lláh as well as the Bahá'í New Year Day was celebrated and many who were interested responded to the invitation. At the three religious conferences held in Lahore, a Bahá'í representative read a paper. The Bahá'í Central Library was used by many Bahá'ís as well as by non-Bahá'í friends. Under the auspices of the Bahá'í Study Circle, lectures in Íránian were delivered by Jenabe Isfandiar K.B. Bakhtiari of Karachi at the Punjab Literary League, Sanatan Dharam College and Dyal Sigh College. This group is likely to develop into a Bahá'í Assembly very soon. We added one member as a believer this year.

PUBLICITY.—In the absence of any Committee, the National office did all it could in giving publicity to the beloved Cause. Taking advantage of Miss Martha

Root's tour, leaflets were sent in advance to the press of the provinces she visited announcing her arrival in their part of the country and giving a history of her world tours. This branch of our activity requires a little more attention and it is hoped a strong National Committee will take it into its hand and conduct its affairs regularly and vigorously.

TEACHING.—The object on which the combined forces of the whole Bahá'í Community of India and Burma should be concentrated is teaching the Divine Faith. In fact, all our energies, all our efforts, all our measures are meant to be directed for the realization of this one object. The National Spiritual Assembly being fully cognizant of it has ever tried to shoulder this grave responsibility according to the means which the Community places at its disposal. Success, however, should not be measured by high sounding proposals but by deeds and results that our endeavors achieve.

In the beginning of the year the Regional Teaching Committees were formed but this being the first year for such Committees, it is natural that a considerable time would be consumed in organizing the personnel, surveying the field, planning a program of action and collecting and preparing material. In order that they might have the benefit of the experience and advice of the older Bahá'ís, these committees were placed under different local Spiritual Assemblies who, it is hoped, will now launch these committees on a wide teaching campaign in their respective jurisdictions.

In compliance with a resolution of the N.S.A. Mr. Isfandiar K. B. Bakhtiari undertook a teaching tour to Kashmir—a country yet unvisited by any of the Bahá'í teachers. He met with great success, found the people of the country most receptive and in such a fertile field he did much lecturing work, thus bringing the beloved Faith to the notice of the intelligentsia of the place. He was so full of hope about the great possibilities for the Cause in that country that he proposed to the N.S.A. the despatch of another teacher to that country. Consequently Prof. Pritam Singh was voted to follow up his work. Prof. Pritam Singh, availing himself of the occasion of an exhibition there, exhibited some Bahá'í photographs and books, making them the basis of his talks with the people whom he found interested in the beloved Cause. Both Prof. Pritam Singh and Mr. Isfandiar K. B. Bakhtiari spoke in unequivocal terms of the great possibilities that this great country holds for the Faith, provided systematic and continued teaching work is conducted there.

Probably the most remarkable feature of this year's teaching work is the arrival in this country of the world-famous teacher, our dear sister Martha Root. She arrived amongst us in October, 1937, and ever since her arrival she has not rested for a while but has been continually touring the country. The details of her untiring efforts in the interests of the beloved Faith have been published in the News Letters and can be referred to therein.

Our dear sister, Miss Martha L. Root, visited altogether 14 towns, viz., Bombay, Surat, Poona, Calcutta, Rangoon, Mandalay, Daidanaw, Shantiniketan, Madras, Trivandram, Colombo, Ajmer, Indore and Karachi, and most of these places were visited by her twice. She has attended since her arrival here, four large gatherings; three of which were big religious congresses while the fourth one was a large gathering of oriental scholars. In every place she visited and in every congress she spoke she delivered the Divine Message in the most stirring and appropriate language. About two hundred articles about the Divine Faith have appeared in the newspapers of Ceylon and India from September 13, 1937, to February 13, 1938, and the Cause has been known to almost every educated person of the places visited by her. The most outstanding feature of her tour, probably, has been her visit to South India which was visited last year by our dear and able sister, Mrs. Shirin K. Fozdar, and which our beloved Guardian wished to be pioneered by the N.S.A. of India and Burma. Our valiant sister, Mrs. Shirin K. Fozdar, in company with our dear sister Miss Martha Root again carried out a most efficient and effective tour in these parts and with their eloquent representation of the Holy Cause they impressed the notables and highly intellectual persons of this yet unvisited part of the country.

Mrs. Shirin Fozdar with Dr. K. M. Fozdar, according to a resolution of the N.S.A., joined Miss Martha Root at Madras for a tour in Southern India. They traveled to Ceylon where they followed up the work which a few weeks earlier Miss Martha Root had done. Ceylon had never been visited by any Bahá'í teacher and our beloved Guardian had repeatedly instructed us to tap this island. Our teachers, therefore, did their best in teaching the Cause and it is gratifying to note that their efforts were crowned with unexpected success and the Cause was known in that island to the point that, according to the opinion of these teachers, a little more effort in teaching there would certainly produce a strong Spiritual Assembly.

During the latter half of the year under review, the Local Spiritual Assembly of Bombay requested that Mr. Siyyid Mahfuzul Haq Ilmi's services be lent to them for two months. The request was acceded to and Mr. Ilmi was assisted to render such valuable services that the Bahá'í community of Bombay strongly requested the N.S.A. to extend the period of Mr. Ilmi's stay. The request was again granted and from reports it appears that Mr. Ilmi's stay there has been very fruitful both in teaching and in bringing the friends together.

YOUTH ORGANIZATION.—The one great thing that we have accomplished in the year under report is the organization of youth committees throughout India and Burma, led, of course, by a National Youth Committee. On a request by the American National Youth Committee, symposiums were held in the various centres under the supervision of the respective Local Spiritual Assemblies on the 27th of February.

The committees have been actively working since then and the Bahá'í Youth of India and Burma are coming closer and closer to each other.

PUBLICATIONS.—The Hindi and Sindhi translations of "Bahá'u'lláh and the New Era" were ready for the press when it came to the notice of the N.S.A. that a new English edition of the book had been published containing many improved additions. It was, therefore, decided that these translations should be printed according to the new edition. The book was received here after waiting for a considerable time and on receipt the altered texts were translated in the two languages and the work of printing proceeded. The books are now nearing completion and will be out shortly. "Mufawadaat-i-'Abdu'l-Bahá" in Urdu is also in the press and will soon be available for distribution. The small pamphlet, "Dawn of the New Day," was printed and about 5000 were distributed free at the time of lectures by traveling teachers in different towns and cities of the country.

BAHÁ'Í MAGAZINE.—As has been happening with this important publication of the Divine Faith from its very inception, its publication had to be postponed this year again for lack of sufficient funds. Its absence was keenly felt by the community, especially by the Urdu friends, and repeated requests were received to re-start it at an early date. At its half-yearly meeting, therefore, the N.S.A. decided that the Magazine should be re-published. Meanwhile the Bombay Spiritual Assembly requested that the services of Mr. Ilmi be lent to them for two months. This was done, but at the expiration of this time, an application signed by a number of believers was received through the Bombay Local Assembly requesting that Mr. Ilmi be allowed to prolong his sojourn among them. The request was again granted and as Mr. Ilmi was the editor of the Magazine it had also to be published from Bombay.

We will fail in our duty if we do not express here our sincere and heartfelt gratitude to Mr. Hormuzdyar Khudabakhsh Sabit who most selflessly edited the Íránian Section of the Bahá'í Magazine. His illuminating and ably written articles, we are sure, must have been greatly appreciated by the readers.

Beloved friends, this is what we have all accomplished through our combined endeavors and we now place before you what we desire to do in the year to come.

LOCAL SPIRITUAL ASSEMBLIES.—In order to bring the friends closer so that they may coordinate their efforts, the N.S.A. proposes that inter-communication between the various Assemblies should be started and where possible inter-Assembly meetings be

undertaken. By inter-communication we mean that the secretaries of the different Assemblies may correspond with one another through brief monthly letters which should consist of two parts—part one containing the news of the Cause for the month, and part two containing proposals and resolutions to be carried out the next month and the methods by which they are proposed to be carried out. This, we hope, will help the friends to better know one another and will help the secretaries to know of the conditions prevailing in the sister Assemblies.

PUBLICITY.—Although the Cause has now been known from Kashmir to Cape Comorin and from Mandalay to Bombay, we should not relax in our efforts towards this most important arm of our service. We hope that a strong publicity committee composed of as few members as possible will be formed and that a campaign, regular and well-organized, will be launched. In order to make our committees fully organic and efficient, either their members should be selected from amongst the persons who are well qualified and willing to do the work or they should be asked, after the selection, to study the procedure and program of the particular sub-committee of the American N.S.A. Without this the forming of sub-committees is fruitless.

TEACHING.—The N.S.A., in its last annual sessions, formed regional teaching committees and entrusted them with the work of spreading the Cause in their allotted regions. They could not, however, function for causes which we assume were beyond their power to control. We hope that under the six-year plan which we are going to unfold and explain elsewhere, these Regional Teaching Committees will function vigorously and conscientiously for the promotion of the Divine Cause.

It is a matter for joy and happiness that our dear sister Miss Martha Root is still among us and will stay here till the end of the present Christian year. Her selfless efforts have aided us a great deal. She has made known the Divine Faith through the length and breadth of the country and has smoothed our way to a great extent. It is now up to us that we should follow up the work that she has so strenuously achieved. We must be grateful to our beloved Guardian for sending among us one of the most famous and most effective teachers of the Cause and the one practical way of showing this gratitude is to help our sister in diffusing the fragrances of the holy Teachings and to vigorously take up the work that she has done for us. The effort, no doubt, calls for a great sacrifice but we are sure that the faithful servants of Bahá'u'lláh will rise up to the occasion and show such sacrifice and self-immolation as will gladden the heart of our beloved Guardian and will practically help the Cause in these regions. The steps to teaching the Cause are sowing the seed and then watering in a way that it may yield abundant fruit. We have up to the present been engaged in sowing the seeds. The time, we believe, has come that we should water the seeds to bring forth fruit. This can be done in only one way and that is by friends sojourning in places where the beloved Cause is not sufficiently known and in places where its voice has not yet been raised. In one of its last sessions the N.S.Ą. decided to request the Local Assemblies of Bombay, Poona and Karachi to encourage friends to sojourn for business or some other means of livelihood in such places and establish themselves there with the primary intention of providing a rendezvous where the friends may gather, and thus help them to be active in teaching the Cause and in increasing their numbers until a Spiritual Assembly is formed; or, where there are no friends, to take up the work of teaching and thus spread the Cause in the locality. We once more repeat this request to the three above-named Local Assemblies and urge them to give a practical form to the N.S.A. resolution. We may make it clear here that in our opinion the Cause cannot prosper unless we send out teachers not only with the purpose of lecturing in a place for two or three days but with the object of staying in that place for such considerable time as will bring about, if not the establishment of a Local Spiritual Assembly, at least the creation of a study group matured to a point that its members will look after the interests of the Cause and increase their numbers with a view to forming themselves into an Assembly. Here another great necessity and essential responsi-

bility looms up. It is important that local Assemblies and groups should be visited regularly by visiting teachers who should stay in these Assemblies for a considerable time to consolidate themselves and to expand the Cause within their confines. We are aware that we have very few teachers for the purpose, but whatever be the number of these teachers we cannot afford to overlook this important duty. The expenses of these teachers will, of course, be met by the Local Assemblies to which they are deputed on request. These teachers will not only teach the Cause but also try to stimulate the friends to energetic Bahá'í service making them cognizant of the great responsibilities that devolve upon them as the faithful servants of Bahá'u'lláh.

Feeling the lack of teachers among us the N.S.A. in one of its last sessions decided to hold a summer school in India. The purpose of the summer school has been explained by our beloved Guardian in the following terms: "The basic purpose of all Bahá'í Summer Schools, whether in East or West, is to give the believers the opportunity to acquaint themselves, not only by mere study but through whole-hearted and active collaboration in various Bahá'í activities, with essentials of the Administration, and in this way enable them to become efficient and able promoters of the Cause. The teaching of the Administration is, therefore, an indispensable feature of every Bahá'í Summer School and its special significance can be better understood if we realize the great need of every believer to-day for a more adequate understanding of the social principles and laws of the Faith. It is now when the Cause is passing through some of the most difficult stages of its development, that the friends should equip themselves with the necessary knowledge of the Administration."

This, then, being the purpose you can well imagine how important it is to establish at least one school in India and Burma. The question of finances is, of course, one of the hindrances, but we propose that the participants in the school shall bear their own expenses. The school will last for one month only and the expenses will be such as to suit even the most moderate pocket. The decision of the N.S.A. lays down that the time and place for the Summer School will be fixed by the Convention every year and we request you to take this matter into consideration and fix the time and the place for the first Bahá'í Summer School in India.

The first Bahá'í century is drawing to a close. Another six years and we shall have passed it. It does not look creditable that a century should pass and we should remain where we are. We propose that a six-year plan be adopted to do some solid work for the beloved Cause. It is our suggestion that each local Assembly be made responsible to establish a new Assembly in the province of its Regional Teaching Committee by setting its heart for the achievement of this purpose by every possible means.

This is our suggestion. The N.S.A. will discuss its details if you lend your support to it after discussing it among yourselves since the step is so important that without your sincere and efficient support it has no chances of success. It will require the sojourn, for a considerable time, of a teacher in the place selected for the realization of our objective. The teacher will be directly under the Local Spiritual Assembly through its Regional Teaching Committee. The financial details and the procedure of action will be discussed and formulated by the N.S.A., after your conscientious and whole-hearted approval, and transmitted to you through the National Office.

PUBLICATION.—Through the constant prayers and effective instructions of the Beloved Guardian the Holy Faith has been developing of late in surprisingly quick strides. The continuous tours of Mrs. Shirin Fozdar and Prof. Pritam Singh, the quickening visits of Mr. Siegfried Schopflocher and Miss Martha Root, the tours of Messrs. Isfandiar Bakhtiari, Hishmatu'lláh and Mahfuzul Haq Ilmi have given an unprecedented publicity to our Faith and the demand for literature has been growing with the growing publicity. It does not require much thought to conclude that our equipment in literature both for free distribution and for sale should be as adequate as possible to meet the ever-increasing demand. We propose the formation of an Indian Publishing Committee on the lines of American Publishing Committee who should advise the N.S.A., after studying

the needs of the Cause, as to which pamphlets should be published for free distribution, and the right to direct the free distribution shall also be vested in this Committee. The Committee shall also consider and decide upon which books and their translations in different languages should be undertaken. A Reviewing Committee should also be formed to whom these translations shall be submitted for review and report to the Publishing Committee who will then recommend them to the N.S.A. for final decision. The Publishing Committee shall also control the National Book-stall. It shall adopt all modern ways and means to effect the sale of the literature. It shall be continually writing to the local Assemblies and individual believers requesting them to patronize the Book-stall. It shall write to the American Publishing Committee, provided the N.S.A. permits it to do so, to supply all orders from India and Burma received direct by them through the Indian Publishing Committee. All Indian and Burmese Local Assemblies shall also sell the Bahá'í literature which they hold in their stocks through this Committee which means that the prices of the stocks held by these Assemblies shall be fixed and controlled by this Committee and the Assemblies shall not sell at a higher or lower price than that fixed by this Committee.

BAHÁ'Í MAGAZINE.—This publication shall also be placed under the management and direction of the Indian Publishing Committee who will be responsible for its publicity and sale. The Magazine, however, will be conducted on its literary side by its editors who will be assisted by contributors whom you might now choose. We suggest that a contributor for this Magazine may be chosen from each local Assembly. Our past experience, we regret to state, has been very bitter in this respect; we, therefore, request you to choose a contributor who is capable of and is willing to undertake the work. In order to improve the financial side of the Magazine we propose two ways: either each Local Assembly shall pay monthly a fixed amount of subscription to it from its own funds or that each Local Assembly shall be made responsible for a certain number of subscribers, the individual believers shall be approached by the Publishing Committee. We confess that the measures proposed are such as are commanded to be avoided as much as possible but in view of the heavy burden on the National Fund and the training of the friends in this respect we suggest that they may be accepted temporarily until such time as the National Fund is in a position where such measures will become unnecessary of themselves.

CHILDREN'S EDUCATION. — The N.S.A. has always been mindful of this important duty; but as the financial considerations stand in the way we cannot give practical shape to our thoughts. When, therefore, we learned last year that our dear brothers of Poona have established a Primary School for the education of children we felt greatly relieved and in our heart of hearts thanked these noble souls for this noble discharge of their duty. We take this opportunity to remind the believers of the necessity of a Koodikstan in India and Burma for the education of Bahá'í children. This has been on the Agenda of the N.S.A. for the last many years and a reserve fund for the purpose is in the bank. It is now high time that we should take this matter in hand and do something tangible in this respect.

FINANCES.—Beloved friends, you have understood what we propose to do in the year before us. Every one of us understands in the words of the beloved Guardian that "the progress and extension of Spiritual activities is dependent and conditioned upon material means." The Bahá'í National Fund is the bedrock on which stands the edifice of all our proposals and all our activities. Unless we strengthen the bedrock we cannot hope to have a stable edifice—nay, any edifice at all. We have labored all our Bahá'í lives to see the beloved Cause prosper in our land and our selfless labors and unsolicited sacrifice have brought it to the threshold of vast possibilities. Aided and assisted by the wonderful administration that our beloved Guardian has effectively established among us we have been progressing from one step to another until we have reached the point where a little more energetic and effective effort will usher us into a vast field of victory. Is it meet for the lovers of Bahá'u'lláh, for the faithful servants of the Blessed Beauty to relax their endeavors which have brought us to the door of success and victory? Beloved

friends, just look back a little at our early Íránian brothers and sisters. They gave their all, their lives, to further the Cause of their Beloved. With their holy blood they watered the tree which the Powerful Fingers of God had planted and while hastening to the Court of the Beloved they entrusted this Holy Tree to our care and trust. Should we fail these Holy Martyrs? Should we be found wanting in discharging the responsibilities that our Beloved Faith places on our shoulders? We are surely faithful and loyal, as you have proved, to the beloved Cause. Now you will cheerfully advance to the plain of service and sacrifice and resolve to bring to fruition the proposals that we have placed before you. The National Treasurer will read to you his report and will give you the last year's accounts. In view of the proposals that we have ventured to place before you the budget will naturally be heavy. You are, therefore, called upon to give generously and liberally to the National Fund. We suggest that the entire body of the believers in India and Burma should know of their responsibility and each believer should be asked —nay urged—to so arrange his affairs that he can give his mite to the beloved Faith. The local Spiritual Assemblies should take this responsibility of persuading the believers in their respective jurisdictions while the National office should approach the individual believers with the important request.

ABBASALLY BUTT,
Secretary.

BAHÁ'Í ACTIVITIES IN INDIA AND BURMA

1936–1938—A SUMMARY

DURING the years under review great and significant progress has been made in the way of teaching the Cause in India as well as in Burma. Hitherto South India or the Madras Presidency has not been reached by the Bahá'ís and the valley of Kashmir in the North had not been opened up to Bahá'í teaching. Many teachers like Mírzá Maḥmood Zarghaní, late Mírzá Mehram, Syed Muṣṭafá Roumie and among the American teachers late Mrs. Keith Ransom-Kehler, Mrs. Schopflocher, Miss Martha Root and others had visited the Indian State of Hyderabad (Deccan), but this state being the seat of Moslem orthodoxy, the work of the Bahá'í teachers had by no means been an easy one. This year (1937) Mrs. Shirin Fozdar on her return from the teaching tour in Burma spent some time in the Madras Presidency (South India) and visited Madras, Bangalore and Mysore. Her lectures at Adyar (Madras), the Headquarters of the Theosophical Society, were very much appreciated. She succeeded in organising a unity group there.

In Northern India the follow-up work was continued with great earnestness. At every Conference of Religions held in different parts of India in the North, a Bahá'í representative was invited and the papers presented were listened to with the deepest interest. During the last two years several such Conferences were held but the one at Nasik and the other at Calcutta (Parliament of Religions) held in January, 1937, are worthy of mention. At both these Mrs. Shirin Fozdar lectured to thousands of people assembled there. Pamphlets were freely distributed and great enthusiasm prevailed.

A special feature of the period under review has been the facility afforded by broadcasting authorities to broadcast the message of Bahá'u'lláh from stations like Bombay, Delhi and Lahore. These broadcast lectures were listened to with great eagerness and opened a new avenue for propagating the Bahá'í Faith in this vast country.

The press in India as well as in Burma has been very helpful. Articles concerning the Cause have appeared from time to time in papers such as the "Illustrated Weekly of India," Bombay, The "Rangoon Times" of Rangoon (Burma), the "Advocate" of Calcutta and the "Daily Gazette" of Karachi. Several monthly magazines have published articles from the pen of competent Bahá'í writers. Through this agency the Cause has been spread all over India and Burma. During the period under review almost all the big University centres in India were visited

by the Bahá'í teachers, some places being visited by two or three Bahá'í teachers in succession. The important towns visited were Delhi, Agra, Lucknow, Aligarh, Benares, Calcutta, Lahore, Allahabad, Hyderabad (Deccan), Rangoon, Bombay, Poona, Bangalore, Mysore and Bolepur (Tagore's University). Mr. Fred Schopflocher of Canada, a distinguished Bahá'í, made a rapid tour of Burma and India during December of 1936 and January of 1937. He delivered many lectures and interviewed prominent people, among whom were many professors and students, and created a very favorable impression in the Moslem University of Aligarh and in the Benares Hindu University—great seats of learning in India.

Contacts were formed with the Theosophical Society as well as with the Brahmo Samaj, both liberal and progressive religious movements having a large membership among the educated Indians. These organizations received the Bahá'ís with open arms and evinced great interest in the Bahá'í teachings. In addition to this intensive teaching, tours were undertaken in the provinces of Sindh, in Burma and in the Indian state of Kashmir, the last place having been visited by Mr. Isfandiar K. B. Bakhtiari of Karachi in June and by Mr. Pritam Singh in September, 1937. The eighth and ninth All-India Bahá'í Conventions were held in Delhi and Karachi respectively in 1936 and 1937. Public lectures arranged in this connection at Karachi (1937) attracted great notice and were attended by all classes of people among the intelligentsia. Corresponding Conventions were held in Burma as well.

At special request of the Mysore University authorities, a set of Bahá'í books were presented to the University library on behalf of the National Spiritual Assembly of India and Burma. Copies of the Urdu, Bengali, Burmese and Gujrati translations of Esslemont's "Bahá'u'lláh and the New Era" were presented to different libraries throughout India and Burma. The Hindi and Sindhi translations were in the press and when published will be duly placed in the libraries.

The Regional Teaching Committees have lately been constituted under the supervision of Local Spiritual Assemblies and have taken up the teaching work in hand. India being a vast country of many languages and many faiths, the task of the National Spiritual Assembly is by no means an easy one. What we need is an effective campaign of teaching and as recommended by the Guardian this is to be done by individual Bahá'ís wherever they be residing.

In conclusion it is interesting to note that an experiment in education has been set on foot by starting a primary school in Poona open to children of all classes and creeds. The school is being run on Bahá'í lines and is soon expected to develop into a High School. An ear-marked Kudikstan Fund has also been started for establishing a school for Bahá'í children. This in brief is the work done by the Bahá'ís in India and much more has yet to be done. The work of teaching is proceeding apace and, it is hoped, the Cause will make more rapid strides in the years to come.

PRITAM SINGH,
Editor, Indian Section.

Srinagar (Kashmir)
September 1, 1937.

EXCERPTS FROM BAHA'I SACRED WRITINGS

PRAYERS AND MEDITATIONS

By Bahá'u'lláh

GLORIFIED art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might. The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.

Methinks, the lamp of Thy love is burning in their hearts, and the light of Thy tenderness is lit within their breasts. Adversities are incapable of estranging them from Thy Cause, and the vicissitudes of fortune can never cause them to stray from Thy pleasure.

I beseech Thee, O my God, by them and by the sighs which their hearts utter in their separation from Thee, to keep them safe from the mischief of Thine adversaries, and to nourish their souls with what Thou hast ordained for Thy loved ones on whom shall come no fear and who shall not be put to grief.

Unto Thee be praise, O Lord my God! I entreat Thee, by Thy signs that have encompassed the entire creation, and by the light of Thy countenance that hath illuminated all that are in heaven and on earth, and by Thy mercy that hath surpassed all created things, and by Thy grace that hath suffused the whole universe, to rend asunder the veils that shut me out from Thee, that I may hasten unto the Fountain-Head of Thy mighty inspiration, and to the Day-Spring of Thy Revelation and bountiful favors, and may be immersed beneath the ocean of Thy nearness and pleasure.

Suffer me not, O my Lord, to be deprived of the knowledge of Thee in Thy days, and divest me not of the robe of Thy guidance. Give me to drink of the river that is life indeed, whose waters have streamed forth from the Paradise (Riḍván) in which the throne of Thy Name, the All-Merciful, was established, that mine eyes may be opened, and my face be illumined, and my heart be assured, and my soul be enlightened, and my steps be made firm.

Thou art He Who from everlasting was, through the potency of His might, supreme over all things, and, through the operation of His will, was able to ordain all things. Nothing whatsoever, whether in Thy heaven or on Thy earth, can frustrate Thy purpose. Have mercy, then, upon me, O my Lord, through Thy gracious providence and generosity, and incline mine ear to the sweet melodies of the birds that warble their praise of Thee, amidst the branches of the tree of Thy oneness.

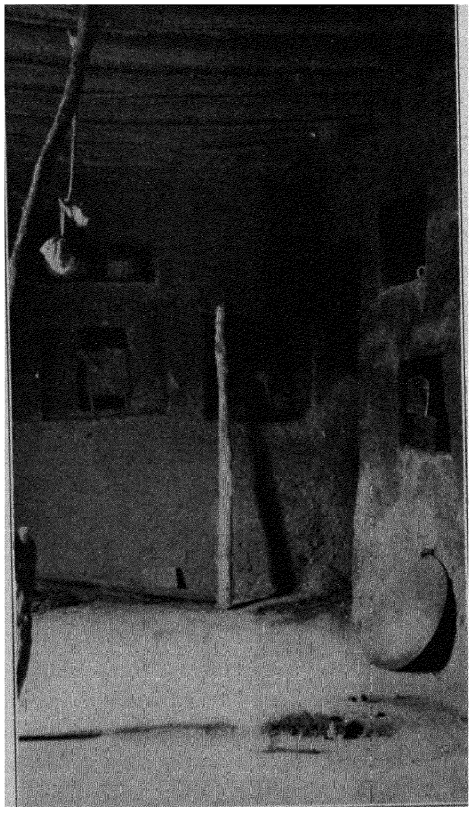
Thou art the Great Giver, the Ever-Forgiving, the Most Compassionate.

Glorified art Thou, O Lord my God! I beseech Thee by Him Who is Thy Most Great Name, Who hath been sorely afflicted by such of Thy creatures as have repudiated Thy truth, and Who hath been hemmed in by sorrows which no tongue can describe, to grant that I may remember Thee and celebrate Thy praise, in these days when all have turned away from Thy beauty, have disputed with Thee, and turned away disdainfully from Him Who is the Revealer of Thy Cause. None is there, O my Lord, to help Thee except Thine own Self, and no power to succor Thee save Thine own power.

I entreat Thee to enable me to cleave steadfastly to Thy Love and Thy remem-



Interior of room in Hájí Mírzá Jání's house where the Báb stayed while in Káshán, Írán.



Interior of Vaḥíd's room in the Fortress of Khájih in Nayríz, Írán.

brance. This is, verily, within my power, and Thou art the One that knoweth all that is in me. Thou, in truth, art knowing, apprised of all. Deprive me not, O my Lord, of the splendors of the light of Thy face, whose brightness hath illuminated the whole world. No God is there beside Thee, the Most Powerful, the All-Glorious, the Ever-Forgiving.

Magnified be Thy name, O Lord my God! Thou art He Whom all things worship and Who worshipeth no one, Who is Lord of all things and is the vassal of none, Who knoweth all things and is known of none. Thou didst wish to make Thyself known unto men; therefore, Thou didst, through a word of Thy mouth, bring creation into being and fashion the universe. There is none other God except Thee, the Fashioner, the Creator, the Almighty, the Most Powerful.

I implore Thee, by this very word that hath shone forth above the horizon of Thy will, to enable me to drink deep of the living waters through which Thou hast vivified the hearts of Thy chosen ones and quickened the souls of them that love Thee, that I may, at all times and under all conditions, turn my face wholly towards Thee.

Thou art the God of power, of glory and bounty. No God is there beside Thee, the Supreme Ruler, the All-Glorious, the Omniscient.

Lauded be Thy name, O my God! Thou beholdest me in the clutches of my oppressors. Every time I turn to my right, I hear the voice of the lamentation of them that are dear to Thee, whom the infidels have made captives for having believed in Thee and in Thy signs, and for having set their faces towards the horizon of Thy grace and of Thy loving-kindness. And when I turn to my left, I hear the clamor of the wicked doers who have disbelieved in Thee and in Thy signs, and persistently striven to put out the light of Thy lamp which sheddeth the radiance of Thine own Self over all that are in Thy heaven and all that are on Thy earth.

The hearts of Thy chosen ones, O my Lord, have melted because of their separation from Thee, and the souls of Thy loved ones are burnt up by the fire of their yearning after Thee in Thy days. I implore Thee, O Thou Maker of the heavens and Lord of all names, by Thy most effulgent Self and Thy most exalted and all-glorious Remembrance, to send down upon Thy loved ones that which will draw them nearer unto Thee, and enable them to hearken unto Thine utterances.

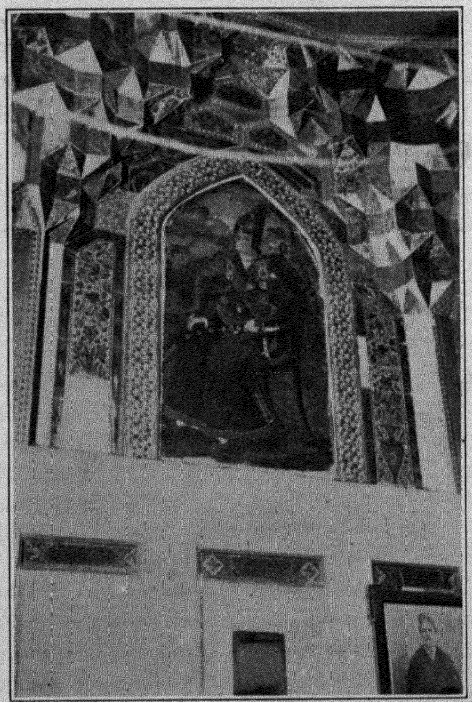
Tear asunder with the hand of Thy transcendent power, O my Lord, the veil of vain imaginings, that they who are wholly devoted to Thee may see Thee seated on the throne of Thy majesty, and the eyes of such as adore Thy unity may rejoice as the splendors of the glory of Thy face. The doors of hope have been shut against the hearts that long for Thee, O my Lord! Their keys are in Thy hands; open them by the power of Thy might and Thy sovereignty. Potent art Thou to do as Thou pleasest. Thou art, verily, the Almighty, the Beneficent.

Praise be to Thee, O Lord my God! I swear by Thy might! Successive afflictions have withheld the pen of the Most High from laying bare that which is hidden from the eyes of Thy creatures, and incessant trials have hindered the tongue of the Divine Ordainer from proclaiming the wonders of Thy glorification and praise. With a stammering tongue, therefore, I call upon Thee, O my God, and with this my afflicted pen I occupy myself in remembrance of Thy name.

Is there any man of insight, O my God, that can behold Thee with Thine own eye, and where is the thirsty one who can direct his face towards the living waters of Thy love? I am the one, O my God, who hath blotted out from his heart the remembrance of all except Thee, and hath graven upon it the mysteries of Thy love. Thine own might beareth me witness! But for tribulations, how could the assured be distinguished from the doubters among Thy servants? They who have been inebriated with the wine of Thy knowledge, these, verily, hasten to meet every manner of adversity in their longing to pass into Thy presence. I implore Thee, O Beloved of my heart and the Object of my soul's adoration, to shield them that love me from the faintest trace of evil and corrupt



The tomb of Manúchihr Khán, the Mu'tamidu'd-Dawlih, who befriended the Báb during His sojourn in Iṣfáhán, Írán.



Mural on the wall of Manúchihr Khán's tomb, Írán.

desires. Supply them, then, with the good of this world and of the next.

Thou art, verily, He Whose grace hath guided them aright, He Who hath declared Himself to be the All-Merciful. No God is there but Thee, the All-Glorious, the Supreme Helper.

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast to the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Glorified be Thy name, O Lord my God! Thou beholdest my dwelling-place, and the prison into which I am cast, and the woes I suffer. By Thy might! No pen can recount them, nor can any tongue describe or number them. I know not, O my God, for what purpose Thou hast abandoned me to Thine adversaries. Thy glory beareth me witness! I sorrow not for the vexations I endure for love of Thee, nor feel perturbed by the calamities that overtake me in Thy path. My grief is rather because Thou delayest to fulfill what Thou hast determined in the Tablets of Thy Revelation, and ordained in the books of Thy decree and judgment.

My blood, at all times, addresseth me saying: "O Thou Who art the Image of the Most Merciful! How long will it be ere Thou riddest me of the captivity of this world, and deliverest me from the bondage of this life? Didst Thou not promise me that Thou shalt dye the earth with me, and sprinkle me on the faces of the inmates of Thy Paradise?" To this I make reply: "Be thou patient and quiet thyself. The things thou desirest can last but an hour. As for me, however, I quaff continually in the path of God the cup of His decree, and wish not that the ruling of His will should cease to operate, or that the woes I suffer for the sake of my Lord, the Most Exalted, the All-Glorious, should be ended. Seek thou my wish and forsake thine own. Thy bondage is not for my protection, but to enable me to sustain successive tribulations, and to prepare me for the trials that must needs repeatedly assail me. Perish that lover who discerneth between the pleasant and the poisonous in his love for his beloved! Be thou satisfied with what God hath destined for thee. He, verily, ruleth over thee as He willeth and pleaseth. No God is there but Him, the Inaccessible, the Most High."

Magnified be Thy name, O Lord my God! I know not what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay wherewith Thou hast kneaded me. The restlessness of every sea hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the winds of Thy will. The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence have kindled, and whose radiance Thou hast, by the power of Thy name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter.

Behold, then, O my God, how Thy Light hath been compassed with the onrushing winds of Thy decree, how the tempests that blow and beat upon it from every side have added to its brightness and in-

creased its splendor. For all this let Thee be praised.

I implore Thee, by Thy Most Great Name, and Thy most ancient sovereignty, to look upon Thy loved ones whose hearts have been sorely shaken by reason of the troubles that have touched Him Who is the Manifestation of Thine own Self. Powerful art Thou to do what pleaseth Thee. Thou art, verily, the All-Knowing, the All-Wise.

O Thou Whose face is the object of the adoration of all that yearn after Thee, Whose presence is the hope of such as are wholly devoted to Thy will, Whose nearness is the desire of all that have drawn nigh unto Thy court, Whose countenance is the companion of those who have recognized Thy truth, Whose name is the mover of the souls that long to behold Thy face, Whose voice is the true life of Thy lovers, the words of Whose mouth are as the waters of life unto all who are in heaven and on earth!

I beseech Thee, by the wrong Thou hast suffered and the ills inflicted upon Thee by the hosts of wrongful doers, to send down upon me from the clouds of Thy mercy that which will purify me of all that is not of Thee, that I may be worthy to praise Thee and fit to love Thee.

Withhold not from me, O my Lord, the things Thou didst ordain for such of Thy handmaidens as circle around Thee, and on whom are poured continually the splendors of the sun of Thy beauty and the beams of the brightness of Thy face. Thou art He Who from everlasting hath succored whosoever hath sought Thee, and bountifully favored him who hath asked Thee.

No God is there beside Thee, the Mighty, the Ever-Abiding, the All-Bounteous, the Most Generous.

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting.

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH

LAUDED and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that They Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Well Springs of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that they Who are the inmost essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that they Who are the Quin-

tessence of knowledge are but the creation and instruments of Thy Purpose.

Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day Spring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

No one else besides Thee hath, at any time, been able to fathom Thy mastery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures. Behold how, notwithstanding such an announcement, mankind hath strayed from its path and shut out itself from its glory.

Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived. Render thanks unto God, inasmuch as ye have attained unto your heart's Desire, and been united to Him Who is the Promise of all nations. Guard ye, with the aid of the one true God—exalted be His glory—the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet.

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behooveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests.

Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfill that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men. . . ."

Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindliness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth Me witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise.

Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. Forget your own selves, and turn your eyes towards your neighbor. Bend your energies to whatever may foster the education of men. Nothing is, or can ever be, hidden from God. If ye follow in His way, His incalculable and imperishable blessings will be showered upon you. This is the luminous Tablet, whose verses have streamed from the moving Pen of Him Who is the Lord of all worlds. Ponder it in your hearts, and be ye of them that observe its precepts.

Behold, how the divers peoples and kindreds of the earth have been waiting for the coming of the Promised One. No sooner had He, Who is the Sun of Truth, been made manifest, than, lo, all turned away from Him, except them whom God was pleased to guide. We dare not, in this Day, lift the veil that concealeth the exalted sta-

tion which every true believer can attain, for the joy which such a revelation must provoke might well cause a few to faint away and die.

He Who is the Heart and Center of the Bayán hath written: "The germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow Me." And, again, He saith: "Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no words of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause."

Whoso hath searched the depths of the oceans that lie hid within these exalted words, and fathomed their import, can be said to have discovered a glimmer of the unspeakable glory with which this mighty, this sublime, and most holy Revelation hath been endowed. From the excellence of so great a Revelation the honor with which its faithful followers must needs be invested can be well imagined. By the righteousness of the one true God! The very breath of these souls is in itself richer than all the treasures of the earth. Happy is the man that hath attained thereunto, and woe betide the heedless.

Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behooveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

Great indeed in this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's," may be stamped upon the brow of all its peoples.

By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory. How severe, therefore, the test to which they who join partners with God must needs be subjected!

O Ḥusayn! Consider the eagerness with which certain peoples and nations have anticipated the return of Imám-Ḥusayn, whose coming, after the appearance of the Qá'im, hath been prophesied, in days past, by the chosen ones of God, exalted be His glory. These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qá'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come. The world is illumined with the effulgent glory of His countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of Names, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon men. Fill thy cup, and drink it in His Name, the Most Holy, the All-Praised.

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy

Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on high, were heard calling aloud: "Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee."

Seized with transports of joy, and raising high her voice, she thus exclaimed: "May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honored me with Thy footsteps, and for having quickened my soul through the vitalizing fragrance of Thy Day and the thrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the treasuries of Him Who is the Possessor of all created things."

No sooner had her voice reached that most exalted Spot than We made reply: "Render thanks unto Thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day spring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honored by His presence, from which He raised His call, and upon which He shed His tears.

"Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favored of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: 'Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.' Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring.

Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely foreordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth. . . . And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory. This He did at a time when the signs and tokens of a divinely-appointed Revelation were being showered upon Him —signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent Glory enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him. He hath, verily, manifested a glory such as none in the whole creation hath witnessed, inasmuch as He hath arisen to proclaim in person His Cause unto all who are in the heavens and all who are on the earth.

That which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God, moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same honor, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Ḥusayn offered up as a sacrifice by Muḥammad, the Apostle of God.

No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His

all-embracing mercy. Such hath been the perversity of men and their transgression, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. We have, moreover, ordained that its veil of concealment be none other except its own Self. Such indeed is Our Power to achieve Our Purpose. Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation. Nay, all that is in heaven and on earth would flee in consternation before it.

Consider that which hath been sent down unto Muḥammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muḥammad, the Báb.

All-praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

This robe with which the body and soul of man hath been adorned is the very foundation of his well-being and development. Oh, how blessed the day when, aided by the grace and might of the one true God, man will have freed himself from the bondage and corruption of the world and all that is therein, and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge!

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto

the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared. God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established.

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the Physician in this day should not be found to be identical with that which He prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted. These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

As to thy question regarding the sayings of the leaders of past religions. Every wise and praiseworthy man will no doubt eschew such vain and profitless talk. The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress. We fain would hope that the vernal showers of the bounty of God may cause the flowers of true understanding to spring from the soil of men's hearts, and may wash from them all earthly defilements.

Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to meditate on these words which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-

given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: "So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others."

There can be no doubt whatever that had these Apostles appeared, in bygone ages and cycles, in accordance with the vain imaginations which the hearts of men had devised, no one would have repudiated the truth of these sanctified Beings. Though such men have been, night and day, remembering the one true God, and have been devoutly engaged in the exercise of their devotions, yet they failed in the end to recognize, and partake of the grace of, the Day Springs of the signs of God and the Manifestations of His irrefutable evidences. To this the Scriptures bear witness. Thou hast, no doubt, heard about it.

Consider the Dispensation of Jesus Christ. Behold, how all the learned men of that generation, though eagerly anticipating the coming of the Promised One, have nevertheless denied Him. Both Annas, the most learned among the divines of His day, and Caiaphas, the high priest, denounced Him and pronounced the sentence of His death.

In like manner, when Muḥammad, the Prophet of God—may all men be a sacrifice unto Him—appeared, the learned men of Mecca and Medina arose, in the early days of His Revelation, against Him and rejected His Message, while they who were destitute of all learning recognized and embraced His Faith. Ponder a while. Consider how Balál, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude, whilst 'Abdu'lláh Ubayy, a leader among the learned, maliciously strove to oppose Him. Behold, how a mere shepherd was so carried away by the ecstasy of the words of God that he was able to gain admittance into the habitation of his Best-Beloved, and was united to Him Who is the Lord of Mankind, whilst they who prided themselves on their knowledge and wisdom strayed far from His path and remained deprived of His grace. For this reason He hath written: "He that is exalted among you shall be abased, and he that is abased shall be exalted." References to this theme are to be found in most of the heavenly Books, as well as in the sayings of the Prophets and Messengers of God.

Verily I say, such is the greatness of this Cause that the father flieth from his son, and the son flieth from his father. Call ye to mind the story of Noah and Canaan. God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause. I swear by the Day Star of Divine Revelation! The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their glory before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.

Who can ever believe that this Servant of God hath at any time cherished in His heart a desire for any earthly honor or benefit? The Cause associated with His Name is far above the transitory things of this world. Behold Him, an exile, a victim of tyranny, in this Most Great Prison. His enemies have assailed Him on every side, and will continue to do so till the end of His life. Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God—the most exalted station to which any man can aspire. Their belief

or disbelief in My Cause can neither profit nor harm Me. We summon them wholly for the sake of God. He, verily, can afford to dispense with all creatures.

Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit.

We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him, the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified.

Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God. Whoso alloweth himself to be shut out from Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised. We bear witness that through the power of the Word of God every leper was cleansed, every sickness was healed, every human infirmity was banished. He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him.

Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings." Such a recognition hath been made by God the ornament of every belief, and its very foundation. Upon it must depend the acceptance of every godly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All-honor to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful.

Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed unto men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it, all of a sudden, to manifest the energies latent within it, it would, no doubt, cause injury to all created things. . . . In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist.

Praise be to Thee, O Lord My God, for the wondrous revelations of Thine inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one

time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me into the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired Me, and revealed to Me its meaning through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon Me, in a subsequent age, on the plain of Karbilá! How lonely did I feel amidst Thy people! To what a state of helplessness I was reduced in that land! Unsatisfied with such indignities, My persecutors decapitated Me, and, carrying aloft My head from land to land paraded it before the gaze of the unbelieving multitude, and deposited it on the seats of the perverse and faithless. In a later age, I was suspended, and My breast was made a target to the darts of the malicious cruelty of My foes. My limbs were riddled with bullets, and My body was torn asunder. Finally, behold how, in this Day, My treacherous enemies have leagued themselves against Me, and are continually plotting to instill the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose. . . . Grievous as is My plight, O God, My Well-Beloved, I render thanks unto Thee, and My Spirit is grateful for whatsoever hath befallen me in the path of Thy good-pleasure. I am well pleased with that which Thou didst ordain for Me, and welcome, however calamitous, the pains and sorrows I am made to suffer.

O My Well-Beloved! Thou hast breathed Thy Breath into Me, and divorced Me from Mine own Self. Thou didst, subsequently, decree that no more than a faint reflection, a mere emblem of Thy Reality within Me be left among the perverse and envious. Behold, how, deluded by this emblem, they have risen against Me, and heaped upon Me their denials! Uncover Thy Self, therefore, O My Best-Beloved, and deliver Me from My plight.

Thereupon a Voice replied: "I love, I dearly cherish this emblem. How can I consent that Mine eyes, alone, gaze upon this emblem, and that no heart except My heart recognize it? By My Beauty, which is the same as Thy Beauty! My wish is to hide Thee from Mine own eyes: how much more from the eyes of men!"

I was preparing to make reply, when lo, the Tablet was suddenly ended, leaving My theme unfinished, and the pearl of Mine utterance unstrung.

God is My witness, O people! I was asleep on My couch, when lo, the Breeze of God wafting over Me roused Me from My slumber. His quickening Spirit revived Me, and My tongue was unloosed to voice His Call. Accuse Me not of having trangressed against God. Behold Me, not with your eyes but with Mine. Thus admonisheth you He Who is the Gracious, the All-Knowing. Think ye, O people, that I hold within My grasp the control of God's ultimate Will and Purpose? Far be it from Me to advance such claim. To this I testify before God, the Almighty, the Exalted, the All-Knowing, the All-Wise. Had the ultimate destiny of God's Faith been in My hands, I would have never consented, even though for one moment, to manifest Myself unto you, nor would I have allowed one word to fall from My lips. Of this God Himself is, verily, a witness.

O Son of Justice! In the night season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the Concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from

them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of Heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily, We bear witness unto that which they have done, and now are doing.

O Afnán, O thou that hast branched from Mine ancient Stock! My glory and My loving-kindness rest upon thee. How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, erelong, gather together the whole of mankind beneath its shelter. Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will ensure the peace and the well-being of the miserable and the down-trodden. Gird up the loins of thine endeavor, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind. Wherefore fear ye, O My well-beloved ones! Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people. . . .

Every man of insight will, in this day, readily admit that the counsels which the Pen of this wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impeded man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of Divine power may lend its assistance to mankind, and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

O friends! It behooveth you to refresh and revive your souls through the gracious favors which in this Divine, this soul-stirring Springtime are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God,

make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

All-praise be to the one true God—exalted be His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance —may all creation be a sacrifice unto Him— arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favor. Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word—the Word upon which must depend the gathering together and spiritual resurrection of all men. . . .

Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

O ye that dwell on earth! The distinguishing feature that marketh the preeminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes.

Time and again have We admonished Our beloved ones to avoid, nay to flee from, anything whatsoever from which the odor of mischief can be detected. The world is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions. He, verily is the All-Possessing, the Most High.

Lay not aside the fear of God, O ye the learned of the world, and judge fairly the Cause of this unlettered One to Whom all the Books of God, the Protector, the Self-Subsisting, have testified. . . . Will not the dread of Divine displeasure, the fear of Him Who hath no peer or equal, arouse you? He Whom the world hath wronged hath, at no time, associated with you, hath never studied your writings, nor participated in any of your disputations. The garb He weareth, His flowing locks, His headdress, attest the truth of His words. How long will ye persist in your injustice? Witness the habitation in which He, Who is the incarnation of justice, hath been forced to dwell. Open your eyes, and, beholding His plight, meditate diligently upon that which your hands have wrought, that haply ye may not be deprived of the light of His Divine utterance, nor remain bereft of your share of the ocean of His knowledge.

Certain ones among both commoners and nobles have objected that this wronged One is neither a member of the ecclesiastical order nor a descendant of the Prophet. Say: O ye that claim to be just! Reflect a little while, and ye shall recognize how infinitely exalted is His present state above the station ye claim He should possess. The Will of the Almighty hath decreed that out of a house wholly devoid of all that the divines, the doctors, the sages, and scholars commonly possess His Cause should proceed and be made manifest.

The Breathings of the Divine Spirit awoke Him, and bade Him arise and proclaim His Revelation. No sooner was He roused from His slumber than He lifted up His voice and summoned the whole of mankind unto God, the Lord of all worlds. We have been moved to reveal these words in consideration of the weakness and frailty of men; otherwise, the Cause We have proclaimed is such as no pen can ever describe, nor any mind conceive its greatness. To this beareth witness He with Whom is the Mother Book.

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!

•

I sorrow not for the burden of My imprisonment. Neither do I grieve over My abasement, or the tribulation I suffer at the hands of Mine enemies. By My life! They are My glory, a glory wherewith God hath adorned His own Self. Would that ye know it!

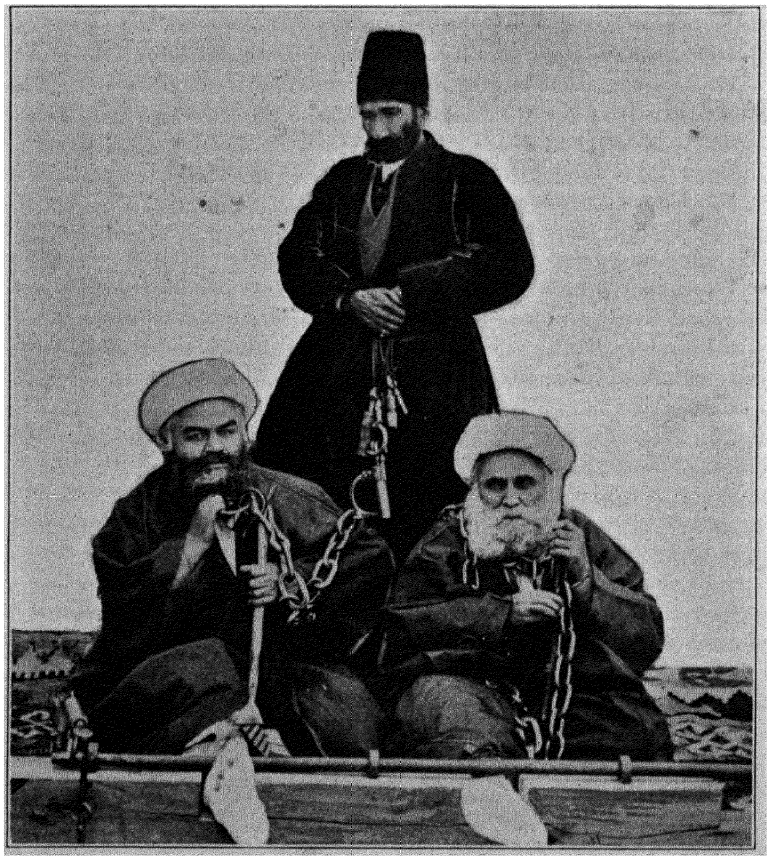
The shame I was made to bear hath uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the Day Star of Justice hath manifested itself, and shed its splendor upon men.

My sorrows are for those who have involved themselves in their corrupt passions, and claim to be associated with the Faith of God, the Gracious, the All-Praised.

It behooveth the people of Bahá to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity, that all the peoples of the earth may recognize in their faces the brightness of the All-Merciful, and that through them



Badí', the bearer of Bahá'u'lláh's Tablet to the Sháh of Írán, shown in chains before his martyrdom. (Note the brasier in which irons were heated and applied to his flesh.)



Two early believers of Ṭihrán about to be bastinadoed.

may be spread abroad the signs and tokens of God, the Almighty, the All-Wise. They that have tarnished the fair name of the Cause of God, by following the things of the flesh—these are in palpable error!

O Jews! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as you like, for the deepest longing of My heart is to attain the presence of My Best-Beloved in His Kingdom of Glory. Such is the Divine decree, if ye know it. Followers of Muḥammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayán to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken. O people of the Bayán! If ye have resolved to shed the blood of Him Whose coming the Báb hath proclaimed, Whose advent Muḥammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

God is my witness! Had it not been in conflict with that which the Tablets of God have decreed, I would have gladly kissed the hands of whosoever attempted to shed my blood in the path of the Well-Beloved. I would, moreover, have bestowed upon him a share of such worldly goods as God had allowed me to possess, even though he who perpetrated this act would have provoked the wrath of the Almighty, incurred His malediction, and deserved to be tormented throughout the eternity of God, the All-Possessing, the Equitable, the All-Wise.

Know verily that whenever this Youth turneth His eyes towards His own self, he findeth it the most insignificant of all creation. When he contemplates, however, the bright effulgences He hath been empowered to manifest, lo, that self is transfigured before Him into a sovereign Potency permeating the essence of all things visible and invisible. Glory be to Him Who, through the power of truth, hath sent down the Manifestation of His own Self and entrusted Him with His message unto all mankind.

AMERICA'S SPIRITUAL MISSION— TEACHING TABLETS REVEALED BY 'ABDU'L-BAHÁ

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada.

UPON them be Bahá'u'lláh u'l-Abhá!

He is God!

O ye blessed souls:

I desire for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this Garden of God become a blessed tree, producing everlasting fruits and results.

Therefore I direct you to that which is conducive to your heavenly confirmation and illumination in the Kingdom of God!

It is this: Alaska is a vast country; although one of the maid-servants of the Merciful has hastened to those parts, serving

as a librarian in the Public Library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory.

His Holiness Christ says: Travel ye to the East and to the West of the world and summon the people to the Kingdom of God. Hence the mercy of God must encompass all humanity. Therefore do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance. Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people. Perchance, God willing, the lights of the most great guidance may illumine that country and the breezes of the rose garden of the love of God may perfume the nostrils of the inhabitants of Alaska. Should we become confirmed in thus rendering such a service, rest ye assured that ye shall crown your heads with the diadem of everlasting sovereignty, and at the threshold of oneness you will become the favored and accepted servants.

Likewise the Republic of Mexico is very important. The majority of the inhabitants of that country are devoted Catholics. They are totally unaware of the reality of the Bible, the Gospel and the new divine teachings. They do not know that the basis of the religions of God is one and that the Holy Manifestations are like unto the Sun of Truth, rising from the different dawning-places. Those souls are submerged in the sea of dogmas. If one breath of life be blown over them, great results will issue therefrom. But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language.

Similarly, the six Central American Republics, situated south of Mexico—Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and the seventh country Belize or British Honduras. The teachers going to those parts must also be familiar with the Spanish language.

You must give great importance to teaching the Indians, that is, the aborigines of America. For these souls are like the ancient inhabitants of Peninsular Arabia, who previous to the Manifestation of His Holiness Muḥammad were treated as savages. But when the Muḥammadic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine teachings, they will become so enlightened as in turn to shed light to all regions.

All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and the Pacific Oceans come together through the Panama Canal. It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance.

Likewise the islands of the West Indies, such as Cuba, Haiti, Puerto Rico, Jamaica, the islands of the Lesser Antilles, Bahama Islands, even the small Watling Island, have great importance; especially the two black republics, Haiti and Santo Domingo, situated in the cluster of the Greater Antilles. Likewise the cluster of the islands of Bermuda in the Atlantic Ocean have importance.

In a similar way, the republics of the continent of South America—Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela; also the islands to the north, east and west of South America, such as Falkland Islands, the Galapagos, Juan Fernandez, Tobago and Trinidad. Likewise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says: Blessed are the poor, for theirs shall be the Kingdom of Heaven. In other words: Blessed are the nameless and traceless poor, for they are the leaders of mankind. Likewise it is said in the Qur'án: "We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs

(of spiritual truth)." Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets.

Therefore, now is the time that you may divest yourselves from the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven and travel and teach through all these regions.

I declare by Him, beside whom there is no one, that each one of you shall become the Israfil of Life, blowing the breath of life into the souls of others.

Upon you be greeting and praise!

Supplication

O Thou Incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them and with the cohorts of the Supreme Concourse, make them victorious; so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings.

O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant—so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

Verily Thou are the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearing and the Seeing.

Haifa, Palestine,
April 8, 1916.

To the believers and the maid-servants of the Merciful of the Bahá'í Assemblies and meetings in the United States and Canada.

He is God!

O ye real Bahá'ís of America:

Praise be to His Highness the Desired One that ye have become confirmed in the promotion of divine teachings in that vast Continent, raised the call of the Kingdom of God in that region and announced the Glad Tidings of the manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. At present your confirmation is not known and understood. Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the light of guidance from that horizon and that ye have become the cause of eternal life to the inhabitants of America.

Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

Likewise your confirmation is not known at the present time. I hope that ere long it may throw a mighty reverberation through the pillars of the earth. Therefore it is the hope of 'Abdu'l-Bahá that just as ye are confirmed and assisted on the continent of America, ye may also be confirmed and assisted in other continents of the globe—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad Tidings of the appearance of the Kingdom of the Lord of Hosts throughout the five continents of the world.

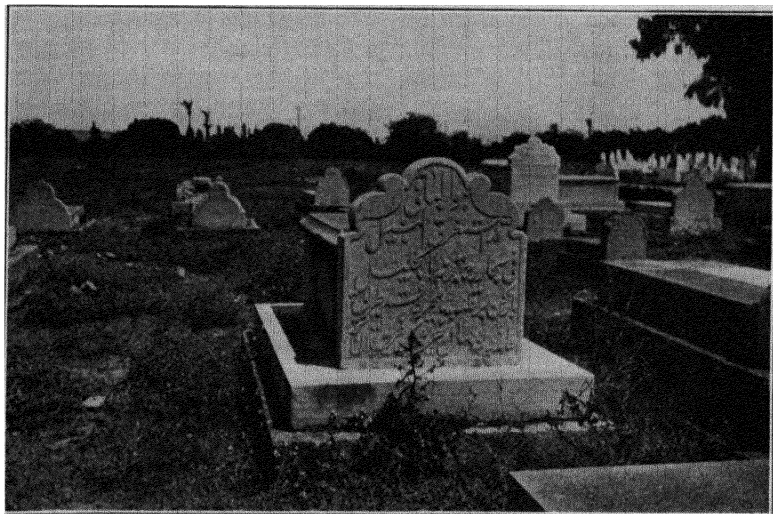
When this divine call travels from the continent of America to Europe, Asia, Africa, Australia and the Islands of the Pacific, the American believers shall be established on the throne of everlasting Glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide. Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean,—Polynesia, Micronesia and Melanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archi-

pelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the Glad Tidings of the manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly confirmations of the Blessed Perfection shall encompass all.

Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, traveled alone to Hawaii and the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

Oh, how I long that it could be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice "Yá-Bahá'u'l-Abhá!" and promote the divine teachings. But now this is not feasible for me; therefore I live in great regret; perchance, God willing, ye may become assisted therein.



The grave of the author of "Nabíl's Narrative," 'Akká, Palestine.

At this time, in the island of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith; Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Likewise, if some teachers go to other islands and other parts, such as the continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan,—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of human-

ity, summon the people to the Kingdom of God and spread the teachings.

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Island, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of "Yá-Bahá'u'l-Abhá!" They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for Universal Peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamentals of Universal Peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andora, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shine ye forth from the horizon of guidance. Up to this time you have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abhá! The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.

You have observed that while 'Abdu'l-Bahá was in the utmost bodily weakness and feebleness, while He was indisposed, and had not the power to move—notwithstanding this physical state He traveled through many countries, in Europe and America, and in churches, meetings and conventions was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of Abhá. You have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of Universal Peace and the proclamation of the oneness of the world of humanity! *This is the work!* Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

Still more ideal than this life is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the

palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the divine threshold, and to sit on the throne of everlasting sovereignty!

Upon you be Bahá'u'l-Abhá!

Any soul starting on a trip of teaching to various parts, and while sojourning in strange countries, may peruse the following supplication—day and night.

O God! O God! Thou seest me enamored and attracted toward Thy Kingdom, the u'l-Abhá, enkindled with the fire of Thy love amongst mankind, a herald of Thy Kingdom in these vast and spacious countries, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen on the ground, humble before Thine exalted threshold, submissive toward Thy most high realm, supplicating Thee in the middle of nights and in the heart of evenings, entreating and invoking Thee in the morn and eve;—so that Thou mayest assist me in the service of Thy Cause, the promotion of Thy Teachings and the exaltation of Thy Word in the Easts of the earth and the Wests thereof.

O Lord! Strengthen my back and confirm me in Thy servitude with all my powers, and do not leave me alone and by myself in these countries.

O Lord! Associate with me in my loneliness and accompany me in my journeys through these foreign lands.

Verily, Thou art the confirmer of whomsoever Thou willest in that which Thou desirest, and verily Thou art the Powerful, the Omnipotent.

Haifa, Palestine,
April 11, 1916.

To the Assemblies and meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada.

Upon them be Bahá'u'lláh u'l-Abhá!

He is God!

O ye heavenly souls, sons and daughters of the Kingdom:

God says in the Qur'án, "Take ye hold of the Cord of God, all of you, and become ye not disunited."

In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example, patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are, in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the Institutes and Divine Teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles; the Orient and the Occident embrace each other, the North and South become intimates and associates, conflicting and contending opinions disappear, antagonistic aims are brushed aside, the law of the struggle for existence is

abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe, casting its shade over all the races of men. Consequently, the real Collective Center is the body of the divine teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.

Consider! The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Írán from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And verily God is powerful over all things!

Consider! When the rain, the heat, the sun and the gentle zephyrs cooperate with each other, what beautiful gardens are produced! How the various kinds of hyacinths, flowers, trees and plants associate with each other and are conducive to the adornment and charm of one another! Hence the oneness of the bounty of the sun, the oneness of rain and the oneness of the breeze have so overcome all other considerations that the variety of hues, fragrances and tastes have increased the adornment, the attraction and sweetness of the whole. In a similar manner, when the divine Collective Center and the outpouring of the Sun of Reality and the breaths of the Holy Spirit are brought together, the variety of races and the differences existing between countries will become the cause of the embellishment, decoration and elegance of the world of humanity.

Therefore, the believers of God throughout all the republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity. Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit so that the second birth may become realized. For it is written in the Gospel, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or else they by themselves, becoming severed from rest and composure of the world, may arise and travel throughout Alaska, the Republic of Mexico, and south of Mexico in the Central American Republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize; and through the great South American Republics, such as Argentina, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile; also in the group of the West Indies Islands, such as Cuba, Haiti, Puerto Rico, Jamaica and Santo Domingo, and the group of Islands of the Lesser Antilles, the Islands of Bahama and the Islands of Bermuda; likewise to the islands to the east, west and south of South America, such as Trinidad, Falkland Islands, Galapagos Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, Bahia, there is no doubt that it has been through the inspiration of the Holy Spirit.

Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout those regions, promulgate the heavenly teachings and waft over all, the spirit of eternal life; so that those Republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries. Likewise, you must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there will unite the East and the West, the North and the South.

Hence the intention must be purified, the effort ennobled and exalted, so that you may establish affinity between the hearts of the

world of humanity. This glorious aim will not become realized save through the promotion of divine teachings which are the foundations of the holy religions.

Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarreling families! How the sacred power of His Holiness Muḥammad became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia—to such an extent that one thousand tribes were welded into one tribe; strife and discord were done away with; all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this Divine Collective Center, the national collective center, the patriotic collective center, the political collective center and the cultural and intellectual collective center are like child's play!

Now strive ye that the Collective Center of the sacred religions—for the inculcation of which all the Prophets were manifested and which is no other than the spirit of the Divine Teachings—be spread in all parts of America, so that each one of you may shine forth from the horizon of Reality like unto the morning star, divine illumination may overcome the darkness of nature, and the world of humanity may become enlightened. This is the most great work! Should you become confirmed therein, this world will become another world, the surface of the earth will become the delectable Paradise, and eternal Institutions be founded.

Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea this supplication!

O God! O God! Thou seest my weakness, lowliness and humility amongst Thy creatures; nevertheless I have trusted in Thee and have arisen in the promotion of Thy Teachings amongst Thy strong servants, relying on Thy power and might!

O Lord! I am a broken-winged bird and desire to soar in this Thy space to which there is no limit. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance!

O Lord! Have pity on my weakness and strengthen me with Thy power!

O Lord! Have pity on my impotency and assist me with Thy might and majesty!

O Lord! Should the breaths of the Holy Spirit confirm the weakest of creatures, he shall attain to the highest station of greatness and shall possess anything he desireth. Indeed Thou hast assisted Thy servants in the past, and they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth; but through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of Thy mankind. Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles, they became seas. Through Thy bestowal, Thy mercy and Thy most great favor they became stars shining in the horizon of guidance, birds singing in the rose-gardens of immortality, lions roaring in the forests of knowledge and wisdom and whales swimming in the oceans of life.

Verily, Thou art the Clement, the Powerful, the Mighty, and the Most merciful of the Merciful!

Haifa, Palestine,
March 8, 1917.

To the believers of God and the maid-servants of the Merciful of the Bahá'í Assemblies in the United States of America and Canada.

Upon them be Bahá'u'lláh u'l-Abhá!

He is God!

O ye apostles of Bahá'u'lláh—May my life be a ransom to you!

The blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts—the heavenly armies. By heavenly armies those souls are intended who are en-

tirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness Bahá'u'lláh; that is, the love of Bahá'u'lláh has so mastered every organ, part and limb of their bodies, as to leave no effect from the promptings of the human world.

These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God.

Any soul from among the believers of Bahá'u'lláh who attains to this station, will become known as the Apostle of Bahá'u'lláh. Therefore strive ye with heart and soul so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven so that your blessed hearts may become illumined more and more, day by day, through the Rays of the Sun of Reality, that is, His Holiness Bahá'u'lláh; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled; thus you may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

Consider you what doors His Holiness Bahá'u'lláh has opened before you, and what a high and exalted station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Bahá'u'lláh from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahá'í world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahá'í world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God: but praise be to God all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning one must make his steps firm in the Covenant so that the confirmations of Bahá'u'lláh may encircle from all

sides, the cohorts of the Supreme Concourse may become the supporters and the helpers, and the exhortations and advices of 'Abdu'l-Bahá, like unto the pictures engraved on stone, may remain permanent and ineffaceable in the tablets of the hearts.

The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the Holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden, and the stars of one heaven. This is the wisdom for the appearance of the Holy Manifestations! When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abhá, every one of the believers of God will become a blessed tree, producing wonderful fruits.

O ye friends! Fellowship, fellowship! Love, love! Unity, unity!—So that the power of the Bahá'í Cause may appear and become manifest in the world of existence. Just at this moment I am engaged in your commemoration and this heart is in the utmost glow and excitement! Were you to realize how this consciousness is attracted with the love of the friends, unquestionably you would obtain such a degree of joy and fragrance that you would all become enamored with each other!

The third condition: Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like 'Abdu'l-Bahá, who journeyed throughout the cities of America. He was sanctified and free from every attachment and in the utmost severance. Just as His Holiness Christ says, "Shake off the very dust from your feet."

You have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances. But on the other hand, if a soul for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor happy, the teacher may accept a small sum, but must live with the utmost contentment.

The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others. Unless he is detached from aught else save God, how can he teach severance to others!

In short, O ye believers of God! Endeavor ye, so that you may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.

Amongst other things is the holding of the meetings for teaching so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach them all the divine proofs and irrefragible arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine Books and Epistles regarding the Manifestation of the Promised One, so that the young ones may go in perfect knowledge in all these degrees.

Likewise, whenever it is possible a committee must be organized for the translation of the Tablets. Wise souls who have mastered and studied perfectly the Iránian, Arabic, and other foreign languages, or know one of the foreign languages, must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe.

Similarly, the Magazine, the *Star of the West,* must be edited with the utmost regularity, but its contents must be the promulgation of the Cause of God that both East and West may become informed of the most important events.

In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God. Promiscuous talk must not be dragged in and contention is absolutely forbidden.

The teachers traveling in different directions must know the language of the country in which they will enter. For example, a person being proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth.

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening. One is death, the other is life; this is extinction, that is immortality; one is the most great calamity, the other is the most great bounty; this is darkness, that is light; this is eternal humiliation and that is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.

Consequently, a number of souls may arise and act in accordance with the aforesaid conditions, and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America, Africa, Japan and China; in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of Universal Peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.

In brief, O ye believers of God! The text of the Divine Book is this: If two souls quarrel and contend about a question of the Divine questions, differing and disputing, *both are wrong.* The wisdom of this incontrovertible law of God is this: That between two souls from amongst the believers of God, no contention and dispute may arise; that they may speak with each other with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!

Upon you be Bahá'u'l-Abhá!

Supplication

O God! O God! Thou seest that black darkness hath encompassed all the regions, all the countries are burning with the conflagration of dissension and the fire of war and carnage is ignited in the Easts of the earth and the Wests thereof. The blood is being shed, the corpses are outstretched and the heads are decapitated and thrown on the ground in the battlefield.

Lord! Lord! Have pity on these ignorant ones, look upon them with the eye of forgiveness and pardon. Extinguish this fire so that these gloomy clouds covering the horizon may be scattered; the Sun of Reality may shine forth with the rays of conciliation; this darkness be rent asunder and all the countries be illumined with the lights of peace.

Lord! Awaken them from the depths of the sea of animosity, deliver them from these impenetrable darknesses, establish affinity between their hearts and enlighten their eyes with the light of peace and reconciliation.

Lord! Rescue them from the fathomless depths of war and bloodshed! Arouse them out of the gloom of error, rend asunder the veil from their eyes, brighten their hearts with the light of guidance, deal with them through Thy favor and mercy and do not treat them according to Thy justice and wrath through which the backs of the mighty ones are shaken!

Lord! Verily the wars have prolonged, the calamities have increased, and every building hath turned into ruin.

Lord! Verily the breasts are agitated and the souls are convulsed. Have mercy on

these poor ones and do not leave them to do with themselves that which they desire!

Lord! Send forth throughout Thy countries humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, speaking Thy remembrance and praise and diffusing Thy holy fragrances amongst mankind!

Lord! Strengthen their backs, reinforce their loins and dilate their breasts with the signs of Thy most great love.

Lord! Verily they are weak and Thou art the Powerful and the Mighty; and they are impotent and Thou art the Helper and the Merciful!

Lord! Verily the sea of transgression is waving high and these hurricanes will not be calmed down save through Thy boundless grace which hath embraced all the regions!

Lord! Verily the souls are in the deep valleys of lust and nothing will awaken them save Thy most wonderful bounties.

Lord! Dispel these darknesses of temptations and illumine the hearts with the lamp of Thy love, through which all the countries will be enlightened. Confirm those believers who, leaving their countries, their families and their children, travel throughout the regions for the sake of the love of Thy beauty, the diffusion of Thy fragrances and the promulgation of Thy teachings. Be thou their companion in their loneliness, their helper in a strange land, the remover of their sorrow, the comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing.

Verily, Thou art the Clement, the Possessor of Mercy, and Verily Thou art the Compassionate and the Merciful.

Haifa, Palestine,
April 19, 20 and 22, 1917.

To the friends and maid-servants of God in the Northeastern States.

Upon them be greeting and praise!

O ye heavenly heralds:

These are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of Oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the most great guidance.

The Northeastern states on the shores of the Atlantic—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York—in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the most great guidance. God says in the glorious Qur'án, "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." In other words, he says the earth is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through divine inspiration. It is stated in the blessed Gospel: Travel ye toward the East and toward the West and enlighten the people with the light of the most great guidance, so that they may take a portion and share of the eternal life. Praise be to God, that the Northeastern states are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is

limited, but the bounty and the blessing of the seed of the Divine Teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of His Holiness Christ the believing, firm souls were few and numbered, but the heavenly benedictions descended so plentifully that in a number of years countless souls entered under the shade of the Gospel. God has said in the Qur'án, "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." In other words, one grain will become seven hundred; and if God so wills he will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not look at our own ability and capacity; nay, rather, we must behold the favors and bounties of God in these days, who has made the drop to find the expression of the sea and the atom the importance of the sun.

Upon you be greeting and praise!

Haifa, Palestine,
March 26, 1916.

To the believers of God and the maidservants of the Merciful of the Northeastern States of the United States of America—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey, New York.

He is God!

O ye real friends:

All the regions in the estimation of the True One are one region and all the cities and villages are ideally equal and similar to each other. Neither holds distinction over another. All of them are the fields of God and the habitation of the souls of men. But through faith and assurance and the precedence of one part over another the dweller imparts holiness and sanctification to the dwelling and some of the countries becoming exceptional, attain to the most great distinction.

For example, notwithstanding that some of the countries of Europe and America are distinguished for the purity of the air, the wholesomeness of the water, and the charm of the mountains, plains and prairies and are preferred above all the rest, yet Palestine became an honor to all other regions of the world because all the holy divine Manifestations from the time of His Holiness Abraham to the time of the appearance of the Seal of the Prophets, have either lived in this region or emigrated to or traveled through here.

Likewise Yathroh and Bat-há attained to the most great bounty and the light of the Prophets has shone from that horizon. For this reason Palestine and Hedjaz are distinguished above all other regions.

Likewise as the continent of America in the estimation of the True One is the field of the effulgence of light, the Kingdom of the manifestation of mysteries, the home of the righteous ones and the gathering place of the free, therefore, every section thereof is blessed; but because these nine states have been favored in faith and assurance, hence through this precedence they have obtained spiritual privilege. They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances so that the blessed verse of the Qur'án:

"God is the light of heaven and earth: the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire touched it. This is the light added unto light. God will direct unto His light whom He pleaseth."

—may be realized.

He says, "The world of nature is the world of darkness, because it is the origin of a thousand depravities; nay, rather, it is darkness upon darkness." The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wis-

dom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.

In brief, in these nine blessed states 'Abdu'l-Bahá journeyed and traveled from place to place, explained the wisdom of the heavenly books and diffused the fragrances. In most of these states he founded the Divine Edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maid-servants of the Merciful must irrigate these fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality—that is, the merciful confirmations—shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise so that all of you may hear from the Supreme Concourse the cry of "Blessed are you, and again blessed are you!"

Upon you be greeting and praise!

The following supplication is to be read by the teachers and friends daily:

O Thou Kind Lord! Praise be unto Thee that Thou hast shown unto us the highway of guidance, opened the doors of the Kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality and Thou hast invited the wandering birds to the rose garden of grace.

O Thou Almighty! We people are Thy servants and Thy poor ones! We are remote, we yearn for Thy presence; we are thirsty for the water of Thy fountain; we are ill, longing for Thy medicine. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrances so that the souls may raise the cry of "O God! Guide us to the straight path!" May they open their eyes by beholding the lights and become freed from the darkness of ignorance! May they walk around the lamp of guidance! May the portionless receive a share! and may the deprived ones become the confidants of the mysteries!

O Almighty! Look upon us with the glance of mercifulness! Grant us heavenly confirmation! Bestow upon us the breaths of the Holy Spirit! So that we may become assisted in service and like unto brilliant stars we may shine in these regions with the light of guidance! Verily! Thou art the Powerful, the Mighty, and Thou art the Wise and the Seeing!

Haifa, Palestine,
February 2, 1917.

To the friends and the maid-servants of the Merciful in the Southern States.

Upon them be greeting and praise!

O ye heralds of the Kingdom of God:

A few days ago an epistle was written to those divine believers, but because these days are the days of Naw-Rúz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fête of Írán. The Íránians have been holding it for

several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.

In the Southern States of the United States, the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven. One of the Holy Manifestations, addressing a believing soul, says, "If a person become the cause of the illumination of one soul, it is better than a boundless treasury." Again He says, "O 'Alí! If God guide, through thee, one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!" that is, Show us the right road. It is also mentioned in the Gospel, "Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God."

In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

Therefore, ye friends of God! Appreciate ye the value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal. Upon you be Bahá'u'l-Abhá!

Haifa, Palestine,
March 27, 1916.

To the believers of God and the maid-servants of the Merciful in the Southern States.

Upon them be Bahá'u'lláh u'l-Abhá!

O ye blessed, respected souls:

The philosophers of the ancients, the thinkers of the Middle Ages and the scientists of this and the former centuries have all agreed upon the fact that the best and the most ideal region for the habitation of man is the temperate zone, for in this belt the intellects and thoughts rise to the highest stage of maturity, and the capability and ability of civilization manifest themselves in full efflorescence. When you read history critically and with a penetrating eye, it becomes evident that the majority of the famous men have been born, reared and have done their work in the temperate zone, while very very few have appeared from the torrid and frigid zones.

Now these sixteen Southern States of the United States are situated in the temperate zone, and in these regions the perfections of the world of nature have been fully revealed. For the moderation of the weather, the beauty of the scenery and the geographical configuration of the country display a great effect in the world of minds and thoughts. This fact is well demonstrated through observation and experience.

Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and coordination.

Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breezes of the rose garden of the divine love be wafted with higher velocity, and the

fragrances of holiness be diffused with swiftness and rapidity.

Praise be to God that the divine outpourings are infinite, the melody of the lordly principles is in the utmost efficacy, the most great Orb shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness, the Possessor of existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this New Cycle may illumine the worlds of minds and ideals.

It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances of the Merciful, the attraction of consciousness, the celestial outpourings, the heavenly cohorts and the gushing forth of the mountain of divine love, the believers of God may arise and in a short time the greatest good may unveil her countenance, the Sun of Reality may shine forth with such intensity that the darkness of the world of nature may become entirely dispelled and driven away; from every corner a most wonderful melody may be raised, the morning birds may break into such a song that the world of humanity may be quickened and moved, the solid bodies may become liquefied, and the souls who are like unto adamantine rocks may open their wings and through the heat of the love of God fly heavenward.

Nearly two thousand years ago, Armenia was enveloped with impenetrable darkness. One blessed soul from among the disciples of Christ hastened to that part, and through his effort, ere long that province became illumined. Thus it has become evident how the power of the Kingdom works!

Therefore, rest ye assured in the confirmations of the Merciful and the assistances of the Most High; become ye sanctified above and purified from this world and the inhabitants thereof; suffer your intention to become for the good of all; cut your attachment to the earth and like unto the essence of the spirit become ye light and delicate. Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the divine principles so that the oneness of the world of humanity may pitch her canopy in the apex of America and all the nations of the world may follow the divine policy. This is certain, that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this? And every moment we must render a hundred thousand thanksgivings that, praise be to God, we are freed from all the ignorant prejudices, are kind to all the sheep of God, and our utmost hope is to serve each and all, and like unto a benevolent father educate every one.

Upon you be greeting and praise!

Every soul who travels through these cities, villages and hamlets of these states and is engaged in the diffusion of the fragrances of God, must peruse this commune every morning:

O God! O God! Behold me! Notwithstanding my lowliness and my lack of capacity and ability, I am bent upon the accomplishment of the greatest works, aiming to promote Thy Word amongst the republics and resolved to spread Thy teachings amongst all mankind. Far be it from me to become confirmed in this work save Thou mayst assist me with the breaths of the Holy Spirit! Make me victorious through the armies of Thy Supreme Kingdom and encircle me with Thy confirmations, which shall make the moth the eagle, the drop the river and the seas, and the scintillas the suns and the moons!

O Lord! Confirm me with Thine insuperable power and Thy penetrating potency, so that my tongue may speak out Thy praises and glorifications amongst Thy creatures, and my heart become overflowed with the wine of Thy love and knowledge. Verily, Thou art the powerful to do that which Thou willest, and Thou art mighty over all things!
Haifa, Palestine,
February 3, 1917.

To the friends of God and the maid-servants of the Merciful in the Central States.

O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings:

For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the threshold of His Holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thought. You are not nor shall you ever be forgotten. I hope by the favor of His Holiness the Almighty that day by day you may add to your faith, assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances. In the great book, the divine Qur'án, God, addressing his Messenger, His Holiness Muḥammad (upon him be greeting and praise!), says, "Verily thou dost guide the people to the straight path." In other words, Thou dost show mankind the direct road. Consider how guidance is a matter of infinite importance, for it points to the loftiness of the station of His Holiness the Messenger.

Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota—praise be to God—believers are found who are associating with each other in the utmost firmness and steadfastness—day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose garden of the knowledge of God,—yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the efforts of the friends of God souls must be likewise enkindled in these states, with the fire of the love of God and attracted to the Kingdom of God, so that sêction may also become illumined and the soul imparting breeze of the rose garden of the Kingdom may perfume the nostrils of the inhabitants. Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained. I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine teachings. Day by day may you add to your effort, exertion, and magnanimity.

Upon you be greeting and praise!
Haifa, Palestine,
March 29, 1916.

To the believers and the maid-servants of God in the Central States.

Upon them be Bahá'u'lláh u'l-Abhá!

He is God!

God says in the great Qur'án, "He specializes for His Mercy whomsoever He willeth." O ye old believers and intimate friends:

These twelve central states of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical elements are subjected to feebleness.

Now praise be to God that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

Firstly: The Call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

Secondly: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Thirdly: During the American journey 'Abdu'l-Bahá several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourthly: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions, just as everything that appears in and manifests from the heart influences all the organs and limbs of the body.

Fifthly: The first Mashriqu'l-Adhkár in America was instituted in Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashriqu'l-Adhkár thousands of other Mashriqu'l-Adhkárs will be born.

Likewise (were instituted in Chicago) the general Annual Conventions, the foundation of the *Star of the West*, the Publishing Society for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this Jubilee and this Exhibition may be celebrated in the utmost perfection so that the call to the world of unity, "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Muḥammad) were sent on the part of the True One!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of Universal Peace may reach the ears of the East and the West, all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Work! This is the great Work, should ye become assisted therein. Thus America may become the fulcrum of merciful susceptibilities, and the throne of the Kingdom of God is established upon earth with the greatest joy and majesty.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears—souls who are the dawning-places of the love of God, the stars of the horizon of sanctifica-

tion and holiness—souls who will illumine this dark universe and quicken to life this dead world. The joy of 'Abdu'l-Bahá depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of eternal life—with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity, with eloquent tongues nad with clear explanations—such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may attain hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.

The spreaders of the fragrances of God may peruse this commune every morning:

O Lord! O Lord! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the Kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the lights, made me listen to the melodies of the birds of holiness from the Kingdom of Mysteries and attracted my heart with Thy love among the righteous ones.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name amongst the nations and give the glad tidings of the manifestation of Thy Kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lonely, console me through my entrance into Thy Kingdom. I am remote, cause me to approach to the threshold of Thy Mercifulness. O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruits, its branches overshadowing all these regions! Verily Thou art the Mighty, the Powerful and Unconstrained!

Haifa, Palestine,
February 8, 1917.

To the believers of God and the maid-servants of the Merciful in the Western States.

He is God!

O ye sons and daughters of the Kingdom:

Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of Bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits—whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the Western States, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the fountain of everlasting life, they have obtained heavenly benediction, have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse—yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies: they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Qur'án, "Verily God

is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently He will deliver them from darkness and bring them into the world of light.

It is also recorded in the blessed Gospel: *Travel ye throughout the world and call ye the people to the Kingdom of God.* Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the days of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass. This matter, in all probability, was published in the San Francisco *Bulletin,* October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that *this is the time* for the diffusion of the fragrances.

The magnanimity of man must be heavenly or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.

Upon you be greeting and praise.

Haifa, Palestine,
April 1, 1916.

To the believers of God and the maid-servants of the Merciful in the Western States of the United States: New Mexico, Colorado, Arizona, Nevada, California, Wyoming, Montana, Idaho, Oregon, Washington, Utah.

Upon them be Bahá'u'lláh u'l-Abhá!

He is God!

O ye friends and the maid-servants of the Merciful, the chosen ones of the Kingdom:

The blessed state of California bears the utmost similarity to the Holy Land, that is, the country of Palestine. The air is of the utmost temperance, the plain very spacious, and the fruits of Palestine are seen in that state in the utmost of freshness and delicacy. When 'Abdu'l-Bahá was traveling and journeying through those states, he found himself in Palestine, for from every standpoint there was a perfect likeness between this region and that state. Even the shores of the Pacific Ocean, in some instances, show perfect resemblance to the shores of the Holy Land—even the flora of the Holy Land have grown on those shores—the study of which has led to much speculation and wonder.

Likewise in the state of California and other Western States, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides, while its soil is in the utmost fertility and richness. That blessed state is similar to the Holy Land and that region and that country like unto a delectable paradise, is in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

The lights of the divine traces are manifest in Palestine. The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls became brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that state and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one unique center, the East and the West of

America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of Universal Peace be pitched on the apex of America;—thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the state of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

During My journey and traveling in those parts, I beheld wonderful scenes and beautiful panoramas of nature, orchards and rivers; national parks and general conclaves; deserts, plains, meadows and prairies; and the grains and fruits of that region greatly attracted My attention; even to the present moment they are in My mind.

Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other states. Whenever their faces cross My memory, immediately infinite happiness is realized.

Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed Verse of the Qur'án, "It is a good City and the Lord is the Forgiver!" may become realized. Likewise, the significance of another Qur'ánic Verse, "Do ye not travel through the land and behold the traces of the Mercy of God?" become revealed in the utmost effulgence.

Praise be to God that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings for teaching will be organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad tidings and celestial holiness they must perfume the nostrils with the fragrances of the Paradise of Abhá.

The following commune is to be read by them every day:

O God! O God! This is a broken-winged bird and his flight is very slow—assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance!

O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thy angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the custodian of the poor and the defender of the little ones, and verily Thou art the Powerful, the Mighty and the Unconstrained!

Haifa, Palestine,
February 15, 1917.

To the believers of God and the maid-servants of the Merciful in the Provinces of the Dominion of Canada.

He is God!

O ye daughters and sons of the Kingdom:

Although in most of the states and cities of the United States—praise be to God—the

fragrances of God are diffused and innumerable souls are turning their faces and advancing toward the Kingdom of God, yet in some of the states the flag of oneness is not upraised as it ought to be and must be, and the mysteries of the Holy Books, like the Bible, the Gospel and the Qur'án, are not promulgated. Through the unanimous effort of the friends, the banner of oneness must be unfurled in those states, and the divine teachings be promoted, so that they may also receive a portion and a share of the heavenly bestowals and the most great guidance. Likewise in the provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon, and the Franklin Islands in the Arctic Circle—the believers of God must become self-sacrificing and like unto the candles of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. Perchance, God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should in Greenland the fire of the love of God be ignited, all the ices of that continent will be melted and its frigid climate will be changed into a temperate climate—that is, if the hearts will obtain the heat of the love of God, that country and continent will become a divine garden and a lordly orchard, and the souls, like unto the fruitful trees, will obtain the utmost freshness and delicacy. Magnanimity is necessary, heavenly exertion is called for. Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching. God says in the great Qur'án, "A day will come wherein the lights of unity will enlighten all the world. The earth will be irradiated with the light of its Lord." In other words, "The earth will become illumined with the light of God. That light is the light of unity." "There is no God but God." The continent and the islands of Eskimos are also parts of this earth. They must similarly receive a portion of the bestowals of the most great guidance.

Upon you be greeting and praise.

Haifa, Palestine,
April 5, 1916.

To the believers of God and the maid-servants of the Merciful in the Dominion of Canada, Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon, Mackenzie, Keewatin, Ungava, Franklin Islands, and Greenland.

Upon them be Bahá'u'lláh u'l-Abhá!

He is God!

O ye kind friends and the maid-servants of the Merciful:

In the great Qur'án, God says, "Thou shalt see no difference in the creatures of God." In other words, He says: From the ideal standpoint, there is no variation between the creatures of God, because they are all created by Him. From the above premise, a conclusion is drawn, that there is even no difference between the various countries; nevertheless, the future of the Dominion of Canada is very great, and its historical events infinitely glorious. Thus it shall become the object of the glance of providence and the manifestation of the favors of the Supreme Lord.

'Abdu'l-Bahá during His journey and sojourn through that Dominion obtained the utmost joy. Before My departure, many souls warned Me not to travel to Montreal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they are submerged in the sea of imitations, that they have not the capability to hearken to the call of the Kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the most great guidance, and that the dogmas have taken possession of the hearts entirely, leaving no trace of reality. They asserted that should the Sun of Reality shine with perfect splendor throughout that dominion, the dark, im-

penetrable clouds of superstitions have so enveloped the horizon that it would be utterly impossible for any one to behold its rays.

But these stories did not have any effect on the resolution of 'Abdu'l-Bahá. He, trusting in God, turned His face toward Montreal. When He entered that city He observed all the doors open, He found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle and obstruction. In the churches and meetings of that Dominion He called men to the Kingdom of God with the utmost joy, and scattered such seeds which will be irrigated with the hand of Divine Power. Undoubtedly those seeds will grow, becoming green and verdant, and many rich harvests will be gathered. In the promotion of the divine principles He found no antagonist and no adversary. The believers He met in that city were in the utmost spirituality, and attracted with the fragrances of God. He found that through the effort of the maid-servant of God, Mrs. Maxwell, a number of the sons and daughters of the Kingdom in that Dominion were gathered together and associated with each other, increasing this joyous exhilaration day by day. The time of sojourn was limited to a number of days, but the results in the future are inexhaustible. When a farmer comes into the possession of a virgin soil, in a short time he will bring under cultivation a large field. Therefore I hope that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and the West of America.

O ye believers of God! Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing. Ere long thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also all change into pearls.

Therefore, again I repeat, that the future of Canada, whether from the standpoint of civilization or from the viewpoint of the virtues of the Kingdom, is very great. Day by day civilization and freedom shall increase. Likewise the cloud of the Kingdom will water the seeds of guidance sown in that Dominion. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the threshold of oneness. Become ye the manifestors of spiritual favors and the drawing-places of infinite lights! If it is possible, send ye teachers to other portions of Canada, likewise dispatch ye teachers to Greenland and the home of the Eskimos.

As regards the teachers, they must completely divest themselves from the old garments and be invested with a new garment. According to the statement of Christ, they must attain to the station of rebirth:—that is, whereas in the first instance they were born from the womb of the mother, this time they must be born from the womb of the world of nature. Just as they are now totally unaware of the experiences of the fœtal world, they must also forget entirely the defects of the world of nature. They must be baptized with the water of life, the fire of the love of God and the breaths of the Holy Spirit; be satisfied with little food, but take a large portion from the heavenly table. They must disengage themselves from temptation and covetousness and be filled with the spirit. Through the effect of their pure breath, they must change the stone into the brilliant ruby and the shell into pearl. Like unto the cloud of vernal shower, they must transform the black soil into the rose garden and orchard. They must make the blind seeing, the deaf hearing, the extinguished one enkindled and set aglow, and the dead quickened.

Upon you be Bahá'u'lláh u'l-Abhá!

The spreaders of the fragrances of God should peruse every morning the following supplication:

Praise be to Thee, O God! Verily these are Thy servants, who are attracted by the fragrances of Thy Mercifulness, enkindled by the ignited fire in the tree of Thy Singleness, and their eyes are brightened by beholding the effulgences of the light in the Sinai of Thy Oneness!

O Lord! Loosen their tongues in Thy commemoration amongst Thy people; suffer them to speak Thy praise through Thy favor and grace, assist them with the cohorts of Thine angels, strengthen their loins in Thy service and make them the signs of Thy guidance amongst Thy creatures!

Verily Thou art the Powerful, the Exalted, the Pardoner and the Merciful!

O God! O God! Thou beholdest this weak one begging the strength of Thy Kingdom! This poor one supplicating the treasures of Thy heaven! This thirsty one longing for Thy Fountain of the water of eternal life! This sick one invoking Thy perfect recovery through Thy boundless Mercy, which Thou hast specialized for Thy chosen servants in Thy Supreme Kingdom!

O Lord! I have no other helper save Thee, no other comforter beside Thee, and no other sustainer except Thee! Assist me with Thine angels in the diffusion of Thy holy fragrances and the dissemination of Thy teachings amongst Thine elected people!

O Lord! Suffer me to sever myself from aught else save Thee, holding past to the hem of Thy garment; make me sincere in Thy religion, firm in Thy love and living in accordance with that which Thou hast commanded me in Thy Book.

Verily, Thou art the Powerful, the Mighty and the Omnipotent!

Haifa, Palestine,
February 21, 1917.

COMMEMORATION OF THE TWENTY-FIFTH ANNIVERSARY OF 'ABDU'L-BAHÁ'S VISIT TO AMERICA

BY MARḌÍYYIH NABÍL CARPENTER

IT was a long, long trip. The more we traveled, the greater seemed the expanse of the sea. The weather was brilliant and fine throughout; there was no storm and no end to the sea."

At last the American Bahá'ís were hearing 'Abdu'l-Bahá's voice, seeing Him there before them. It was the afternoon of April 11, 1912; they had met His ship in the morning, and now they gathered to welcome Him at the home of Mr. and Mrs. Edward B. Kinney, 780 West End Avenue, in New York. They had thronged the rooms, so that many had to stand; and He had begun to address them:

"How are you? Welcome! Welcome!

"After arriving today, although weary with travel, I had the utmost longing and yearning to see you and could not resist this meeting. Now that I have met you all My weariness has vanished, for your meeting is the cause of spiritual happiness.

"I was in Egypt and was not feeling well; but I wished to come to you in America. My friends said: 'This is a long journey; the sea is wide; You should remain here.' But the more they advised and insisted, the greater My longing to take this trip and now I have come to America to meet the friends of God. This long voyage will prove how great is My love for you. There were many troubles and vicissitudes but in the thought of meeting you, all these things vanished and were forgotten.

"I am greatly pleased with the city of New York. Its harbor entrance, its piers, buildings and broad avenues are magnificent and beautiful. Truly this is a wonderful city. As New York has made such progress in material civilization, I hope that it may advance spiritually in the kingdom and covenant of God so that the friends here may become the cause of illumination of America; that this city may become the city of love and that the fragrances of God may be spread from this place to all parts of the world. I have come for this. I pray that you may be manifestations of the love of Bahá'u'lláh; that each one of you may become like a clear lamp of crystal from which the rays of the bounties of the Blessed Perfection may shine forth to all nations and peoples. This is My highest aspiration. . . .

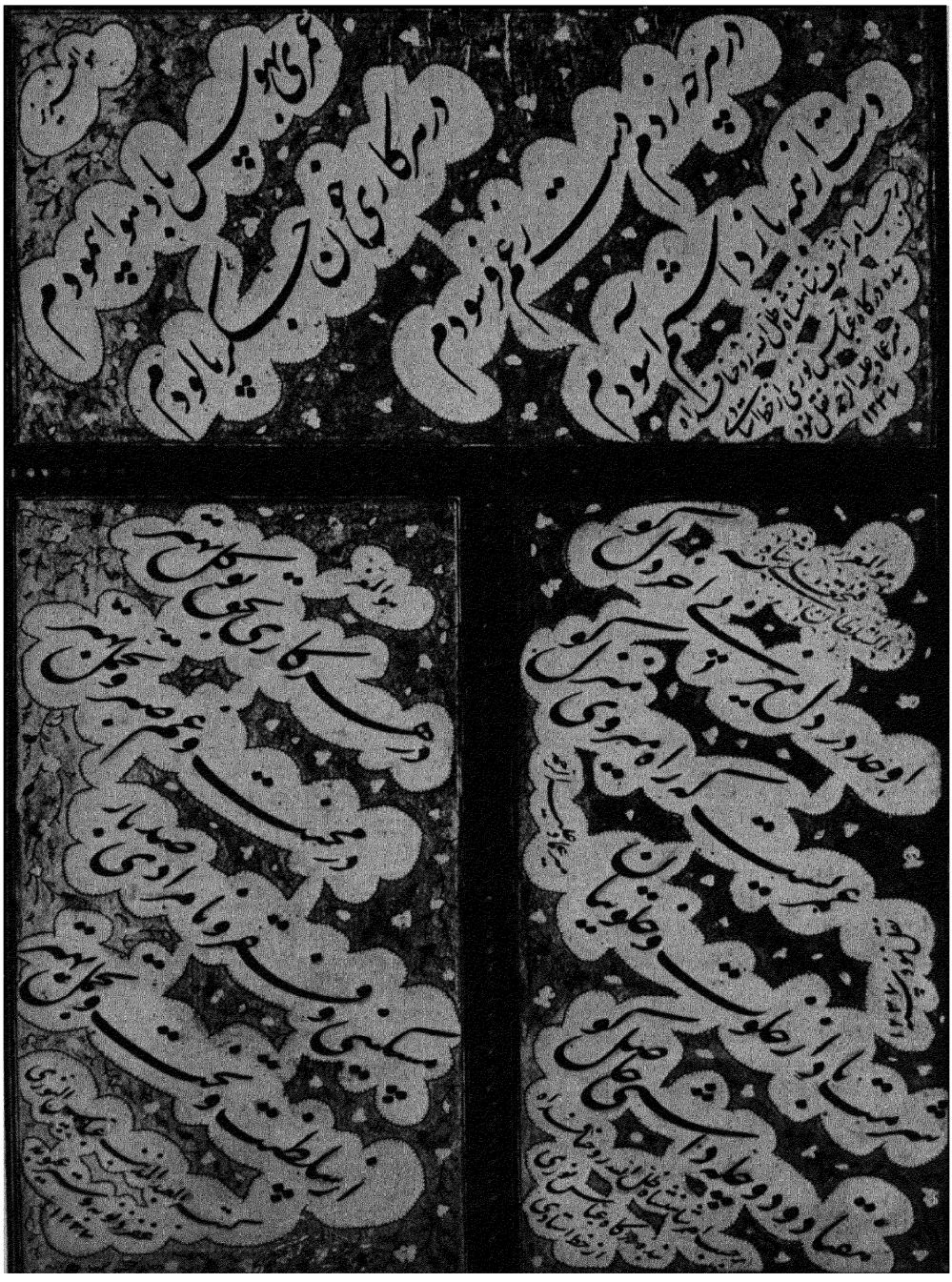
"I am very happy to meet you all here today. Praise be to God that your faces are shining with the love of Bahá'u'lláh! To behold them is the cause of great spiritual happiness. We have arranged to meet you every day at the homes of the friends.

"In the East people were asking Me, 'Why do you undertake this long voyage? Your body cannot endure such hardships of travel.' When it is necessary, My body can endure everything. It has withstood forty years of imprisonment and can still undergo the utmost trials.

"I will see you again. Now I will greet each one of you personally. It is My hope that you will all be happy and that we may meet again and again."

'Abdu'l-Bahá now shook hands with each one, and left for the Hotel Ansonia.

He had been a prisoner most of His life. Born in Ṭihrán, Írán, on May 23, 1844, at the age of eight He was one of that little band of exiles who crossed the Iránian border, going toward Baghdád. With them He was exiled from prison to prison, and con-



Penmanship of the father of Bahá'u'lláh, Mírzá Buzurg.

fined at last in the fortress-city of 'Akká, on August 31, 1868. Forty years passed; then the Sulṭán, 'Abdu'l-Ḥamíd, fell; on August 31, 1908, the gates of 'Akká were flung open and 'Abdu'l-Bahá went free. He was sixty-four, He had lived forty years in a place where the air broke men and killed them, and there was no pain that had not struck at His heart. He was free now, but He could not rest. He saw mankind on the brink of war; He saw the passing of the old world, and He came West, to lay the foundation of the new. In 1911, He brought the teachings of His Father, Bahá'u'lláh, to Europe. Returning to Egypt, He then sailed for the United States, where He traveled and taught from April 11 to December 5, 1912.

His fellow-travelers on the steamship *Cedric*, of the White Star Line, spoke with Him, inquiring as to His mission. To one, the owner of an American newspaper, 'Abdu'l-Bahá said: 'I am going to America at the invitation of the Peace Congresses of that place, as the fundamental principles of our Cause are universal peace, the oneness of the world of humanity and the equality of the rights of men. As this age is the age of lights and the century of mysteries, this great object is sure to be universally acknowledged and this Cause is certain to encompass the East and the West." A woman, member of the Unitarian faith, asked Him to give her a message for the Unitarians. He answered her: "The most important of all purposes is to diffuse divine love, amity and accord among the people . . . hence tell your Assembly: Rejoice, the standard of the kingdom of heaven is hoisted! Rejoice, the divine springtime has appeared! Rejoice, the Proclaimer of the kingdom has raised His voice!" On April 8 and thereafter greetings and welcome were wirelessed to the ship by Bahá'í communities from coast to coast. On April 11, crowds of Bahá'ís stood at the pier, waving hats and handkerchiefs, while the *Cedric* docked. As soon as the gangplank was lowered, newspapermen went aboard to interview 'Abdu'l-Bahá; they asked the object of His voyage and He said: "Our object is universal peace and the unity of mankind. . . . I have come to America to see the advocates of universal peace. I hope the Peace Congresses of America will come forward and take the first practical step." They questioned: "How can universal peace be realized?" He said: "Its realization depends upon effecting a change in the ideas of the inhabitants of the world. Today, universal peace is the panacea for all human ills." "What are those ills?" "One of those ills is the restlessness and discontent of the people under the yoke of the war expenditures of the Powers of the world. What the people earn through labor is extorted from them by the governments and spent for war purposes. . . . Thus the burden on men is becoming more and more unbearable . . ." The reporters asked, "May not peace lead to trouble and may not war help progress?" He answered, "No. Today war is the cause of all trouble! If war can be gotten rid of, all these troubles will disappear . . . However, this cannot be brought into existence except through the education of the people and the development of their thought and ideas."

The docking of the *Cedric* in New York with 'Abdu'l-Bahá abroad was the direct fulfillment of the words of a man of Shíráz, who, sixty-eight years before, at the very hour of 'Abdu'l-Bahá's birth, had proclaimed the coming of a great world Teacher. For sixty-two years now the Báb had lain dead, Persian bullets in His breast. But out of Persia a young nobleman had arisen, and had brought a world Faith. They had seized His jewels and palaces, they had closed Him in an underground pit, and hemmed Him in with guards. They had killed His followers, and not dared to kill Him, and they had exiled Him from one land to another, and the Sháh of Persia and the Sulṭán of Turkey had used all their power to shut back the words that came from His lips. And He, Bahá'u'lláh, had established His Faith. He had revealed new laws, suited to future world civilization, based on that oneness of the human race and that coming of age of mankind, which His advent proclaimed; He had regenerated and brought into harmony the religions of the past; He had provided for agencies to safeguard His new World Order. And whereas before, once the Founder of a Faith had passed away, His followers turned one against another and destroyed the unity that He had created—Bahá'u'lláh with His own hand appointed an Exemplar, an Interpreter,

so that Bahá'ís the world over were bound by their devotion to His eldest son, 'Abdu'l-Bahá. "The promise," wrote Bahá'u'lláh, "the promise of all ages is now fulfilled. That which had been announced in the holy writ of God, the Beloved, the Most High, is made manifest."

'Abdu'l-Bahá, standard-bearer of the civilization of the future, set foot in the United States, prototype of the future federation of mankind. In every city, on every train, people crowded close to Him. In New York City alone, during the seventy-nine days He spent there, He made public addresses in, or formal visits to, fifty-five different places. His rooms were filled with visitors wherever He went, all day long, from early in the morning. Philosophers, scientists, ecclesiastics, social workers, educators, diplomats, were found in His audiences, intently listening to Him, studying His presentation of the Bahá'í teachings as the means of regenerating and unifying humanity. Everywhere in editorial comment and publication of news concerning Him, the daily press was reverent and respectful. He addressed Columbia and Leland Stanford Universities; He attended conference at Lake Mohonk, visited the open forum at Green Acre, Eliot, Maine, spoke before scientific associations, socialistic bodies, welfare organizations. Temples and churches, synagogues, women's clubs, colleges, metaphysical groups—willingly opened their doors to His message. He was guest of honor in leading mansions throughout the country, and He visited as well the homes of the very poor. He addressed Bowery Mission, in the slums of New York. He spoke with all types of men and women; children of all races clung to Him. And never, in all His traveling and teaching, did He accept remuneration, for His service was given without price.

By the shore of the Lake near Chicago, 'Abdu'l-Bahá laid the foundation-stone of a great Temple; the first world temple, the first sanctuary for all sorts and conditions of men, and all races, and all faiths—ever to be raised in the western hemisphere.

When, in 1937, Bahá'ís throughout the country commemorated in numberless gatherings the twenty-fifth anniversary of 'Abdu'l-Bahá's coming to the United States, a special meeting was held in the Temple, marking the arrival of 'Abdu'l-Bahá in New York, April 11, 1912; on this occasion representatives of many groups that had been addressed by Him during His journey, joined with the Bahá'ís to do Him honor. Among the guest speakers, Mrs. Dorothy Bushnell Blumberg, President of the Chicago Branch of the Women's International League for Peace, said in effect that thinking people, as they see the increase of material comfort and security, do not wish the achievement of these ends to be made at the cost of spiritual values; that a new age of cosmopolitanism is upon us, whose ultimate outcome will be a world race and culture; that those of us who believe in the oneness of the human race are fortunate, and must strive for the enlightenment of the many who will resist the onward march of cosmopolitanism.

Mr. Albert Windust, Chairman, then read from 'Abdu'l-Bahá's address before the New York Peace Society, in part as follows: "Today, there is no greater glory for man than that of service in the cause of the 'Most Great Peace' . . . His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions . . . Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace. From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the 'Most Great Peace' would surely be upraised in the world."

Another guest, Mr. A. C. MacNeal, President of the Chicago Branch of the National Association for the Advancement of Colored People, quoted from the address given by 'Abdu'l-Bahá before the Fourth Annual Conference of the National Association for the Advancement of Colored People: "According to the words of the Old Testament, God has said: 'Let us make man in our image, after our likeness.' This indicates that . . . the perfections of God, the divine virtues, are reflected or revealed in the human reality . . . This is an evidence that man is the most noble of God's creatures . . . Let us now discover more specifically how he is the image and likeness of God, and what is the

standard, or criterion, by which he can be measured and estimated. This standard can be no other than the divine virtues which are revealed in him . . . If a man possesses wealth, can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial color and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that color is not the standard . . . for color is accidental in nature. The spirit and intelligence of man is the essential. . . . Man is not man simply because of bodily attributes. The character and purity of the heart is all important."

A third speaker, Mr. Brenes-Mesén, representing the President of the Theosophical Society, conveyed to the Bahá'ís the following message: "Out of the Morning of Eternity, where infinite Wisdom and all embracing Love abide, at intervals, when duty weakens and nations decline, splendorous souls come to this earth again to grace mankind with a new Springtime of faith . . . They come forth to enkindle the dormant fires in the souls of men, to point out once more the guiding star rising on the horizon of a new humanity. Such are the Masters of Wisdom, and Compassion, manifestations of the omnipotent Love, the Holy Spirit.

"To this saintly lineage do belong Bahá'u'lláh, the Splendor of God, and 'Abdu'l-Bahá, the Servant of God. They have brought before the eyes of men, amidst a divided world, the principles of the Unity of Mankind; and in the midst of so many sects, the salutary doctrine of the common foundation of all forms of religion in the manifestation of the Holy Spirit; and amidst the contentious social and economical conflicts of our epoch they remind us of our obligation to do some fruitful labor in the spirit of service, of the need of voluntary sharing of our wealth with others to foster universal peace and that we may realize the brotherhood of men.

"Knowing and without stint admiring those principles, when 'Abdu'l-Bahá set foot in the United States the Theosophical Society bestowed on Him the gracious hospitality of its platform. He was a Teacher and a brother, He had our heartfelt welcome.

"The achievements of Bahá'ism in this country so magnificently embodied in this Bahá'í House of Worship, are proclaiming the satisfaction that so many souls find in the beauty, the truth and transcendence of the teachings flowing from this wellspring of Wisdom.

"In behalf of the Theosophical Society of America, and at the request of its President, I tender to you, with our congratulations, our cordial wishes for the spiritual prosperity of Bahá'ism, for we are one in our endeavors of spiritualizing the world."

In introducing this speaker, the Chairman had remarked that one of the outstanding addresses of 'Abdu'l-Bahá in Chicago was that delivered before the Theosophical Society, on which occasion He had said: "In the matrix of the mother, we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise if we are born from the matrix of this physical . . . environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison."

An extract from the address of 'Abdu'l-Bahá to the Plymouth Congregational Church was now read, in part as follows: "In our solar system the center of illumination is the sun itself . . . the one source of the existence and development of all phenomenal things . . . But if we reflect deeply we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan . . . Likewise, in the spiritual realm . . . there must be a center of illumination, and that center is . . . the Word of God . . . the prophet or manifestation of God . . ." Following this, guest-speaker Mr. Kennicott Brenton, House Secretary and Resident of Hull-House, representing Mrs. Kenneth F. Rich, Resident Head of the famous institution founded by Jane Addams—spoke as follows:

"Hull-House is deeply aware of its honor in being invited to join with you in honoring your departed leader. In this we recognize an inner significance. Both this wonderful temple and our busy, homely group of class rooms and workshops are expressions of the

same life principle. In yours is a realization of world unity; ours of the common interest uniting neighborhoods and races, ignoring religious and class barriers. Throughout history, the spirit of discord has been able to 'divide and rule'. Man's pattern has made him peculiarly susceptible to factional loyalties. We have seen how love of country and adherence to group loyalties can even lead to self-destruction. . . . Hull-House and the things which it has done for the betterment of its neighbors were possible only because it became a rallying point for the combined goodwill of widely separated groups and sections. Accomplishment in prevention of child labor, sweatshops, bad housing, was won by a call to unite the good intention of all factions—never by appeal to factionalism or strife.

"Instead of emphasizing man's diversity of interest, Jane Addams said: 'The things which make men alike are finer and better than the things that keep them apart'. . . . Rather than hope for justice from some materialistic system, she knew: 'Justice can only be worked out upon this earth by those who will not tolerate a wrong to the feeblest member of the community'.

"Both our great leaders have gone on but we recognize in them the spirit which can reclaim the world."

The Chairman called attention to the fact that 'Abdu'l-Bahá's first public address in Chicago was delivered at Hull-House, and quoted from that address: "There is need of a superior power to overcome human prejudices; a power which nothing in the world of mankind can withstand. . . . That irresistible power is the love of God."

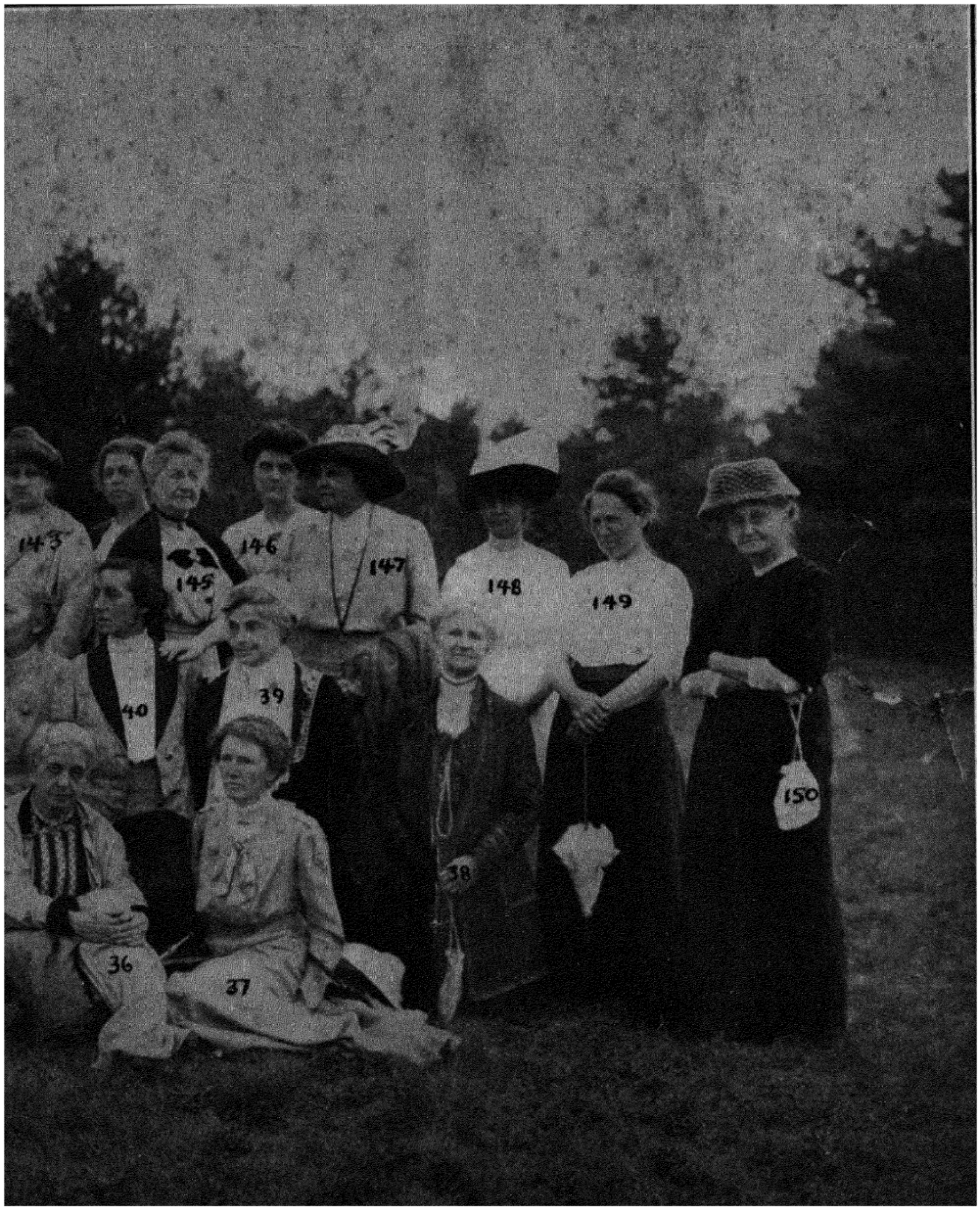
In introducing the next speaker, Mr. Allen B. McDaniel, of Washington, D. C., member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, the Chairman read from the words of 'Abdu'l-Bahá delivered at All-Souls Church: "In Persia, His Holiness Bahá'u'lláh was able to unite people of varying thought, creed and denomination. The inhabitants of that country were Christians, Muhammadans, Jews, Zoroastrians, and a great variety of subdivided forms and beliefs, together with racial distinctions, such as Semitic, Arabic, Persian, Turk, and others, but through the power and efficacy of religion, Bahá'u'lláh united these differing peoples, and caused them to consort together in perfect agreement. And now let us consider that the American, British, French, Germans, Turks, Persians, Arabs, are all . . . members of the same household. Why should dissension exist among them? . . . There is no doubt that the only cause is ignorance. . . ." Mr. McDaniel then spoke on "The Gathering of the Peoples and Nations," ably epitomizing the excerpts from 'Abdu'l-Bahá's addresses that had been read throughout the meeting.

This program, which was followed by a reception, closed with the showing of the motion picture of 'Abdu'l-Bahá: His arrival by automobile at the home of Mr. and Mrs. Howard MacNutt in Brooklyn, New York; His walking and conversing with Persian interpreters and others, His greeting the children present, His delivery, as He strode back and forth before the large gathering on the grounds, of a message of glad-tidings to all humanity: "Rejoice! . . . The divine Gospel has appeared! Rejoice! . . . The Great Day has come! Rejoice! . . . The glad-tidings and prophecies of the Prophets are fulfilled! Rejoice . . . The Glory of Carmel has shown on the worlds! Rejoice! . . . The East and West have joined hands!"

In memory of that other day when 'Abdu'l-Bahá had dedicated the Temple site, the Bahá'ís of the United States and Canada, assembled at the Mashriqu'l-Adhkár for their annual Convention, heard the story of how, exactly forty-nine years after Bahá'u'lláh, then a captive about to be exiled from Baghdád, had declared His mission—'Abdu'l-Bahá His son had laid the corner-stone of the Bahá'í Temple in the heart of the American continent.

During the evening of His arrival in Chicago, 'Abdu'l-Bahá addressed an audience of several hundred at the last session of the Bahá'í Temple Unity, speaking in part as follows:

"The real temple is the very Word of God; for to it all humanity must turn and it is the center of unity for all mankind . . . Temples are the symbols of the divine uniting force, so that when the people gather there . . . they may recall the fact that the law has been revealed for them and that the law



ss Henrietta Brittingham
ss Celia Richmond (Sec'y of Miss Farmer)
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ıothy Parson Thompson
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ss Mildred Thompson
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uise Thompson

139 Mrs. Dix
140 Mrs. Baseley
142 Mrs. Louise M. Erickson
143 Miss Blair
144 Mrs. Stebbins
145 Mrs. Alice Shane Devins
146 Carrie Kinney
147 Mrs. Tatum
148 Not identified
149 Mrs. Pearl Abbot
150 Miss Margarite Blanchard

is to unite them . . . That is why His Holiness Bahá'u'lláh has commanded that a place of worship be built . . . that all religions, races and sects may come together within the universal shelter . . . It is the Mashriqu'l-Adhkár (the Dawning-Point of the remembrance of God) . . . For thousands of years the human race has been at war. It is enough . . . For thousands of years the nations have denied each other, considering each other as infidel and inferior. It is sufficient . . ." And He closed with a prayer for the American nation: "O thou kind Lord! . . . Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world . . ."

Then the next day, on the windy shores of the Lake, at Wilmette. They had pitched a tent, large enough for five hundred persons, and had made a special entry way to the grounds for the carriage of 'Abdu'l-Bahá; but He entered on foot, walking briskly, a long line of Bahá'ís following Him. Within the tent, seats had been placed in three circles, with a broad space at the center, reached by nine aisles. At high noon, 'Abdu'l-Bahá advanced to the inner circle and spoke:

"The power which has gathered you here today notwithstanding the cold and windy weather is indeed mighty and wonderful. It is the power of God, the divine favor of Bahá'u'lláh which has drawn you together . . .

"Thousands of Mashriqu'l-Adhkárs for all religionists will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance . . . It has the same importance as the Mashriqu'l-Adhkár in 'Ishqábád, Caucasus Russia, the first one built there. In Persia there are many; some are houses which have been utilized for the purpose, others are homes entirely devoted to the Divine Cause. . . . But the great 'Dawning-Point' has been founded in 'Ishqábád. It possesses superlative importance. . . ."

Outside the tent, in the woods and fields along the Lake Shore, 'Abdu'l-Bahá prepared for the breaking of the Temple ground; using first a golden trowel presented by Irene C. Holmes of New York. He then slipped this back into its leather case, and called for other implements; an ax was brought, then a shovel; with these, 'Abdu'l-Bahá and members of every race and nationality present, excavated a place to hold the dedication stone. As each man or woman came forward, his race or nationality was announced: Persia, Syria, Egypt, India, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, and the North American Indians, were of those represented; at the end 'Abdu'l-Bahá set the stone in its place, on behalf of all the peoples of the world. And He said, "The Temple is already built."

Now, within the Temple, those who had been present that other day were asked to rise; they numbered fifteen. One of them, Mrs. Nettie Tobin of Chicago, was called upon to tell how she had brought, painfully, from far away and as though driven to it, a fragment of limestone rock to the Temple site, and how this had been chosen by 'Abdu'l-Bahá as the dedication stone. Mrs. Corinne True of Wilmette, whose devotion to the work of building the Temple was compared to that of a mother rearing her child, gave a brief message of inspiration, and Dr. 'Alí-Kulí Khán, sent by 'Abdu'l-Bahá to the United States in 1901 to spread the Bahá'í teachings, spoke of the work still to be accomplished in completing the outer ornamentation of the Temple, and of the plan drawn up by the Guardian of the Faith, Shoghi Effendi, for the realization of this within the first century of the Bahá'í era. This second commemorative gathering, program-chairmen of which were Edna Eastman and Albert Windust, and further participants, Ruth Randall Brown, Nina Matthisen, and Montfort Mills, was climaxed by the darkening of the auditorium, after which the motion picture of 'Abdu'l-Bahá was thrown upon the screen. In deep silence, the audience watched as the majestic figure of the Center of the Covenant stood before them; many had never viewed this scene before, while some were still left who could remember His face, His walk, and could hear in memory His ringing voice.

"It is My purpose," 'Abdu'l-Bahá had said on the day of His arrival in New York, "to

set forth in America the fundamental principles of the revelation . . . of Bahá'u'lláh. It will then become the duty of the Bahá'ís in this country to give these principles unfoldment and application in the minds, hearts and lives of the people." During the long months of travel, of daily association with hundreds of groups and individuals, He had spared Himself no hardship in order to give to America this fresh revelation of spiritual power, this new Faith, suited to the needs of a new age. Everywhere, at every hour He had taught the principles brought by Bahá'u'lláh: that each must search after truth for himself; that all races are as one; that all religions are fundamentally one, and have as their purpose the establishment of harmony; that religion, "the sole . . . basis of . . . an ordered and progressive society," must go hand-in-hand with science; that equal opportunities are to be provided for men and women alike; that extremes of wealth and poverty are to be abolished, that an auxiliary international language is to be adopted; and He had shown that the Bahá'í world system provides the agencies for the establishing of permanent and universal peace.

It was a clear, not a beautiful day when they gathered on board the steamship *Celtic* to take leave of Him. He spoke to each one, distributed to each the flowers that had been brought. Then He addressed them for the last time:

"This is My last meeting with you, for now I am on board the steamship ready to sail away. These are My final words of exhortation. I have repeatedly summoned you to the cause of the unity of the world of humanity, announcing that all mankind are the servants of the same God; that God is the creator of all; He is the provider and life-giver; all are equally beloved by Him and are His servants upon whom His mercy and compassion descend. Therefore you must manifest the greatest kindness and love toward the nations of the world, setting aside fanaticism, abandoning religious, national, and racial prejudice.

"The earth is one nativity, one home, and all mankind are the children of one Father. God has created them and they are the recipients of His compassion. Therefore if anyone offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness; that we should live together with felicity and joy. The obstacle to human happiness is racial or religious prejudice, the competitive struggle for existence and inhumanity toward each other.

"Your eyes have been illumined; your ears are attentive, your hearts knowing. You must be free from prejudice and fanaticism, beholding no differences between the races and religions. You must look to God for He is the real shepherd and all humanity are His sheep. He loves them, and loves them equally. As this is true, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness toward God, and the best way to thank God is to love one another.

"Beware lest ye offend any heart, lest ye speak against anyone in his absence, lest ye estrange yourselves from the servants of God. You must consider all His servants as your own family and kindred. Direct your whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy and glorify the humble. Be a helper to every helpless one, and manifest kindness to your fellow creatures in order that ye may attain the good pleasure of God. This is conducive to the illumination of the world of humanity and eternal felicity for yourselves. I seek from God everlasting glory in your behalf; therefore this is My prayer and exhortation.

"Consider what is happening in the Balkans. Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated. A world-enkindling fire is astir in the Balkans. God has created men to love each other, but instead they kill each other with cruelty and bloodshed. God has created them that they may cooperate and mingle in accord, but instead they ravage, plunder and destroy in the carnage of battle. God has created them to be the cause of mutual felicity and peace but instead discord, lamentation and anguish rise from the hearts of the innocent and afflicted.

"As to you, your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your efforts the light of

Universal Peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men; that all men may become as one family and consort together in love and kindness; that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd.

"Consider how the Prophets who have been sent, the great souls who have appeared and the sages who have arisen in the world, have exhorted mankind to unity and love. This has been the essence of their mission and teaching. This has been the goal of their guidance and message. The Prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men. Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the Prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelops them! Although they are the children of a compassionate God they continue to live and to act in opposition to His will and good pleasure. God is loving and kind to all men, and yet they show the utmost enmity and hatred toward each other. God is the giver of life to them, and yet they constantly seek to destroy life. God blesses and protects their homes; they ravage, sack and destroy each other's homes. Consider their ignorance and heedlessness!

"Your duty is of another kind for you are informed of the mysteries of God. Your eyes are illumined, your ears are quickened with hearing. You must therefore look toward each other and then toward mankind with the utmost love and kindness. You have no excuse to bring before God if you fail to live according to His command, for you are informed of that which constitutes the good pleasure of God. You have heard His commandments and precepts. You must therefore be kind to all men; you must even treat your enemies as your friends. You must consider your evil-wishers as your well-wishers. Those who are not agreeable toward you must be regarded as those who are congenial and pleasant, so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the divine may shine forth; so that the Orient may be illumined and the Occident filled with fragrance; nay, so that East and West may embrace each other in love and deal with one another in sympathy and affection. Until man reaches this high station, the world of humanity shall not find rest and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be transformed into a world of heaven and this material sphere shall be transformed into a paradise of glory. It is My hope that you may become successful in this high calling, so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory. This is everlasting felicity. This is immortal life. This is heavenly attainment. This is being created in the image and likeness of God. And unto this I call you, praying to God to strengthen and bless you."

They left the ship and looked up to where 'Abdu'l-Bahá stood on the deck. He was smiling very faintly, His eyes tender, thoughtful, somehow full of sorrow. He waved His hand gently toward them. And they knew that they would never fail Him, and still they wept.

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

INTRODUCTORY STATEMENT

By Horace Holley

IT HAS been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions unbridged by any peaceful or constructive intercourse has made this inevitable. Up to the present time, in fact, no Founder of a revealed religion has explicitly laid down the principles that should guide the administrative machinery of the Faith He has established.

In the Bahá'í Cause, the principles of world administration were expressed by Bahá'u'lláh, and these principles were developed in the writings of 'Abdu'l-Bahá, more especially in His *Will and Testament*.

The purpose of this organization is to make possible a true and lasting unity among peoples of different races, classes, interests, characters, and inherited creeds. A close and sympathetic study of this aspect of the Bahá'í Cause will show that the purpose and method of Bahá'í administration is so perfectly adapted to the fundamental spirit of the Revelation that it bears to it the same relationship as body to soul. In character, the principles of Bahá'í administration represent the science of cooperation; in application, they provide for a new and higher type of morality worldwide in scope. In the clash and confusion of sectarian prejudice, the Bahá'í religion is impartial and sympathetic, offering a foundation upon which reconciliation can be firmly based. Amid the complex interrelations of governments, the religion stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that Bahá'u'lláh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the Bahá'í system of administration the purpose is rather to place in the hands of the believers themselves a convenient summary of the available instructions than to clarify this aspect of the teachings to the non-Bahá'í. Until one has made contact with the spirit of the Bahá'í teachings and desires to cooperate wholeheartedly with their purpose, the administrative phase of the Faith can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahá, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bahá upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the authority of the Guardian was definitely enjoined upon all Bahá'ís by 'Abdu'l-Bahá, but this authority carries with it nothing of an arbitrary or personal character, being limited as to purpose and method by the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Guardian unifies the efforts to bring into complete application those principles of world administration already clearly defined.

To assist the Guardian in his manifold

responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

It is the genius of the Bahá'í Faith that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige of those relatively few who, by election or appointment, hold positions of higher authority. Bahá'í authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bahá placed upon the local Bahá'í community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bahá'í community is given official recognition only after its number of adult declared believers has become nine or more. Up to this point, the community exists as a voluntary group of workers and students of the Cause.

In this connection, the word "community" is not used in the sense of any locality, exclusively Bahá'í in membership, nor of any manner of living differing outwardly from the general environment, such as has been attempted by religionists and also members of philosophic and economic movements in the past. A Bahá'í community is a unity of minds and hearts, an association of people entirely voluntary in character, established upon a common experience of devotion to the universal aims of Bahá'u'lláh and agreement as to the methods by which these aims can be advanced.

A Bahá'í community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahá'í association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahá'í Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahá'í religion is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental, moral, emotional or social defense, and the psychology of defense is the psychology of inhibition. But the love of God removes fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahá'í community is a gathering where this process can take place in this age, slowly at first, as the new

impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men.

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahá'u'lláh, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahá'í affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April 1, the first day of Riḍván (the Festival commemorating the Declaration of Bahá'u'lláh) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-Bahá has written as follows:

"It is incumbent upon everyone (every believer) not to take any step (of Bahá'í activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and, after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá'í shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the realm of Glory. . . . Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the grace of the Holy Spirit shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, and hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bahá'u'lláh and 'Abdu'l-Bahá on the character of Bahá'í administration, and give them definite application: "A careful study of Bahá'u'lláh's and 'Abdu'l-Bahá's Tablets will reveal that other duties (besides teaching the Cause), no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality.

"They must endeavor to promote amity and concord amongst the friends and secure

an active and wholehearted cooperation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahá'í educational institutions; organize and supervise their work, and provide the best means for their progress and development. . . .

"They must bend every effort to promote the interests of the Mashriqu'l-Adhkár (that is, House of Worship)[1] and hasten the day when the work of this glorious Edifice[2] will have been consummated.

"They must encourage and stimulate by every means at their command, through subscriptions, reports and articles, the development of the various Bahá'í magazines.

"They must undertake the arrangement of the regular meetings of the friends, the feasts and anniversaries, as well as the special gatherings designed to serve and promote the social, intellectual and spiritual interests of their fellowmen.

"They must supervise in these days when the cause is still in its infancy all Bahá'í publications and translations, and provide in general for a dignified and accurate presentation of all Bahá'í literature and its distribution to the general public.

"These rank among the most outstanding obligations of the members of every Spiritual Assembly. In whatever locality the Cause has sufficiently expanded, and in order to insure efficiency and avoid confusion, each of these manifold functions will have to be referred to a special Committee, responsible to that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise constant and general supervision.

"In every locality, be it city or hamlet, where the number of adult declared believers exceed nine, a local Spiritual Assembly must be forthwith established.

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expand it to promote the teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way their sphere of service.

"Nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and, if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) Body. With this National Body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as cooperation among the various local Assemblies and the members themselves, and particularly between each Assembly and the Na-

[1] Referring particularly to Spiritual Assemblies in America.

[2] On the shore of Lake Michigan.

tional Body is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

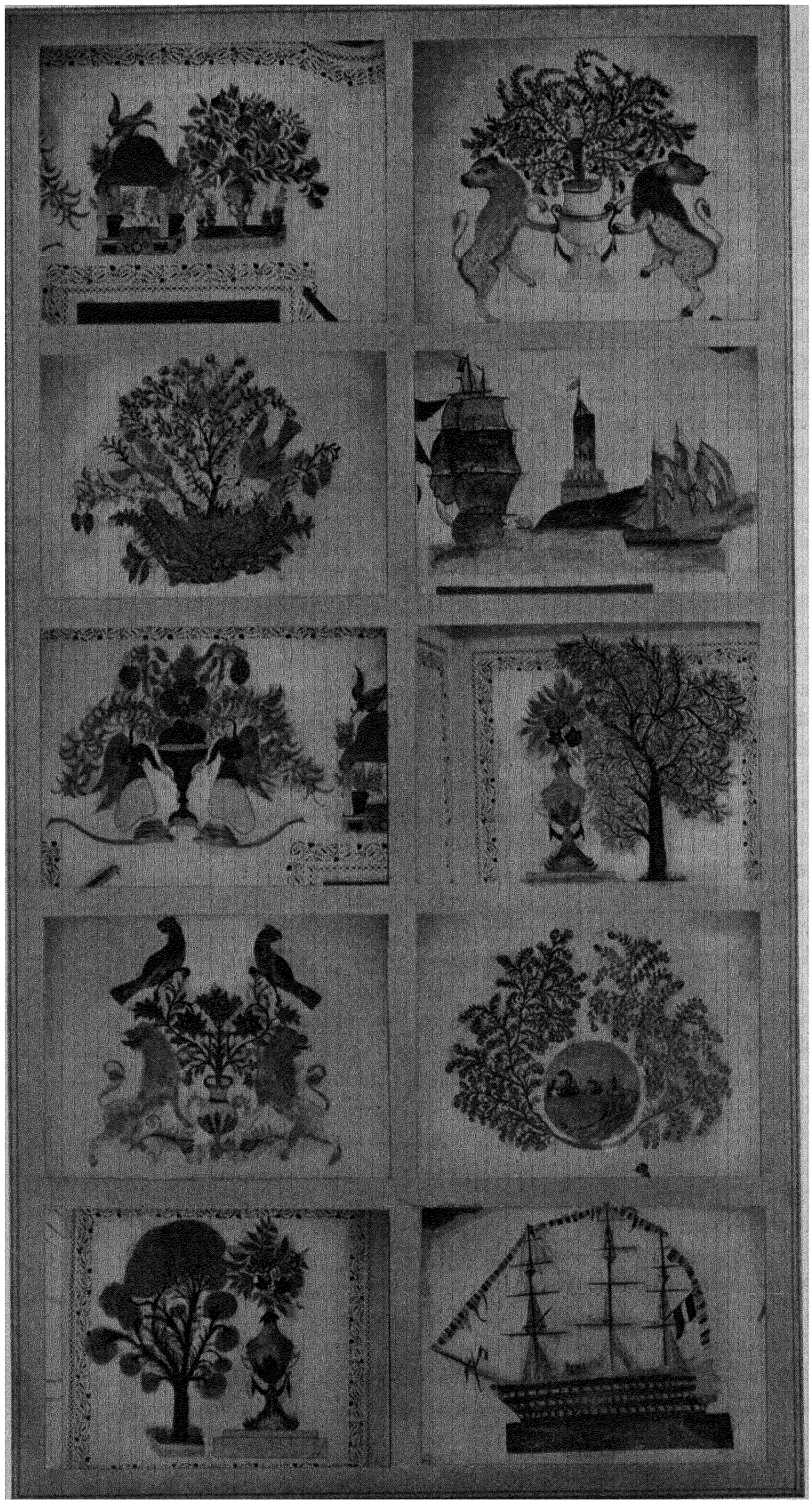
"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be realized. . . . Bear in mind that the keynote of the Cause of God is not dictatorial authority, but humble fellowship; not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other."

Experience in the life of a Bahá'í community and participation in the details of its several activities impresses one with the fact that Bahá'í unity has in it new elements which work powerfully to expand one's area of sympathy, deepen one's insight, develop one's character and bring order and stability into all of one's affairs. There can be no higher privilege than the experience of attempting to serve faithfully upon a Spiritual Assembly, conscious as its members are of the unique standard upheld by 'Abdu'l-Bahá and bringing as it does the opportunity of dealing with a large range and diversity of human problems from an impersonal point of view. It is inevitable that the nine elected members shall exemplify diverse interests and types of character, with the result that unity of heart and conscience with the other eight members is a direct training to enter into spiritual unity with the larger body of mankind. No such schools of discipline and inspiration exist on earth today, for one must bear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests, but, on the contrary, its fundamental purpose is to unify and cooperate with every possible element in the surrounding population.

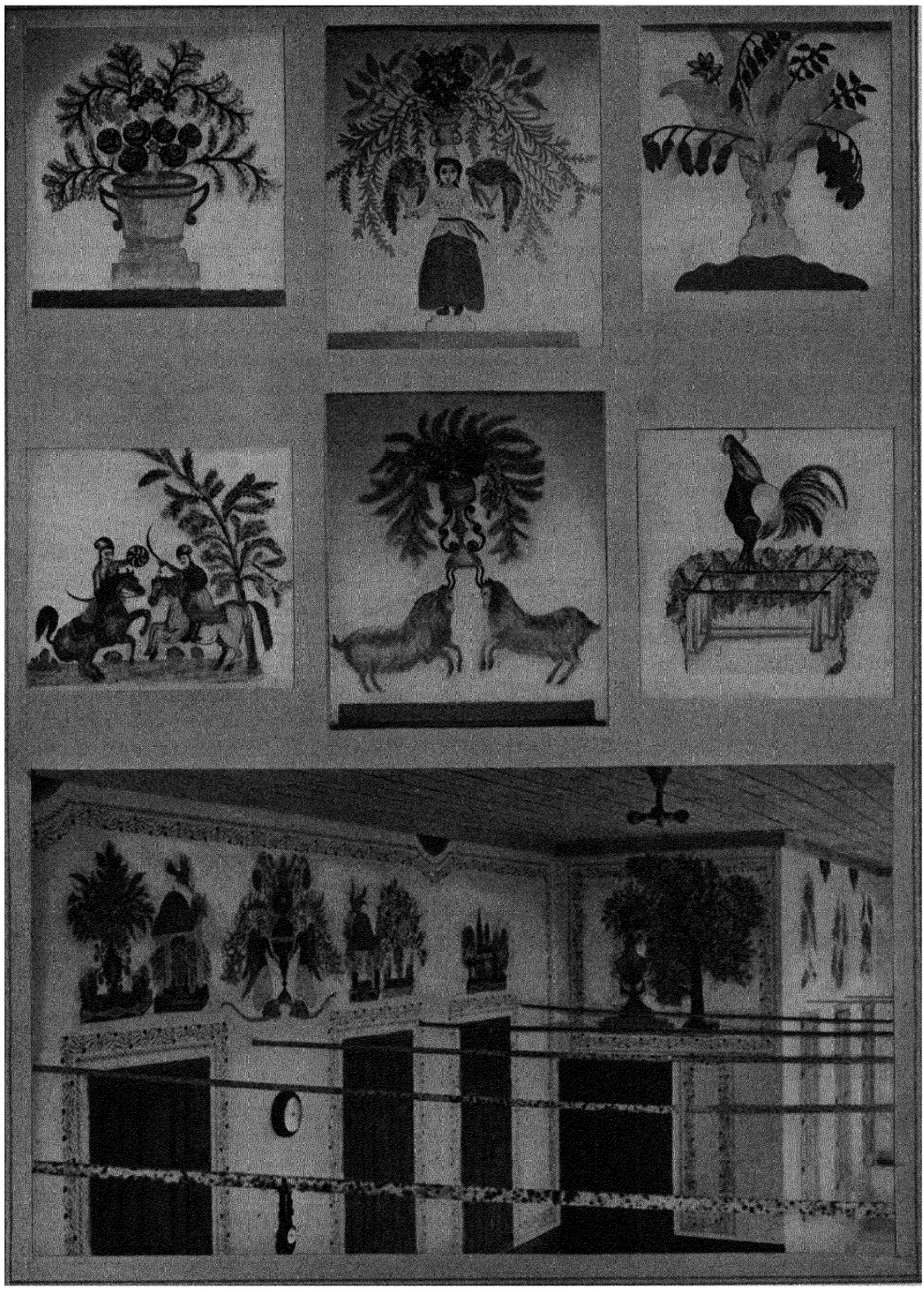
The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the local Bahá'í community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness or impurity enters a Spiritual Assembly, the results are invariably to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding spirit protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a world-wide organization able to pervert the original purpose.

The local Spiritual Assemblies of a country are linked together and coordinated through another elected body of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í communities. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and this number is fulfilled by assigning to each local community the number of delegates called for by its relative numerical strength. These National Conventions are preferably held during the period of Riḍván, the twelve days beginning April 21, which commemorate the Declaration made by Bahá'u'lláh in the Garden of Riḍván near Baghdád. The recognition of delegates is vested in the outgoing National Spiritual Assembly.



Mural paintings on the walls of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life.



Mural paintings on the walls of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life.

A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the elapsed year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The function of a Bahá'í delegate is limited to the duration of the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly.

Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the country is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size—that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and coordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's *Will* as the 'Secondary House of Justice') which according to the explicit text of the *Testament* will have, in conjunction with the other National Assemblies throughout the Bahá'í World, to elect directly the members of the International or Universal House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the Mashriqu'l-Adhkár, the teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special committee, to be elected by the members of the National Spiritual Assembly from among all the friends in that country, which will bear to it the same relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst, they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means

to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause—such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (that is, the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahá'í Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with sufficient thoroughness, efficiency and dispatch. It would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahá'í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahá'í elections, the responsibility for this is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's *Will and Testament;* unreserved acceptance of and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred *Will;* and close association with the spirit as well as the form of the present-day Bahá'í administration—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision."

'Abdu'l-Bahá's instructions provide for the further development of Bahá'í organization through an International Spiritual Assembly to be elected by the members of the National Spiritual Assemblies. This international body has not yet come into existence, but its special character has been clearly defined:

"And now, concerning the Assembly (Baytu'l-'Ad'l: that is, House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this Assembly is meant the Universal Assembly: that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him. . . . This assembly enacteth the laws and the executive enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body, so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become

firm and strong, that all the regions of the world may become even as Paradise itself.

"Unto the *Most Holy Book* everyone must turn, and all that is not expressly recorded therein must be referred to the Universal Assembly. That which this body, either unanimously or by a majority, doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

Even at the present time, the Bahá'ís in all parts of the world maintain an intimate and cordial association by means of regular correspondence and individual visits. This contact of members of different races, nationalities and religious traditions is concrete proof that the burden of prejudice and the historical factors of division can be entirely overcome through the spirit of oneness established by Bahá'u'lláh.

The general student of religion will not fail to note four essential characteristics of Bahá'í administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahá'í Cause of anything approaching the institution of a salaried professional clergy. The Bahá'í conception of religion is one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Bahá'í teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes the Bahá'í Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahá'í Order can but grow.

Significant also is the fourth characteristic, namely, that the Bahá'í Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfillment of that strange and cryptic saying, "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief survey may well close with one of those passages:

"*Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.*"

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada

INTRODUCTION

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them."—SHOGHI EFFENDI, March 5, 1922.

"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."—BAHÁ'U'LLÁH.

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise a majority of voices must prevail. . . .

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of

voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid and they shall day by day receive a new effusion of Spirit."—'ABDU'L-BAHÁ.

"The importance, nay the absolute necessity, of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one (that is, every member of the Bahá'í community) should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal."—SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and oft-repeated assurance that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness."—SHOGHI EFFENDI, February 23, 1924.

I. FUNCTIONS OF THE LOCAL SPIRITUAL ASSEMBLY

The various functions of the local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and are more definitely defined in the By-Laws of a local Spiritual Assembly approved by the National Spiritual Assembly and recommended by the Guardian. Each local Spiritual Assembly, and all members of the local Bahá'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States and Canada.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide

upon some regular time and place for its meetings throughout the Bahá'í year, and this decision when recorded in the Minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).
Prayer.
Reading and approval of Minutes of previous meetings.
Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.
Report of Treasurer.
Report of Committees.
Unfinished business.
New business, including conferences with members of the community and with applicants for enrollment as members of the community.
Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first,* ascertainment and agreement upon the facts; *second,* agreement upon the spiritual or administrative Teachings which the question involves; *third,* full and frank discussion of the matter, leading up to the offering of a resolution; and *fourth,* voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only

too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly."—SHOGHI EFFENDI, January 27, 1935.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including Minutes of meetings, correspondence and financial records, throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining to the business of the Assembly.

III. CONSULTATION WITH THE COMMUNITY

A. The institution of the Nineteen Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen Day Feasts is a vital function of each Spiritual Assembly.

From Words of 'Abdu'l-Bahá, "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the 'Aqdas,' so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in BAHÁ'Í NEWS No. 33.)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following program: the first part, entirely spiritual in character, is devoted to readings from Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 21	July 13	November 23
April 9	August 1	December 12
April 28	August 20	December 31
May 17	September 8	January 19
June 5	September 27	February 7
June 24	October 16	March 2
	November 4	

The Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahá'í calendar for some adequate reason cannot be observed, the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahá'í community, and visiting Bahá'ís from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the Guardian and the National Spiritual Assembly, and provides opportunity for general discussion.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general share with the community all matters that concern the Faith. These reports are to be followed by general consultation.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to cooperate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

Individual Bahá'ís are to find in the Nineteen Day Feast the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter." (Bahá'í News Letter of the N. S. A. of Germany and Austria, December, 1934.)

B. The Annual Meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its Committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of Business includes: Reading of the call of the meeting, reading of appropriate Bahá'í passages bearing upon the subject of the election, appointment of tellers, distribution of ballots, prayers for the spiritual guidance of the voters, the election, presentation of annual reports, tellers' report of the election, approval of the tellers' report.

C. The Annual Meeting for the election of Convention delegate (or delegates) is likewise presided over by the Assembly chairman, and except for the annual reports the Order of Business is similar to that observed at the meeting held each April 21. It is preferable for the Spiritual Assembly to arrange a special meeting for the election of delegates, and not to hold this election during the consultation period of a Nineteen Day Feast.

D. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to individual believers whenever requested.

During such consultation with individual believers, the Assembly should observe the

following principles: the impartiality of each of its members with respect to all matters under discussion; the freedom of the individual Bahá'í to express his views, feelings and recommendations on any matter affecting the interests of the Cause, the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in BAHÁ'Í NEWS, February, 1933.

When confronted with evidences of unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution called upon to manifest the attributes of courtesy, patience and loving insight. Many conditions are not to be remedied by the exercise of power and authority but rather by a sympathetic understanding of the sources of the difficulty in the hearts of the friends. As 'Abdu'l-Bahá has explained, some of the people are children and must be trained, some are ignorant and must be educated, some are sick and must be healed. Where, however, the problem is not of this order but represents flagrant disobedience and disloyalty to the Cause itself, in that case the Assembly should consult with the National Spiritual Assembly concerning the necessity for disciplinary action.

Members of the Bahá'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHÁ'Í ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feast of Ridván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.
Declaration of the Báb, May 23, 1844.
Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Báb, July 9, 1850.
Birth of the Báb, October 20, 1819.
Birth of Bahá'u'lláh, November 12, 1817.
Day of the Covenant, November 26.
Ascension of 'Abdu'l-Bahá, November 28, 1921.
Period of the Fast, nineteen days beginning March 2.
Feast of Naw-Rúz (Bahá'í New Year), March 21.

THE ANNUAL BAHÁ'Í CONVENTION

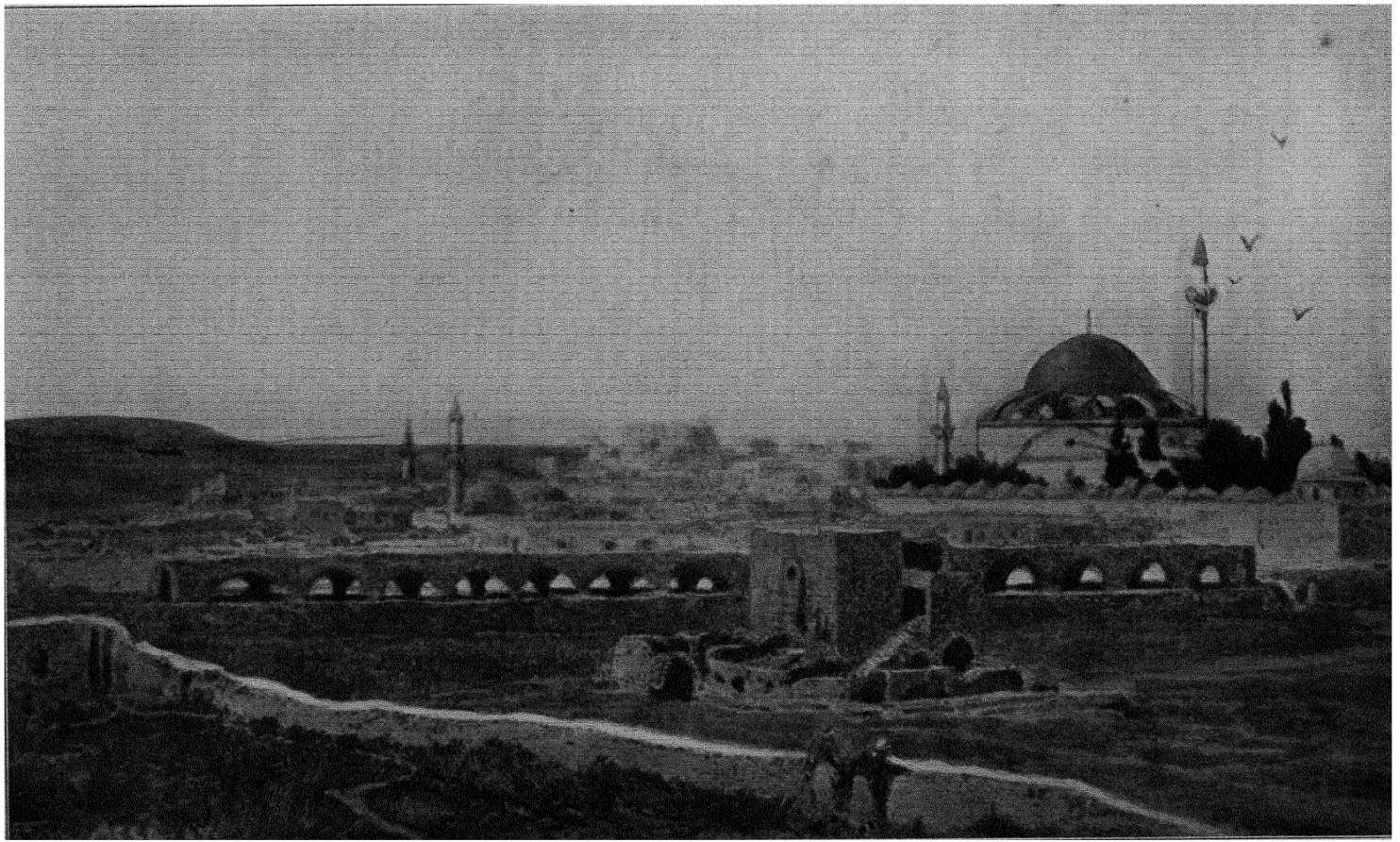
A Statement by the National Spiritual Assembly
(Approved by the Guardian)

Despite the repeated explanations given by the Guardian on this subject, there seems to exist each year, prior to and also during the Convention period, some misunderstanding as to the nature of the Annual Meeting.

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Convention procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.[1]

"The delegates present at this Annual Bahá'í Convention are called upon to render a unique, a vital service to the Faith of Bahá'u'lláh. Their collective functions and

[1] This reference to "being read to the delegates" was in connection with the 1934 Convention only. The statement is here published for the general information of the believers.



A small copy of the original painting of 'Akká made by the father of Miss Mary Fenn of San Diego, California, U. S. A., during his sojourn in Palestine in 1875.

responsibilities are not a matter of arbitrary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that 'ignorance of the law is no excuse,' how much more essential it is for Bahá'ís, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá'u'lláh.

"Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly itself, given sufficient consideration to the fact that BAHÁ'Í NEWS of February, 1930, contained an explanation of the Annual Convention which had been prepared by the National Spiritual Assembly, submitted to Shoghi Effendi, and definitely approved by him. It is because this statement of four years ago has gone unnoticed that successive Conventions, acting upon some matters as a law unto themselves, have inadvertently contravened the Guardian's clear instructions.

"The National Spiritual Assembly now calls attention to two specific portions of the 1930 statement approved by the Guardian which have been neglected in subsequent Conventions: first, the ruling that non-delegates do not possess the right to participate in Convention proceedings; and, second, that the time of the election of members of the National Spiritual Assembly shall be fixed in the Agenda at such a time as to allow the outgoing Assembly full time to report to the delegates, and to allow the incoming Assembly to have full consultation with the assembled delegates. It is surely evident that a procedure or principle of action once authorized by the Guardian is not subject to alteration by any Bahá'í body or individual believer to whom the procedure directly applies.

"In order to remove other sources of misunderstanding, the National Spiritual Assembly now feels it advisable to point out that the Guardian's letters on the subject of the Convention, received and published in BAHÁ'Í NEWS this year,[1] do not, as some believers seem to feel, organically change the character and function of the Annual Meeting, but reaffirm and strengthen instructions and explanations previously given. In the light of all the Guardian's references to this subject, compiled and published by the National Spiritual Assembly in BAHÁ'Í NEWS of November, 1933 and February, 1934, the following brief summary has been prepared and is now issued with the sole purpose of contributing to the spiritual unity of the chosen delegates here present:—

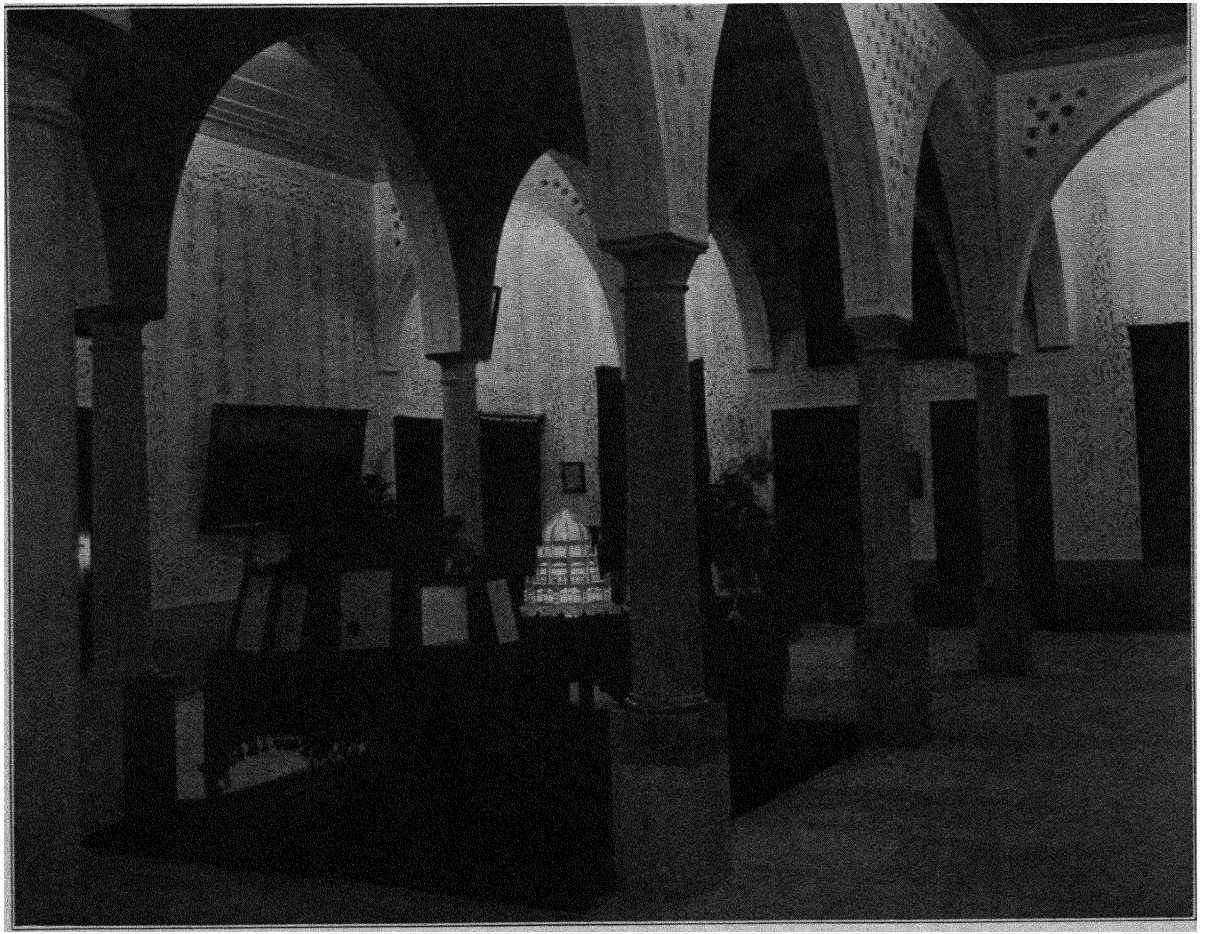
"1. The Annual Bahá'í Convention has two unique functions to fulfill, discussion of current Bahá'í matters and the election of the National Spiritual Assembly. The discussion should be free and untrammeled, the election carried on in that spirit of prayer and meditation in which alone every delegate can render obedience to the Guardian's expressed wish. After the Convention is convened by the Chairman of the National Spiritual Assembly, and after the roll call is read by the Secretary of the Assembly, the Convention proceeds to the election of its chairman and secretary by secret ballot and without advance nomination, according to the standard set for all Bahá'í elections.

"2. Non-delegates may not participate in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates may vote on any matter brought up for vote during the proceedings.

"3. The outgoing National Spiritual Assembly is responsible for rendering reports of its own activities and of those carried on by its committees during the past year. The annual election is to be held at a point midway during the Convention sessions, so that the incoming Assembly may consult with the delegates.

"4. The Convention is free to discuss any Bahá'í matter, in addition to those treated in the annual reports. The Convention is responsible for making its own rules of procedure controlling discussion; for example, concerning any limitations the delegates may find it necessary to impose upon the time

[1] February, 1934.



The Central Hall of the Mansion at Bahjí, 'Akká, seen at night.

allotted to or claimed by any one delegate. The National Assembly will maintain the rights of the delegates to confer freely and fully, free from any restricted pressure, in the exercise of their function.

"5. The Convention as an organic body is limited to the actual Convention period. It has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

"6. The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in electing the National Spiritual Assembly, its discussions do not represent actions but recommendations which shall, according to the Guardian's instructions, be given conscientious consideration by the National Assembly.

"7. The National Spiritual Assembly is the supreme Bahá'í administrative body within the American Bahá'í community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitations of function conferred upon it, in that case, and in that case alone, the National Spiritual Assembly can and must intervene. It is the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahá'í consultation at this important meeting if any incomplete or erroneous view should prevail.

"9. The National Assembly in adopting and issuing this statement does so in the sincere effort to assure the constitutional freedom of the Convention to fulfill its high mission. The path of true freedom lies in knowing and obeying the general principles given to all Bahá'ís for the proper conduct of their collective affairs. While the entire world plunges forward to destruction, it is the responsibility of the National Spiritual Assembly to uphold that Order on which peace and security solely depends."

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

A Statement Prepared by the National Spiritual Assembly in Response to the Request for Clarification of the Subject Voiced by the 1933 Annual Convention

It is the view of the National Spiritual Assembly that the Guardian's references to the non-political character of the Bahá'í Faith, when studied as a whole, are so clear that they can be fully grasped by all believers and rightly applied by all Local Spiritual Assemblies to any problems they may encounter. Should special circumstances arise, however, the National Assembly will make every effort to assist any Local Assembly to arrive at fuller understanding of this important subject.

The first reference to consider is taken from the letter written by Shoghi Effendi on March 21, 1932, published under the title of "The Golden Age of the Cause of Bahá'u'lláh."

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh,

whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. . . . It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political, from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws and apply the principles enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

This instruction raised the question whether believers should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they

can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals, and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

CONCERNING MEMBERSHIP IN NON-BAHÁ'Í RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Bahá'í religious organizations, published in the July, 1935, number of BAHÁ'Í NEWS, has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute to the understanding of the friends.

In October, 1935, the Assembly sent in reply to some of these communications a general letter embodying its thoughts on the subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His references to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1935, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahá'í community, the most important consideration is our collective need to grasp the essential principle underlying the new instruction, and our capacity to perceive that the position which the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in BAHÁ'Í NEWS for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism destined to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Bahá'í can read the successive World Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many years, has been preparing us to understand and appreciate this fundamental purpose

and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Bahá'í Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as the fulfillment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith." ("World Order of Bahá'u'lláh," pp. 3-4.)

For us these words mean that a Bahá'í is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is still in its infancy and still obscured by the shadows thrown by the institutions, habits and attitudes derived from the past. But since the aim and end has been made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahá'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage

of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahá'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (BAHÁ'Í NEWS, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'ís and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, BAHÁ'Í NEWS, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established principle to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahá'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. . . . During the days of the Master the Cause was still in a stage that made such an open and sharp dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahá'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October BAHÁ'Í NEWS: "The separation that has set in between the institutions of the Bahá'í Faith and the Islámic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation of refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signalized the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions that preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must, if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified. Our ad-

versaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahá'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahá'u'lláh." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explanations are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

". . . In this case,[1] as also in that of suffering believers, the Assemblies, whether local or national, should act tactfully, patiently and in a friendly and kindly spirit. Knowing how painful and dangerous it is for such believers to repudiate their former allegiances and friendships, they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only fruitless but actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'ís. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindliness the Guardian has urged.

[1] A special case involving an aged believer, afflicted with illness, for whom severance of church relations might have been too great a shock.

BAHÁ'ÍS AND WAR

A Statement by the National Spiritual Assembly [1]

One of the chief responsibilities of Bahá'ís in this transitional era is to grasp the principle upon which rests their loyalty to the Faith of Bahá'u'lláh in relation to their duty toward their civil government. This problem arises in its most difficult form in connection with our individual and collective attitude toward war.

Nothing could be more powerful than the Bahá'í teachings on the subject of Peace. Not only does Bahá'u'lláh confirm the teachings of all former Manifestations which uphold amity and fellowship between individual human beings, and the supremacy of love as the end and aim of mutual intercourse and association, but He likewise extends the divine law of Peace to governments and rulers, declaring to them that they are called upon to establish Peace and Justice upon earth, and uproot forever the dire calamity of international war.

Despite His Revelation, a most agonizing and excruciating conflict raged in Europe for four years, and since that war many other wars and revolutions have dyed the earth, while at present the heaven of human hope is black with the approach of a final world-shaking catastrophe.

What wonder that faithful Bahá'ís, abhorring and detesting war as insane repudiation of divine law, as destroyer of life and ruin of civilization, should now, in these fateful days, ponder how they may save their loved ones from the calamity of the battlefield, and how they may contribute their utmost to any and every effort aimed at the attainment of universal Peace?

Conscious of these heart-stirrings, and mindful of its responsibility toward all American believers, and particularly that radiant youth which would first of all be sacrificed in the event of a declaration of war by the government, the National Spiritual Assembly wishes to express its view upon the matter, in the hope that the result of its study of the Teachings and of the Guardian's explanations will assist in bringing a unity of opinion and a clarification of thought among the friends.

Concerning the duty of Bahá'ís to their government, we have these words, written by Shoghi Effendi on January 1, 1929 (see "Bahá'í Administration," page 152): "To all these (that is, restrictive measures of the Soviet régime) the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principle of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

In view of the fact that early Christians were persecuted because they refused to render military service, the question might be raised whether the above statement means that the Guardian includes refusal to bear arms as one of those matters which "vitally affect the integrity and honor of the Faith . . . and are tantamount to a recantation of their faith and repudiation of their inner-

[1] "The Guardian has carefully read the N. S. A.'s statement on the Bahá'í attitude toward war, and approves of its circulation among the believers."—Shoghi Effendi, through his secretary, Haifa, January 10, 1936.



The Mansion of Bahá'u'lláh at Bahjí. Left: the fountain on the balcony overlooking the plains of 'Akká. Right: curtain over the door of Bahá'u'lláh's room in which He held the historic interview with Professor E. G. Browne of Cambridge University.

most belief"—a question the more important in that the early Christians preferred persecution to military service.

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahá'í must accept, but that the believers can, through their National Assembly, seek exemption from active army duty *provided* their government recognizes the right of members of religious bodies making peace a matter of conscience to serve in some non-combatant service rather than as part of the armed force.

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United States did, in the last war, provide exemption from military duty on religious grounds, nevertheless this exemption was part of the Statutes bearing directly upon that war, and with the cessation of hostilities the exemption lapsed. In other words, there is today no basis on which any Bahá'í may be exempted from military duty in a possible future conflict. The National Assembly, consequently, cannot at present make any petition for exemption of Bahá'ís from war service, for such petitions must be filed with reference to some specific Act or Statute under which exemption can be granted. The Assembly understands that, in the event of war, there will be some kind of provision for exemption enacted, but as far as Bahá'ís are concerned, no steps can be taken until this government declares itself in a state of war.

This explanation, it is hoped, will satisfy those who for some years have been urging that protection be secured for American Bahá'í youth.

On the other hand it must be pointed out that it is no part of our teaching program to attract young people to the Cause merely in order to take advantage of any exemption that may later on be officially obtained for duly enrolled Bahá'ís. The only justifiable reason for joining this Faith is because one realizes that it is a divine Cause and is ready and willing to accept whatever may befall a believer on the path of devotion. The persecutions which have been inflicted upon Bahá'ís so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahá'ís do to work for Peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Bahá'í principle.

It is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Bahá'í community of the world is the true example of Peace. The Bahá'í principles are the only ones upon which Peace can be established. Therefore, by striving to enlarge the number of declared believers, and broadcasting the Teachings of Bahá'u'lláh, we are doing the utmost to rid humanity of the scourge of war. Of what use to spend time and money upon incomplete human programs when we have the universal program of the Manifestation of God? The firm union of the Bahá'ís in active devotion to the advancement of their own Faith—this is our service to Peace, as it is our service to all other human needs—economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim—a Bahá'í truly alive in this Faith will surely prefer to base his activities upon the foundation laid by Bahá'u'lláh, walk the path which the Master trod all His days, and heed the appeals which the Guardian has given us to initiate a new era in the public teaching of the Message.

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

Excerpts Made by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, by Direction of Shoghi Effendi, Guardian of the Bahá'í Faith

INTERPRETATIONS OF THE WILL AND TESTAMENT

WELL is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed ordained it in the Bayán.—*The Báb.* ("The Dispensation of Bahá'u'lláh," pages 54-55.)

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.—*Bahá'u'lláh.* ("The Dispensation of Bahá'u'lláh," page 54.)

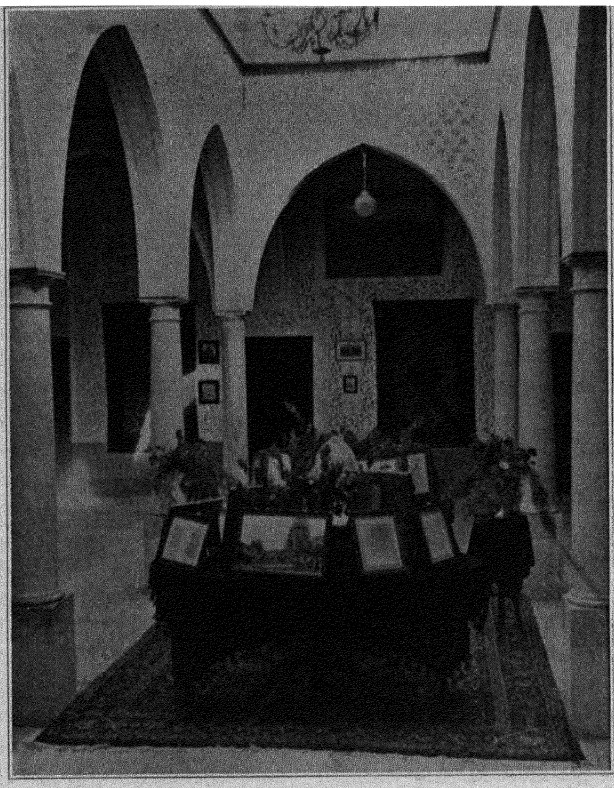
It is incumbent upon the Aghṣán, the Afnán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root." The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful.—*Bahá'u'lláh.* ("The Dispensation of Bahá'u'lláh," page 42.)

There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation.—*Bahá'u'lláh.* ("The Dispensation of Bahá'u'lláh," page 43.)

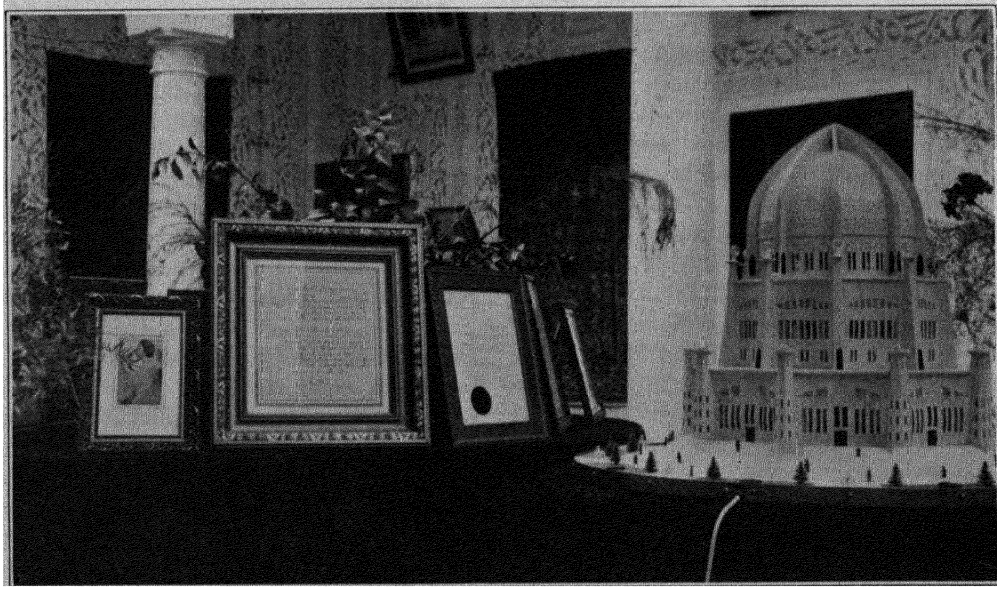
In accordance with the explicit text of the Kitáb-i-Aqdas, Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word—a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath produced its like.—*'Abdu'l-Bahá.* ("The Dispensation of Bahá'u'lláh," page 44.)

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. . . .

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant —the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together,



The Central Hall of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life.



Documents of historical interest displayed in the Central Hall of the Mansion at Bahjí, 'Akká.

that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.—*Shoghi Effendi.* ("The Dispensation of Bahá'u'lláh," pages 51-52.)

EXCERPTS FROM THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

ALL-PRAISE to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affects not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mázindarán, the Blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them:

after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Iráq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison ('Akká). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of manslayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end, may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy Cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thine all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken flight unto the celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness, the Hands (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glories!" (Yá-Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout

the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghṣán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness—as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghṣán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghṣán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous

error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number, nine persons that shall at all times be occupied in the important services in the work of the guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (secret ballot).

O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God, disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindliness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving-kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word, and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying:—"Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them)." "His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unani-

mously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is, from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the Divine Explicit Text. The House of Justice is both the Initiator and the Abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-knowing, the All-wise!

Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed èven as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of 'Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may strain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after 'Abdu'l-Bahá, the guardian of the Cause of God, the Afnán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To



The Shrine of the Báb, surrounded by gardens, on Mt. Carmel; and a general view of Haifa and the port. In the foreground of the hills can be seen the plain of Esdraelon of Biblical mention.

none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you.

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the "Will and Testament" of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.—SHOGHI EFFENDI. ("The Dispensation of Bahá'u'lláh," pages 64 and 65.)

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith—attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the *Will and Testament of 'Abdu'l-Bahá,* which together with the *Kitáb-i-Aqdas,* constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and

contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahá has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament of 'Abdu'l-Bahá*, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion of the truth of the Bahá'í Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahá, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament of 'Abdu'l-Baha*, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

Local and National Houses of Justice

It should be carefully borne in mind that the local as well as the international Houses of Justice have been expressly enjoined by the *Kitáb-i-Aqdas;* that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's

Will as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will,* as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahá in the Tablets He revealed to the Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Írán and of the adjoining countries under Soviet Rule may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-Bahá's writings, the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed. For upon the National Houses of Justice of the East and West devolves the task, in conformity with the explicit provisions of the *Will,* of electing directly the members of the International House of Justice. Not until they are themselves fully

representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

The Institution of Guardianship

It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the *Will* and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by 'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. . . .

The Animating Purpose of Bahá'í Institutions

And, now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. . . . Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject these countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of friends, as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh.

(February 27, 1929.)

THE WORLD ORDER OF BAHÁ'U'LLÁH

AMID the reports that have of late reached the Holy Land, most of which witness to the triumphant march of the Cause, a few seem to betray a certain apprehension regarding the validity of the institutions which stand inseparably associated with the Faith of Bahá'u'lláh. These expressed misgivings appear to be actuated by certain whisperings which have emanated from quarters which are either wholly misinformed regarding the fundamentals of the Bahá'í Revelation, or which deliberately contrive to sow the seeds of dissension in the hearts of the faithful.

Viewed in the light of past experience, the inevitable result of such futile attempts, however persistent and malicious they be, is to contribute to a wider and deeper recognition by believers and unbelievers alike of the distinguishing features of the Faith proclaimed by Bahá'u'lláh. These challenging criticisms, whether or not dictated by malice, cannot but serve to galvanize the souls of its ardent supporters, and to consolidate the ranks of its faithful promoters. They will purge the Faith from those pernicious elements whose continued association with the believers tends to discredit the fair name of the Cause, and to tarnish the purity of its spirit. We should welcome, therefore, not only the open attacks which its avowed enemies persistently launch against it, but should also view as a blessing in disguise every storm of mischief with which they who apostatize their faith or claim to be its faithful exponents assail it from time to time. Instead of undermining the Faith, such assaults, both from within and without, reinforce its foundations, and excite the intensity of its flame. Designed to becloud its radiance, they proclaim to all the world the exalted character of its precepts, the completeness of its unity, the uniqueness of its position, and the pervasiveness of its influence.

I do not feel for one moment that such clamor, mostly attributable to impotent rage against the resistless march of the Cause of God, can ever distress the valiant warriors of the Faith. For these heroic souls, whether they be contending in America's impregnable stronghold, or struggling in the heart of Europe, and across the seas as far as the continent of Australia, have already abundantly demonstrated the tenacity of their faith and the abiding value of their conviction.

I feel it, however, incumbent upon me by virtue of the responsibility attached to the Guardianship of the Faith, to dwell more fully upon the essential character and the distinguishing features of that world order as conceived by Bahá'u'lláh. . . .

It behooves us, dear friends, to endeavor not only to familiarize ourselves with the essential features of this supreme Handiwork of Bahá'u'lláh, but also to grasp the fundamental difference existing between this world-embracing, divinely-appointed Order and the chief ecclesiastical organizations of the world, whether they pertain to the Church of Christ, or to the ordinances of the Muḥammadan Dispensation.

For those whose priceless privilege is to guard over, administer the affairs, and advance the interests of these Bahá'í institutions will have, sooner or later, to face this searching question: "Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islám, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the national and local Assemblies, the institution of the Mashriqu'l-Adhkár, but different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muḥammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the same fate that has overtaken the institutions which the suc-

cessors of Christ and Muḥammad have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth. Few will fail to recognize that the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear its name, wholly identify itself with His principles, and function in conformity with His laws. That Bahá'u'lláh in His Book of *Aqdas,* and later 'Abdu'l-Bahá in His *Will*—a document which confirms, supplements, and correlates the provisions of the *Aqdas*—have set forth in their entirety those essential elements for the constitution of the world Bahá'í Commonwealth, no one who has read them will deny. According to these divinely ordained administrative principles, the Dispensation of Bahá'u'lláh—the Ark of human salvation —must needs be modeled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a certain philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of The Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and which from time immemorial have inflamed the imagination of seers and poets in every age; they have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back to the past, were we to search out the Gospel and the Qur'án, we will readily recognize that neither the Christian nor the Islámic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to those questions to which I have already referred.

None, I feel, will question the fact that the fundamental reason why the unity of the Church of Christ was irretrievably shattered, and its influence was in the course of time undermined was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in nowise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority to either interpret His Word, or to add to that which He had not specifically enjoined.

For this reason, in later generations, voices

were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith. Had it been possible for the Church Fathers, whose unwarranted authority was thus fiercely assailed from every side, to refute the denunciations heaped upon them by quoting specific utterances of Christ regarding the future administration of His Church, or the nature of the authority of His Successors, they would surely have been capable of quenching the flame of controversy, and preserving the unity of Christendom. The Gospel, however, the only repository of the utterances of Christ, afforded no such shelter to these harassed leaders of the Church, who found themselves helpless in the face of the pitiless onslaught of their enemy, and who eventually had to submit to the forces of schism which invaded their ranks.

In the Muḥammadan Revelation, however, although His Faith as compared with that of Christ was, so far as the administration of His Dispensation is concerned, more complete and more specific in its provisions, yet in the matter of succession it gave no written, no binding and conclusive instructions to those whose mission was to propagate His Cause. For the text of the Qur'án, the ordinances of which regarding prayer, fasting, marriage, divorce, inheritance, pilgrimage, and the like, have after the revolution of thirteen hundred years remained intact and operative, gives no definite guidance regarding the Law of Succession, the source of all the dissensions, the controversies, and schisms which have dismembered and discredited Islám.

Not so with the Revelation of Bahá'u'lláh. Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. Both in the administrative provisions of the Bahá'í Dispensation, and in the matter of succession, as embodied in the twin institutions of the House of Justice and of the Guardianship, the followers of Bahá'u'lláh can summon to their aid such irrefutable evidences of Divine Guidance that none can resist, that none can belittle or ignore. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify and fulfill them. . . .

We should also bear in mind that the distinguishing character of the Bahá'í Revelation does not consist solely in the completeness and unquestionable validity of the Dispensation which the teachings of Bahá'u'lláh and 'Abdu'l-Bahá have established. Its excellence lies also in the fact that those elements which in past Dispensations have, without the least authority from their Founders, been a source of corruption and of incalculable harm to the Faith of God, been strictly excluded by the clear text of Bahá'u'lláh's writings. Those unwarranted practices, in connection with the sacrament of baptism, of communion, of confession of sins, of asceticism, of priestly domination, of elaborate ceremonials, of holy war and of polygamy, have one and all been rigidly suppressed by the Pen of Bahá'u'lláh, whilst the rigidity and rigor of certain observances, such as fasting, and which are necessary to the devotional life of the individual, have been considerably abated. . . .

Dear friends! Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám,

or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. (March 21, 1930.)

THE GOAL OF A NEW WORLD ORDER

THE inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over, the termination of the first decade since 'Abdu'l-Bahá's sudden removal [1] from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilant celebrations that greeted the termination of the World War—a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepentant humanity. "*Peace, Peace,*" how often we heard Him remark, "*the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts.*" How often we heard Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter disillusion.

Neither the force which the Framers and Guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the Author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's

[1] November 28, 1921.

illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. *"The ills from which the world now suffers,"* wrote 'Abdu'l-Bahá in January, 1920, *"will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and worldwide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread."*

Economic distress, since those words were written, together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralyzed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away Australia, which, owing to its remoteness from the storm-centers of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: "How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

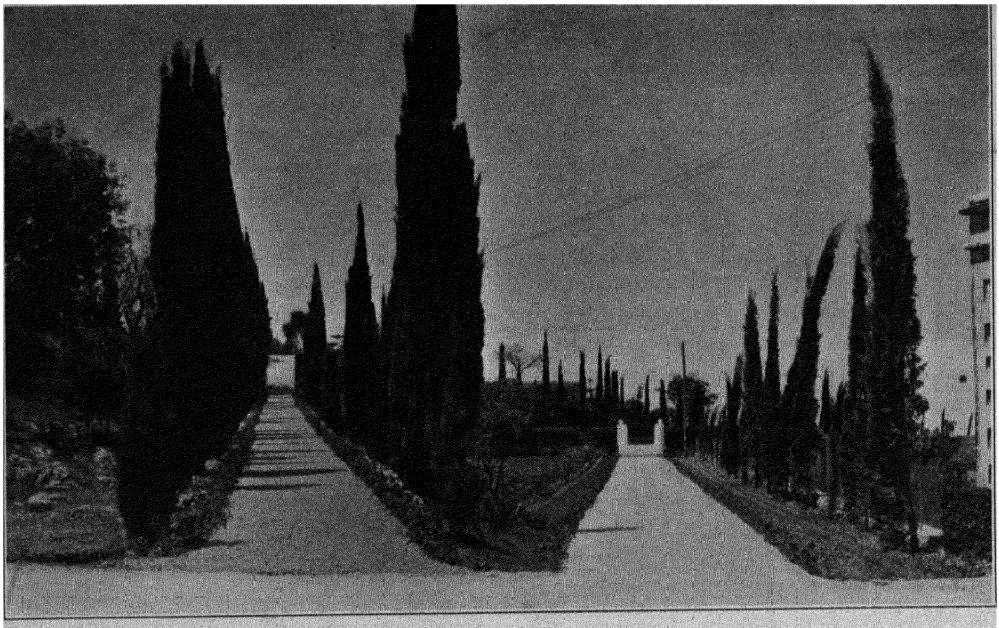
The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of arma-

ments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's preëminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen—every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "*The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody.*"

Dearly - beloved friends! Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise, no doctrine which the most distinguished exponents of economic theory may hope to advance, no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built. No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and



The new garden and entrance to the Báb's Shrine, looking westward.



New garden and approach to the Báb's Shrine, looking eastward towards the Iránian Pilgrim House.

economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fullness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appears to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá, the Center of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That intergovernmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the worldwide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to

adjust their systems of economic and political institutions to the imperative needs of a fast evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the corner-stone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. "In every Dispensation," writes 'Abdu'l-Bahá, "the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."

How pathetic indeed are the efforts of these leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quâ non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. "You can best serve your country," was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, "if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world."

In "The Secret of Divine Civilization" ("The Mysterious Forces of Civilization"), 'Abdu'l-Bahá's outstanding contribution to the future re-organization of the world, we read the following:

"True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provi-

sions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

"A few," He further adds, "unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the endeavors of unrivalled wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause past ages have regarded as purely visionary, yet in this day have become most easy and practicable. Why should this most great and lofty cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man."

In one of His Tablets 'Abdu'l-Bahá, elucidating further His noble theme, reveals the following:

"In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

"Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, that is, the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization."

Over sixty years ago, in His Tablet to Queen Victoria, Bahá'u'lláh, addressing "the concourse of the rulers of the earth," revealed the following:

"Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body which though created whole and

perfect has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And, if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as a sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words:

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world superstate must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an international executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, "has been raised; regard ye not one another as strangers. . . . Of one tree are all ye the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of

national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament, and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulas have ceased to promote the welfare of the generality of mankind, if they no longer administer to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of hu-

man evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it, no more and no less, than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief preoccupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigor that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, those champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men. In the organized attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation a task infinitely more com-

plex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's bloodstained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

Great and far-reaching as have been those changes in the past, they cannot but appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities, that constitute the elements of present-day civilization, into the integral components of the world Commonwealth of the future is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a newborn age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise—an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be re-

garded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stands associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts. Ours is the duty to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary [1] of the Declaration of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history? (November 28, 1931.)

NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

We stand too close to so colossal a Revelation to expect in this, the first century of its era, to arrive at a just estimate of its towering grandeur, its infinite possibilities, its transcendent beauty. Small though our present numbers may be, however limited our capacities, or circumscribed our influence, we, into whose hands so pure, so tender, so precious, a heritage has been entrusted, should at all times strive, with unrelaxing vigilance, to abstain from any thoughts, words, or deeds, that might tend to dim its brilliance or injure its growth. . . .

Dear friends: Clear and emphatic as are the instructions which our departed Master has reiterated in countless Tablets bequeathed by Him to his followers throughout the world, a few, owing to the restricted influence of the Cause in the West, have been purposely withheld from the body of His occidental disciples, who, despite their numerical inferiority, are now exercising such a preponderating influence in the direction and administration of its affairs. I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their

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[1] 1963.



Gathered together under the Big Tree at Geyserville, California, at the Nineteen Day Feast, July, 1936.

dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of His Faith. (March 21, 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! It is not for me, nor does it seem within the competence of any one of the present generation, to trace the exact and full history of the rise and gradual consolidation of this invincible arm, this mighty organ, of a continually advancing Cause. It would be premature at this early stage of its evolution, to attempt an exhaustive analysis, or to arrive at a just estimate, of the impelling forces that have urged it forward to occupy so exalted a place among the various instruments which the Hand of Omnipotence has fashioned, and is now perfecting, for the execution of His divine Purpose. Future historians of this mighty Revelation, endowed with pens abler than any which its present-day supporters can claim to possess, will no doubt transmit to posterity a masterly exposition of the origins of those forces which, through a remarkable swing of the pendulum, have caused the administrative center of the Faith to gravitate, away from its cradle, to the shores of the American continent and towards its very heart—the present mainspring and chief bulwark of its fast evolving institutions. On them will devolve the task of recording the history, and of estimating

the significance, of so radical a revolution in the fortunes of a slowly maturing Faith. Theirs will be the opportunity to extol the virtues and to immortalize the memory of those men and women who have participated in its accomplishment. Theirs will be the privilege of evaluating the share which each of these champion-builders of the World Order of Bahá'u'lláh has had in ushering in that golden Millennium, the promise of which lies enshrined in His teachings.

Does not the history of primitive Christianity and of the rise of Islám, each in its own way, offer a striking parallel to this strange phenomenon the beginnings of which we are now witnessing in this, the first century of the Bahá'í Era? Has not the Divine Impulse which gave birth to each of these great religious systems been driven, through the operation of those forces which the irresistible growth of the Faith itself had released, to seek away from the land of its birth and in more propitious climes a ready field and a more adequate medium for the incarnation of its spirit and the propagation of its cause? Have not the Asiatic churches of Jerusalem, of Antioch and of Alexandria, consisting chiefly of those Jewish converts, whose character and temperament inclined them to sympathize with the traditional ceremonies of the Mosaic Dispensation, been forced, as they steadily declined, to recognize the growing ascendancy of their Greek and Roman brethren? Have they not been compelled to acknowledge the superior valor and the trained efficiency which have enabled these standard-bearers of the Cause of Jesus Christ to erect the symbols of His world-wide dominion on the ruins of a collapsing Empire? Has not the animating spirit of Islám been constrained, under the pressure of similar circumstances, to abandon the inhospitable wastes of its Arabian Home, the theatre of its greatest sufferings and exploits, to yield in a distant land the fairest fruit of its slowly maturing civilization?

"*From the beginning of time until the present day,*" 'Abdu'l-Bahá Himself affirms, "*the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordinary brilliancy. Consider the Faith proclaimed by Jesus. Though it first appeared in the East, yet not until its light had been shed upon the West did the full measure of its potentialities be manifest.*" "*The day is approaching,*" He, in another passage, assures us, "*when ye shall witness how, through the splendor of the Faith of Bahá'u'lláh, the West will have replaced the East, radiating the light of Divine Guidance.*" "*In the books of the Prophets,*" He again asserts, "*certain glad-tidings are recorded which are absolutely true and free from doubt. The East hath ever been the dawning-place of the Sun of Truth. In the East all the Prophets of God have appeared. . . . The West hath acquired illumination from the East but in some respects the reflection of the light hath been greater in the Occident. This is specially true of Christianity. Jesus Christ appeared in Palestine and His teachings were founded in that country. Although the doors of the Kingdom were first opened in that land and the bestowals of God were spread broadcast from its center, the people of the West have embraced and promulgated Christianity more fully than the people of the East.*"

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahá's memorable visit to the West, these often-quoted words, the significance of which it would be impossible for me to overrate: "*The continent of America,*" He announced in a Tablet unveiling His Divine Plan to the believers residing in the North-Eastern States of the American Republic, "*is in the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the righteous will abide and the free assemble.*" "*May this American democracy,*" He Himself, while in America, was heard to remark, "*be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the standard of the 'Most Great Peace.' . . . The American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind. . . . May America become the distributing center of spiritual enlightenment and all the world receive this*

heavenly blessing. For America has developed powers and capacities greater and more wonderful than any other nations. . . . May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become servants of the omnipotent One. May they rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world. . . . This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people. . . . The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

Would it seem extravagant, in the light of so sublime an utterance, to expect that in the midst of so enviable a region of the earth and out of the agony and wreckage of an unprecedented crisis there should burst forth a spiritual renaissance which, as it propagates itself through the instrumentality of the American believers, will rehabilitate the fortunes of a decadent age? It was 'Abdu'l-Bahá Himself, His most intimate associates testify, Who, on more than one occasion, intimated that the establishment of His Father's Faith in the North American continent ranked as the most outstanding among the threefold aims which, as He conceived it, constituted the principal objective of His ministry. It was He who, in the heyday of His life and almost immediately after His Father's ascension, conceived the idea of inaugurating His mission by enlisting the inhabitants of so promising a country under the banner of Bahá'u'lláh. He it was Who in His unerring wisdom and out of the abundance of His heart chose to bestow on His favored disciples, to the very last day of His life, the tokens of His unfailing solicitude and to overwhelm them with the marks of His special favor. It was He Who, in His declining years, as soon as delivered from the shackles of a long and cruel incarceration, decided to visit the land which had remained for so many years the object of His infinite care and love. It was He Who, through the power of His presence and the charm of His utterance, infused into the entire body of His followers those sentiments and principles which could alone sustain them amidst the trials which the very prosecution of their task would inevitably engender. Was He not, through the several functions which He exercised whilst He dwelt amongst them, whether in the laying of the corner-stone of their House of Worship, or in the Feast which He offered them and at which He chose to serve them in person, or in the emphasis which He on a more solemn occasion placed on the implications of His spiritual station—was He not, thereby, deliberately bequeathing to them all the essentials of that spiritual heritage which He knew they would ably safeguard and by their deeds continually enrich? And finally who can doubt that in the Divine Plan which, in the evening of His life, He unveiled to their eyes He was investing them with that spiritual primacy on which they could rely in the fulfillment of their high destiny?

"*O ye apostles of Bahá'u'lláh!*" He thus addresses them in one of His Tablets, "*May my life be sacrificed for you! . . . Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed.*" "*My thoughts,*" He tells them in another passage, "*are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.*" "*The full measure of your success,*" He declares in another Tablet, "*is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life.*" "*The range of your future achievements,*" He once more affirms, "*still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your*

achievements." "*The Almighty,*" He assures them, "*will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit.*" "*Be not concerned,*" He admonishes them, "*with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. . . . Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established.*" (April 21, 1933.)

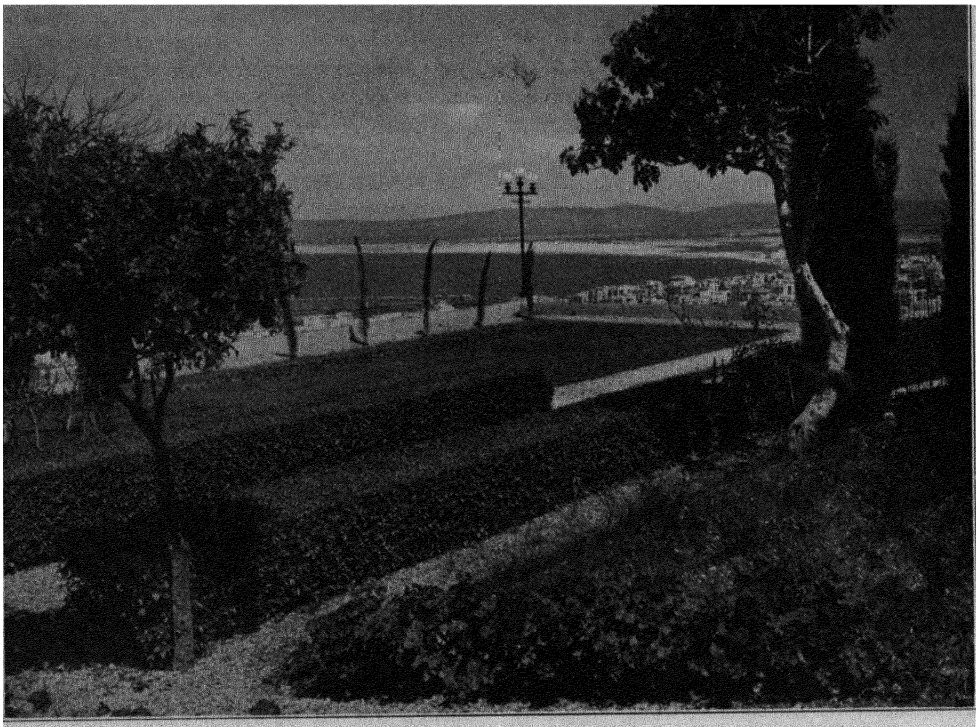
THE BAHÁ'Í ADMINISTRATIVE ORDER

Dearly-beloved brethren in 'Abdu'l-Bahá! With the ascension of Bahá'u'lláh the Day-Star of Divine guidance which, as foretold by Shaykh Aḥmad and Siyyid Káẓim, had risen in Shíráz, and, while pursuing its westward course, had mounted its zenith in Adrianople, had finally sunk below the horizon of 'Akká, never to rise again ere the complete revolution of one thousand years. The setting of so effulgent an Orb brought to a definite termination the period of Divine Revelation—the initial and most vitalizing stage in the Bahá'í era. Inaugurated by the Báb, culminating in Bahá'u'lláh, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Báb's martyrdom and Bahá'u'lláh's shaking experiences in the Síyáh-Chál of Tihrán, been characterized by almost fifty years of continuous and progressive Revelation—a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

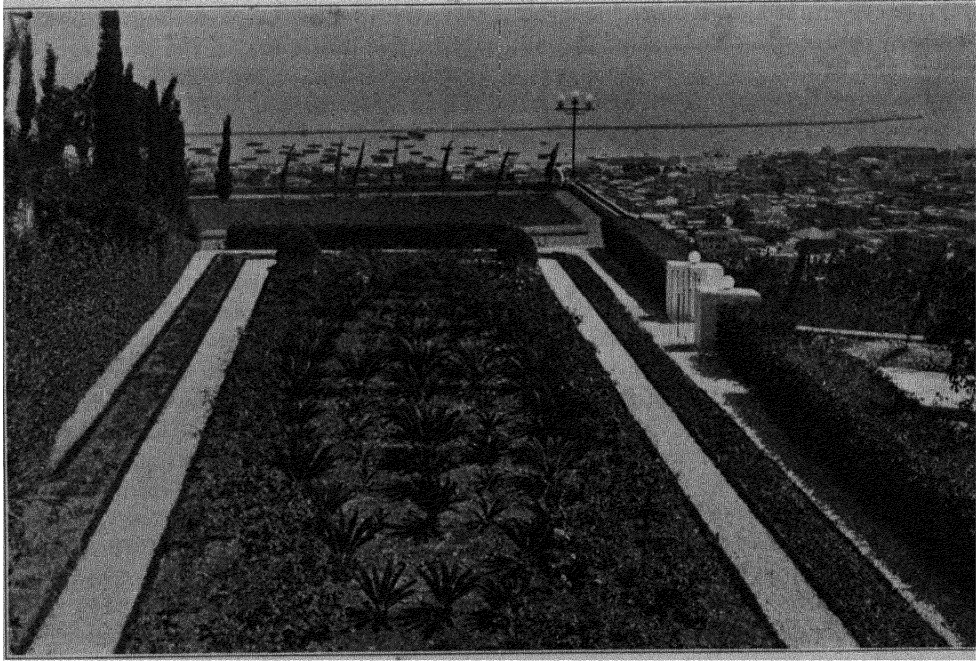
The passing of 'Abdu'l-Bahá, on the other hand, marks the closing of the Heroic and Apostolic Age of this same Dispensation—that primitive period of our Faith the splendors of which can never be rivaled, much less be eclipsed, by the magnificence that must needs distinguish the future victories of Bahá'u'lláh's Revelation. For neither the achievements of the champion-builders of the present-day institutions of the Faith of Bahá'u'lláh, nor the tumultuous triumphs which the heroes of its Golden Age will in the coming days succeed in winning, can measure with, or be included within the same category as, the wondrous works associated with the names of those who have generated its very life and laid its pristine foundations. That first and creative age of the Bahá'í era must, by its very nature, stand above and apart from the formative period into which we have entered and the golden age destined to succeed it.

'Abdu'l-bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His "Will and Testament" should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the "Will and Testament" of 'Abdu'l-Bahá can



Corner of the new extension of the terrace facing the Báb's Shrine.



A view of the new entrance to the Báb's Shrine on Mt. Carmel, showing extension of the terrace facing the Shrine.

no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bahá'í Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie at the very basis of the Bahá'í Dispensation. Has either Christianity or Islám, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything to offer that can measure with, or be regarded as equivalent to, either the Book of Bahá'u'lláh's Covenant or to the "Will and Testament" of 'Abdu'l-Bahá? Does the text of either the Gospel or the Qur'án confer sufficient authority upon those leaders and councils that have claimed the right and assumed the function of interpreting the provisions of their sacred scriptures and of administering the affairs of their respective communities? Could Peter, the admitted chief of the Apostles, or the Imám 'Alí, the cousin and legitimate successor of the Prophet, produce in support of the primacy with which both had been invested written and explicit affirmations from Christ and Muḥammad that could have silenced those who either among their contemporaries or in a later age have repudiated their authority and, by their action, precipitated the schisms that persist until the present day? Where, we may confidently ask, in the recorded sayings of Jesus Christ, whether in the matter of succession or in the provision of a set of specific laws and clearly defined administrative ordinances, as distinguished from purely spiritual principles, can we find anything approaching the detailed injunctions, laws and warnings that abound in the authenticated utterances of both Bahá'u'lláh and 'Abdu'l-Bahá? Can any passage of the Qur'án, which in respect to its legal code, its administrative and devotional ordinances marks already a notable advance over previous and more corrupted Revelations, be construed as placing upon an unassailable basis the undoubted authority with which Muḥammad had, verbally and on several occasions, invested His successor? Can the Author of the Bábí Dispensation, however much He may have succeeded through the provisions of the Bayán in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islám—can He be said to have produced instruments for the safeguarding of His faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Bahá'u'lláh?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

No wonder that He Who through the operation of His Will has inaugurated so vast and unique an Order and Who is the Center of so mighty a Covenant should have written these words: "*So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like.*" "*Whatsoever is latent in the innermost of this holy cycle,*" He wrote during the darkest and most dangerous days of His ministry, "*shall gradually appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its signs.*" "*Fear not,*" are His reassuring words foreshadowing the rise of the Administrative Order established by His Will, "*fear not if this Branch be severed from this material world and cast aside its leaves; nay, the leaves thereof shall flourish, for this Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.*"

To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: "*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System —the like of which mortal eyes have never witnessed.*"

The Báb Himself, in the course of His references to "Him Whom God will make manifest" anticipates the System and glorifies the World Order which the Revelation of Bahá'u'lláh is destined to unfold. "*Well is it with him,*" is His remarkable statement in the third chapter of the Bayán, "*who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.*"

In the Tablets of Bahá'u'lláh where the institutions of the International and local Houses of Justice are specifically designated and formally established; in the institution of the Hands of the Cause of God which first Bahá'u'lláh and then 'Abdu'l-Bahá brought into being; in the institution of both local and national Assemblies which in their embryonic stage were already functioning in the days preceding 'Abdu'l-Bahá's ascension; in the authority with which the Author of our Faith and the Center of His Covenant have in their Tablets chosen to confer upon them; in the institution of the Local Fund which operated according to 'Abdu'l-Bahá's specific injunctions addressed to certain Assemblies in Írán; in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past—in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.

An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure —the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental verities of the Faith. To define with accuracy and minuteness the features, and to analyze exhaustively the nature of the relationships which, on the one hand, bind together these two fundamental organs of the Will of 'Abdu'l-Bahá and connect, on the other, each of them to the Author of

the Faith and the Center of His Covenant is a task which future generations will no doubt adequately fulfill. My present intention is to elaborate certain salient features of this scheme which, however close we may stand to its colossal structure, are already so clearly defined that we find it inexcusable to either misconceive or ignore.

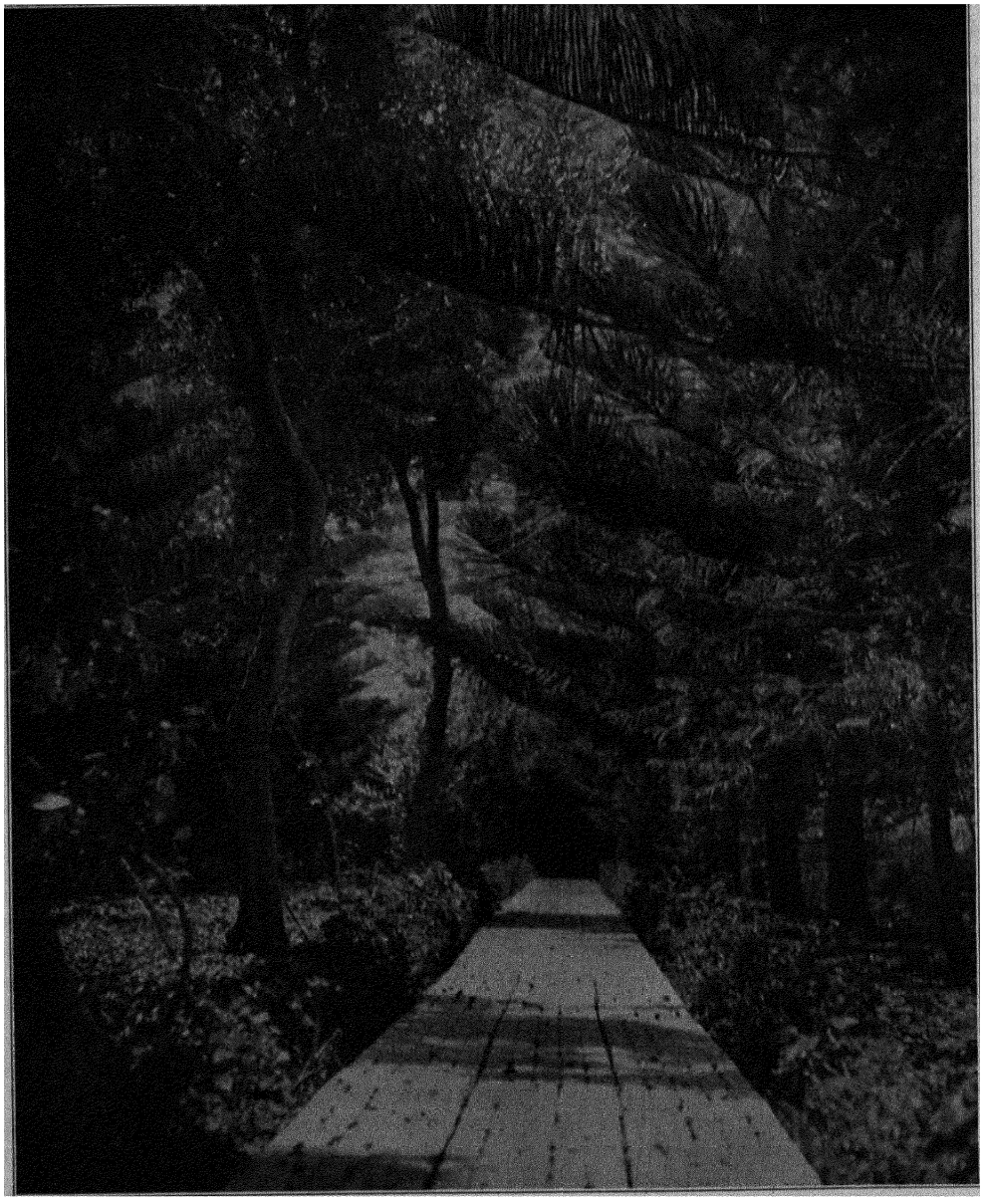
It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions —instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "*In all the Divine Dispensations,*" He states, in a Tablet addressed to a follower of the Faith in Írán, "*the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.*" Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same system of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"*He is the Interpreter of the Word of God,*" 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. "*After him,*" He adds, "*will succeed the first-born of his lineal descendants.*" "*The mighty stronghold,*" He further explains, "*shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God.*" "*It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination until the Guardian of the Cause of God.*"

"*It is incumbent upon the members of the House of Justice,*" Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, "*to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient.*" "*Unto the Most Holy Book*" (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, "*every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth*



A view of one of the garden walks behind the Shrine of the Báb on Mt. Carmel, Haifa.

malice, and turned away from the Lord of the Covenant."

Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. "*Inasmuch as the House of Justice,*" is His explicit statement in His Will, "*hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. . . . This it can do because these laws form no part of the divine explicit text.*"

Referring to both the Guardian and the Universal House of Justice we read these emphatic words: "*The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One* (the Báb) (*may my life be offered up for them both*). *Whatsoever they decide is of God.*"

From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.

Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

It should be borne in mind that the institution of the Guardianship has been anticipated by 'Abdu'l-Bahá in an allusion He made in a Tablet addressed, long before His own ascension, to three of His friends in Írán. To their question as to whether there would be any person to whom all the Bahá'ís would be called upon to turn after His ascension He made the following reply: "*As to the question ye have asked me, know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unraveled.*"

Dearly beloved friends! Exalted as is the position and vital as is the function of the institution of the Guardianship in the Administrative Order of Bahá'u'lláh, and staggering as must be the weight of responsibility which it carries, its importance must, whatever be the language of the Will, be in no wise over-emphasized. The Guardian of the Faith must not under any circumstances, and whatever his merits or his achievements, be exalted to the rank that will make him a co-sharer with 'Abdu'l-Bahá in the unique position which the Center of the Covenant occupies—much less to the station exclusively ordained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Bahá's station, however great the gulf that separates Him from the Author of a Divine Revelation it can never measure with the distance that stands between Him Who is the Center of Bahá'u'lláh's Covenant and the Guardians

who are its chosen ministers. There is a far, far greater distance separating the Guardian from the Center of the Covenant than there is between the Center of the Covenant and its Author.

No Guardian of the Faith, I feel it my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Bahá'u'lláh or the stainless mirror that reflects His light. Though overshadowed by the unfailing, the unerring protection of Bahá'u'lláh and of the Báb, and however much he may share with 'Abdu'l-Bahá the right and obligation to interpret the Bahá'í teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretense whatsoever, the rights, the privileges and prerogatives which Bahá'u'lláh has chosen to confer upon His Son. In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature.

To the integrity of this cardinal principle of our Faith the words, the deeds of its present and future Guardians must abundantly testify. By their conduct and example they must needs establish its truth upon an unassailable foundation and transmit to future generations unimpeachable evidences of its reality.

For my own part to hesitate in recognizing so vital a truth or to vacillate in proclaiming so firm a conviction must constitute a shameless betrayal of the confidence reposed in me by 'Abdu'l-Bahá and an unpardonable usurpation of the authority with which He Himself has been invested.

A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imámate or the Caliphate in Islám—none of these can be identified or be said to conform with the Administrative Order which the masterhand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has

as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Bahá'u'lláh must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitáb-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. "*God will verily inspire them with whatsoever he willeth,*" is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safe-guard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figure-head invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahá'í Administrative Order be dismissed as a hard and rigid system of unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imámate or any other similar institution, for the obvious reason that upon the international elected representatives of the followers of Bahá'u'lláh has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í writings. Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right. The abolition of professional priesthood with its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non-autocratic character of the Bahá'í Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Bahá'u'lláh to be confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modeled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful—these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in

each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagogy which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions.

Dearly-beloved friends! Significant as are the origins of this mighty administrative structure, and however unique its features, the happenings that may be said to have heralded its birth and signalized the initial stage of its evolution seem no less remarkable. How striking, how edifying the contrast between the process of slow and steady consolidation that characterizes the growth of its infant strength and the devastating onrush of the forces of disintegration that are assailing the outworn institutions, both religious and secular, of present-day society!

The vitality which the organic institutions of this great, this ever-expanding Order so strongly exhibit; the obstacles which the high courage, the undaunted resolution of its administrators have already surmounted; the fire of an unquenchable enthusiasm that glows with undiminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice which its champion-builders are now attaining; the breadth of vision, the confident hope, the creative joy, the inward peace, the uncompromising integrity, the exemplary discipline, the unyielding unity and solidarity which its stalwart defenders manifest; the degree to which its moving Spirit has shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own structure—these are evidences of a power which a disillusioned and sadly shaken society can ill afford to ignore.

Compare these splendid manifestations of the spirit animating this vibrant body of the Faith of Bahá'u'lláh with the cries and agony, the follies and vanities, the bitterness and prejudices, the wickedness and divisions of an ailing and chaotic world. Witness the fear that torments its leaders and paralyzes the action of its blind and bewildered statesmen. How fierce the hatreds, how false the ambitions, how petty the pursuits, how deep-rooted the suspicions of its peoples! How disquieting the lawlessness, the corruption, the unbelief that are eating into the vitals of a tottering civilization!

Might not this process of steady deterioration which is insidiously invading so many departments of human activity and thought be regarded as a necessary accompaniment to the rise of this almighty Arm of Bahá'u'lláh? Might we not look upon the momentous happenings which, in the course of the past twenty years, have so deeply agitated every continent of the earth, as ominous signs simultaneously proclaiming the agonies of a disintegrating civilization and the birthpangs of that World Order—that Ark of human salvation—that must needs arise upon its ruins?

The catastrophic fall of mighty monarchies and empires in the European continent, allusions to some of which may be found in the prophecies of Bahá'u'lláh; the decline that has set in, and is still continuing, in the fortunes of the Shí'ih hierarchy in His own native land; the fall of the Qájár dynasty, the traditional enemy of His Faith; the overthrow of the Sulṭánate and the Caliphate, the sustaining pillars of Sunní Islám, to which the destruction of Jerusalem in the latter part of the first century of the Christian era offers a striking parallel; the wave of secularization which is invading the Muḥammadan ecclesiastical institutions in Egypt and sapping the loyalty of its staunchest supporters; the humiliating blows that have afflicted some of the most powerful Churches of Christendom in Russia, in Western Europe and Central America; the dissemination of those subversive doctrines that are undermining the foundations and overthrowing the structure of seemingly impregnable strongholds in the political and social spheres of human activity; the signs of an impending catastrophe, strangely reminiscent of the Fall of the Roman Empire in the West, which threatens to engulf the whole structure of present-day civilization—all witness to the tumult which the birth of this mighty Organ of the Religion of Bahá'u'lláh has cast into the world—a tumult which will grow in



The entrance to Green Acre Bahá'í Summer School, Eliot, Maine, U. S. A., showing the new sign erected in July, 1936.

scope and in intensity as the implications of this constantly evolving Scheme are more fully understood and its ramifications more widely extended over the surface of the globe.

A word more in conclusion. The rise and establishment of this Administrative Order —the shell that shields and enshrines so precious a gem—constitutes the hallmark of this second and formative age of the Bahá'í era. It will come to be regarded, as it recedes farther and farther from our eyes, as the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation.

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. (February 8, 1934.)

THE UNFOLDMENT OF WORLD CIVILIZATION

As your co-sharer in the building up of the New World Order which the mind of Bahá'u'lláh has visioned, and whose features the pen of 'Abdu'l-Bahá, its perfect Architect, has delineated, I pause to contemplate with you the scene which the revolution of well-nigh fifteen years after His passing unfolds before us.

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any longer fail to discern them. He cannot be misled by the painful slowness characterizing the unfoldment of the civilization which the followers of Bahá'u'lláh are laboring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age. The signs of the times are too numerous and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the

shaping of His perfectly ordered and world-embracing Plan.

"Soon," Bahá'u'lláh's own words proclaim it, "*will the present day Order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth and is the Knower of things unseen.*" "By Myself," He solemnly asserts, "*the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things.*" "The world's equilibrium," He explains, "*hath been upset through the vibrating influence of this Most Great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed.*" "*The signs of impending convulsions and chaos,*" He warns the peoples of the world, "*can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective.*"

Dearly-beloved friends! This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation of, the institutions that already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "*Lesser Peace*" to which the Author of our Faith has Himself alluded in His writings. "*Now that ye have refused the Most Great Peace,*" He, admonishing the kings and rulers of the earth, has written, "*hold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.*" Expatiating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "*Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.*"

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His holy name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. . . . Consider these days in which the Ancient Beauty, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: 'Lo, the World Reformer is come,' they made reply: 'He, in truth, is one of the stirrers of mischief.'*" "*It beseemeth all men in this Day,*" He, in another Tablet, asserts, "*to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him.*"

Humanity's Coming of Age

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the *coming of*

age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture—all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era—should, by their very nature, be regarded, as far as this planetary life is concerned, as the further-most limits in the organization of human society, though man, as an individual, will, nay, must indeed as a result of such a consummation, continue indefinitely to progress and develop.

That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit must, if we would correctly apprehend the utterances of Bahá'u'lláh, have its counterpart in the evolution of the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind, producing an even more striking phenomenon in world relations, and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the eventual fulfillment of its high destiny. Such a stage of maturity in the process of human government must, for all time, if we would faithfully recognize the tremendous claim advanced by Bahá'u'lláh, remain identified with the Revelation of which He was the Bearer.

In one of the most characteristic passages He Himself has revealed, He testifies in a language that none can mistake to the truth of this distinguishing principle of Bahá'í belief: "*It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. . . . Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a revelation. . . . Consider that which hath been sent down unto Muḥammad, the Apostle of God. The measure of the Revelation of which He was the Bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latest energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muḥammad, the Báb.*"

'Abdu'l-Bahá, elucidating this fundamental verity, has written: "*All created things have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing. . . . The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development. . . . Similarly there are periods and stages in the collective life of humanity. At one time it was passing through its stage of childhood, at another its period of youth, but now it has entered its long-predicted phase of maturity, the evidences of which are everywhere apparent. . . . That which was applicable to human needs during the early history of the race can neither meet nor satisfy the demands of this day, this period of newness and consummation. Humanity has emerged from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity.*"



The spot in the garden of Riḍván, near 'Akká, where Bahá'u'lláh used to sit under the mulberry tree. The gardener, 'Abdu'l-Qasim, is shown.

The Process of Integration

Such a unique and momentous crisis in the life of organized mankind may, moreover, be likened to the culminating stage in the political evolution of the great American Republic—the stage which marked the emergence of a unified community of federated states. The stirring of a new national consciousness, and the birth of a new type of civilization, infinitely richer and nobler than any which its component parts could have severally hoped to achieve, may be said to have proclaimed the coming of age of the American people. Within the territorial limits of this nation, this consummation may be viewed as the culmination of the process of human government. The diversified and loosely related elements of a divided community were brought together, unified and incorporated into one coherent system. Though this entity may continue gaining in cohesive power, though the unity already achieved may be further consolidated, though the civilization to which that unity could alone have given birth may expand and flourish, yet the machinery essential to such an unfoldment may be said to have been, in its essential structure, erected, and the impulse required to guide and sustain it may be regarded as having been fundamentally imparted. No stage above and beyond this consummation of national unity can, within the geographical limits of that nation, be imagined, though the highest destiny of its people, as a constituent element in a still larger entity that will embrace the whole of mankind, may still remain unfulfilled. Considered as an isolated unit, however, this process of integration may be said to have reached its highest and final consummation.

Such is the stage to which an evolving humanity is collectively approaching. The Revelation entrusted by the Almighty Ordainer to Bahá'u'lláh, His followers firmly believe, has been endowed with such potentialities as are commensurate with the maturity of the human race—the crowning and most momentous stage in its evolution from infancy to manhood.

The successive Founders of all past Religions Who, from time immemorial, have shed, with ever-increasing intensity, the splendor of one common Revelation at the various stages which have marked the advance of mankind towards maturity may thus, in a sense, be regarded as preliminary Manifestations, anticipating and paving the way for the advent of that Day of Days when the whole earth will have fructified and the tree of humanity will have yielded its destined fruit.

Incontrovertible as is this truth, its challenging character should never be allowed to obscure the purpose, or distort the principle, underlying the utterances of Bahá'u'lláh—utterances that have established for all time the absolute oneness of all the Prophets, Himself included, whether belonging to the past or to the future. Though the mission of the Prophets preceding Bahá'u'lláh may be viewed in that light, though the measure of Divine Revelation with which each has been entrusted must, as a result of this process of evolution, necessarily differ, their common origin, their essential unity, their identity of purpose, should at no time and under no circumstances be misapprehended or denied. That all the Messengers of God should be regarded as "*abiding in the same Tabernacle, soaring in the same Heaven, seated upon the same Throne, uttering the same Speech, and proclaiming the same Faith*" must, however much we may extol the measure of Divine Revelation vouchsafed to mankind at this crowning stage of its evolution, remain the unalterable foundation and central tenet of Bahá'í belief. Any variations in the splendor which each of these Manifestations of the Light of God has shed upon the world should be ascribed not to any inherent superiority involved in the essential character of any one of them, but rather to the progressive capacity, the ever-increasing spiritual receptiveness, which mankind, in its progress towards maturity, has invariably manifested.

The Final Consummation

Only those who are willing to associate the Revelation proclaimed by Bahá'u'lláh with the consummation of so stupendous an evolution in the collective life of the whole human race can grasp the significance of the words which He, while alluding to the glories of this promised Day and to the duration of the Bahá'í Era, has deemed fit to utter. "*This*

is the King of Days," He exclaims, *"the Day that hath seen the coming of the Best-Beloved, Him Who, through all eternity, hath been acclaimed the Desire of the World."* *"The Scriptures of past Dispensations,"* He further asserts, *"celebrate the great jubilee that must needs greet this most great Day of God. Well is it with him that hath lived to see this Day and hath recognized its station."* *"It is evident,"* He, in another passage explains, *"that every age in which a Manifestation of God hath lived is divinely-ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation 'Seal of the Prophets' fully revealeth its high station. The Prophetic Cycle hath verily ended. The Eternal Truth is now come. He hath lifted up the ensign of power, and is now shedding upon the world the unclouded splendor of His Revelation."* *"In this most mighty Revelation,"* He, in categorical language, declares, *"all the Dispensations of the past have attained their highest, their final consummation. That which hath been made manifest in this preëminent, this most exalted Revelation, standeth unparalleled in the annals of the past, nor will future ages witness its like."*

'Abdu'l-Bahá's authentic pronouncements should, likewise, be recalled as confirming, in no less emphatic manner, the unexampled vastness of the Bahá'í Dispensation. *"Centuries,"* He affirms in one of His Tablets, *"nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its midsummer splendor, or appeareth once more in the radiance of its vernal glory. . . . The mere contemplation of the Dispensation inaugurated by the Blessed Beauty would have sufficed to overwhelm the saints of bygone ages —saints who longed to partake, for one moment, of its great glory."* *"Concerning the Manifestations that will come down in the future 'in the shadows of the clouds,'"* He, in a still more definite language, affirms, *"know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them 'doeth whatsoever He willeth.'"* *"This holy Dispensation,"* He, alluding to the Revelation of Bahá'u'lláh, explains, *"is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory."*

Pangs of Death and Birth

Dearly-beloved friends: Though the Revelation of Bahá'u'lláh has been delivered, the World Order which such a Revelation must needs beget is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society which, in the fullness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and the Formative Period of the Bahá'í Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. Though His Voice has been raised, and the ensigns of His Faith have been lifted up in no less than forty countries of both the East and the West, yet the wholeness of the human race is as yet unrecognized, its unity unproclaimed, and the standard of its Most Great Peace unhoisted.

"The heights," Bahá'u'lláh Himself testifies, *"which, through the most gracious favor of God, mortal man can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess, the capacity of such a revelation. The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men."*

For the revelation of so great a favor a period of intense turmoil and wide-spread suffering would seem to be indispensable. Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahá'u'lláh has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becoming increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit.

Into such a period we are now steadily and irresistibly moving. Amidst the shadows

which are increasingly gathering about us we can faintly discern the glimmerings of Bahá'u'lláh's unearthly sovereignty appearing fitfully on the horizon of history. To us, the "generation of the half-light," living at a time which may be designated as the period of the incubation of the World Commonwealth envisaged by Bahá'u'lláh, has been assigned a task whose high privilege we can never sufficiently appreciate, and the arduousness of which we can as yet but dimly recognize. We may well believe, we who are called upon to experience the operation of the dark forces destined to unloose a flood of agonizing afflictions, that the darkest hour that must precede the dawn of the Golden Age of our Faith has not yet struck. Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. Through the generating influence of the Faith announced by Bahá'u'lláh this New World Order may be said to have been conceived. We can, at the present moment, experience its stirrings in the womb of a travailing age —an age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit.

"*The whole earth,*" writes Bahá'u'lláh, "*is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the garment of thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with them that comprehend.*" "*The onrushing winds of the grace of God,*" He, in the Súratu'l-Haykal, proclaims, "*have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!*"

"*The Call of God,*" 'Abdu'l-Bahá has written, "*when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened.*"

Universal Fermentation

As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must erelong establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorious in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahá'u'lláh and mankind as a whole are passing.

The Spirit that has incarnated itself in the institutions of a rising Faith has, in the course of its onward march for the redemption of the world, encountered and is now battling with such forces as are, in most instances, the very negation of that Spirit, and whose continued existence must inevitably hinder it from achieving its purpose. The hollow and outworn institutions, the obsolescent doctrines and beliefs, the effete and discredited traditions which these forces represent, it should be observed, have, in certain instances, been undermined by virtue of their senility, the loss of their cohesive power, and their own inherent corruption. A few have been swept away by the onrushing forces which the Bahá'í Faith has, at the hour of its birth, so mysteriously released. Others, as a direct result of a vain and feeble resistance to its rise in the initial stages of its development, have died out and been utterly discredited. Still others, fearful of the pervasive influence of the institutions in which that same Spirit had, at a later stage, been embodied, had mobilized their forces and launched their attack, destined to sustain, in their turn, after a brief and illusory success, an ignominious defeat.

This Age of Transition

It is not my purpose to call to mind, much less to attempt a detailed analysis of, the spiritual struggles that have ensued, or to note the victories that have redounded to the glory of the Faith of Bahá'u'lláh since the day of its foundation. My chief concern is not with the happenings that have distinguished the First, the Apostolic Age of the Bahá'í Dispensation, but rather with the outstanding events that are transpiring in, and the tendencies which characterize, the formative period of its development, this Age of Transition, whose tribulations are the precursors of that Era of blissful felicity which is to incarnate God's ultimate purpose for all mankind.

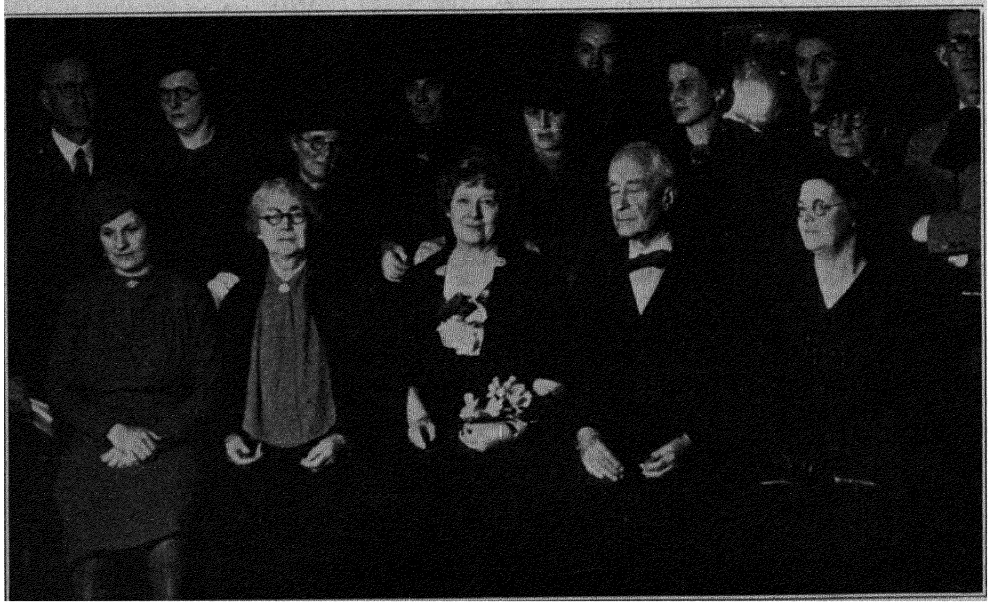
To the catastrophic fall of mighty kingdoms and empires, on the eve of 'Abdu'l-Bahá's departure, Whose passing may be said to have ushered in the opening phase of the Age of Transition in which we now live, I have, in a previous communication, briefly alluded. The dissolution of the German Empire, the humiliating defeat inflicted upon its ruler, the successor and lineal descendant of the Prussian King and Emperor to whom Bahá'u'lláh had addressed His solemn and historic warning, together with the extinction of the Austro-Hungarian Monarchy, the remnant of the once-great Holy Roman Empire, were both precipitated by a war whose outbreak signalized the opening of the Age of Frustration destined to precede the establishment of the World Order of Bahá'u'lláh. Both of these momentous events may be viewed as the earliest occurrences of that turbulent Age, into the outer fringes of whose darkest phase we are now beginning to enter.

To the Conqueror of Napoleon III, the Author of our Faith had, on the morrow of the King's victory, addressed, in His Most Holy Book, this clear and ominous warning: "*O King of Berlin! . . . Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counseleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power* (Napoleon III), *and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.*"

"*O banks of the Rhine!*" Bahá'u'lláh, in another passage of that same Book, prophe-



The 1937 session of the English Bahá'í Summer School held at Matlock Bath, Derbyshire, England.



Bahá'ís of Sydney, Australia, welcome a traveling friend from America, Mrs. Nellie French, seated between "Father and Mother Dunn," the pioneers of the Cause in the Southern Hemisphere.

sies, "*We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and so you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.*" . . .

Divine Retribution

The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: "*O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight.*" And again: "*We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!*"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Bahá'u'lláh can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

World Unity the Goal

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"*A new life,*" Bahá'u'lláh proclaims, "*is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive.*" "*O ye children of men,*" He thus addresses His generation, "*the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation. Whatsoever it raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.*" "*The well-being of mankind,*" He declares, "*its peace and security are unattainable unless and until its unity is firmly established.*" "*So powerful is the light of unity,*" is His further testimony, "*that it can illuminate the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words. . . . This goal excelleth every other goal, and this aspiration is the monarch of all aspirations.*" "*He Who is your Lord, the All-Merciful,*" He moreover, has written, "*cherisheth in His heart the desire of beholding the entire hu-*

man race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days."

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

"*One of the great events,*" affirms 'Abdu'l-Bahá, "*which is to occur in the Day*

of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race and become a single people. All will dwell in one common fatherland, which is the planet itself." "*Now, in the world of being,*" He has moreover explained, "*the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift.*"

No less enthralling is the vision of Isaiah, the greatest of the Hebrew Prophets, predicting, as far back as twenty-five hundred years ago, the destiny which mankind must, at its stage of maturity, achieve: "*And He* (the Lord) *shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. . . . And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together. . . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"

The writer of the Apocalypse, prefiguring the millennial glory which a redeemed, a jubilant humanity must witness, has similarly testified: "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'*"

Who can doubt that such a consummation —the coming of age of the human race— must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? Who can visualize the realms which the human spirit, vitalized by the outpouring light of Bahá'u'lláh, shining in the plenitude of its glory, will discover?

What more fitting conclusion to this theme than these words of Bahá'u'lláh, written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? "*This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the*

foot-stool of thy God, and been chosen as the seat of His mighty throne!' The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.' "

(March 11, 1936.)

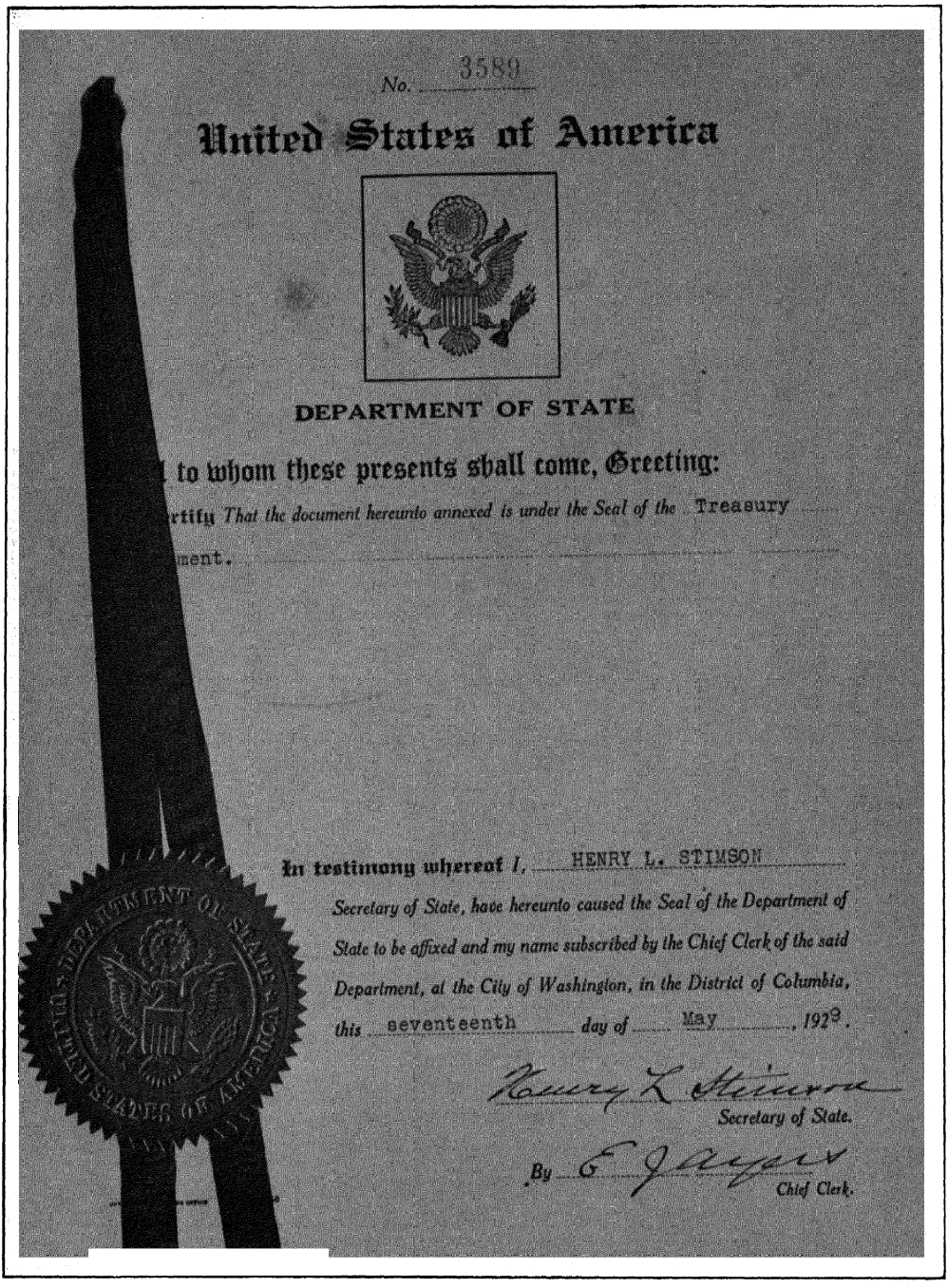
THE SPIRIT AND FORM OF THE BAHÁ'Í ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—
SHOGHI EFFENDI.

FOREWORD

The 1926-27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating in a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.

Horace Holley.



No. 3589

United States of America

DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

rtify That the document hereunto annexed is under the Seal of the Treasury

ment.

In testimony whereof I, HENRY L. STIMSON

Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this seventeenth day of May, 1929.

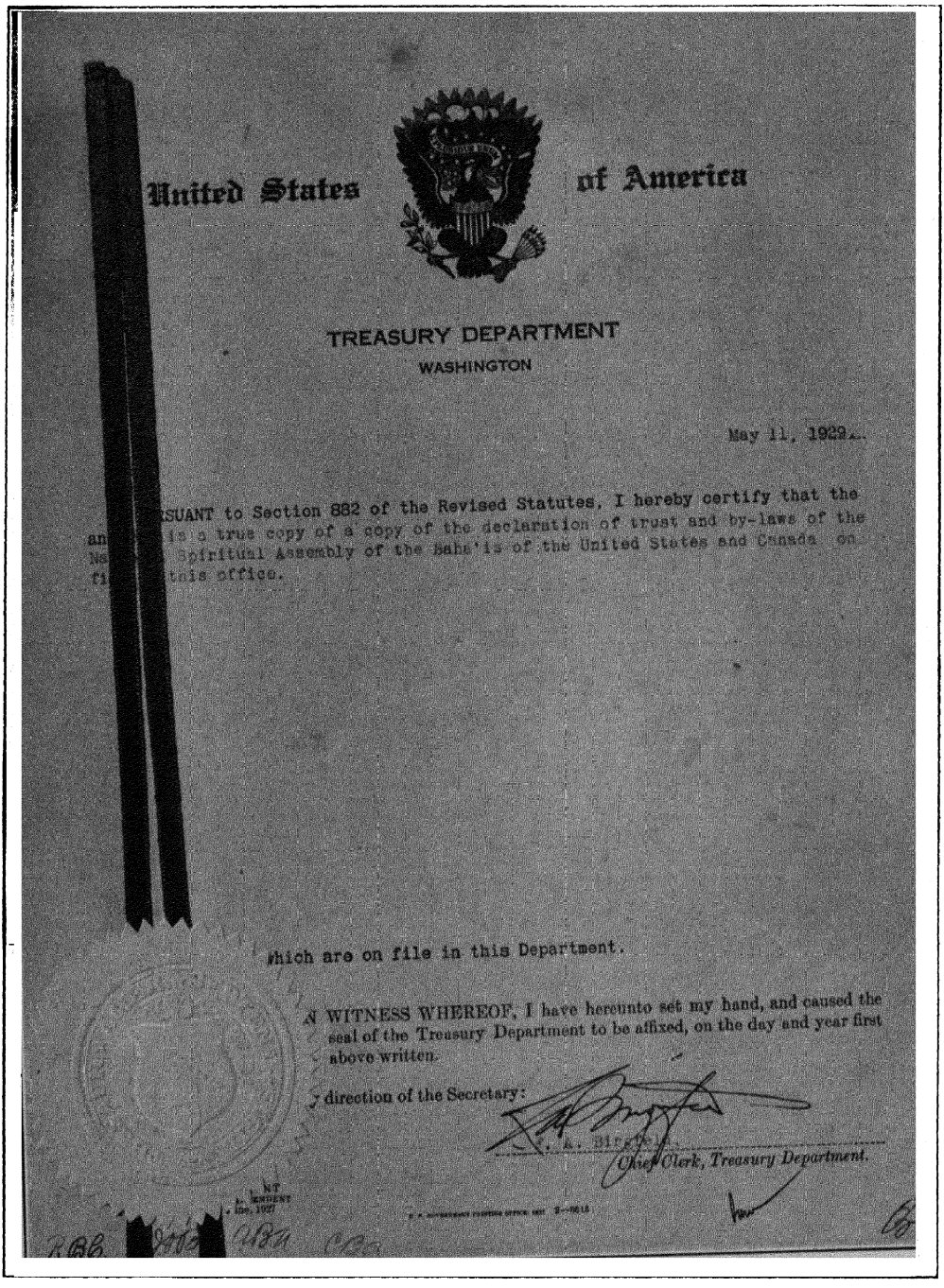
Henry L Stimson

Secretary of State.

By E J Reynolds

Chief Clerk.

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.



United States of America

TREASURY DEPARTMENT

WASHINGTON

May 11, 1929.

SUANT to Section 882 of the Revised Statutes, I hereby certify that the
is a true copy of a copy of the declaration of trust and by-laws of the
Spiritual Assembly of the Bahá'ís of the United States and Canada on
this office.

which are on file in this Department.

WITNESS WHEREOF, I have hereunto set my hand, and caused the seal of the Treasury Department to be affixed, on the day and year first above written.

direction of the Secretary:

Chief Clerk, Treasury Department.

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá'ís of the United States and Canada

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahá'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the

utterance: *"Be ye Trustees of the Merciful One among men"*; and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States and Canada.*

Article II

Sharing the ideals and assisting the efforts of our fellow Bahá'is to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'is of the United States and Canada according to the principles of Bahá'i affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'is of the United States and Canada in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this

Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.

c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article III

Section 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'is of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'is of the United States and Canada and accepted by them in the government and practice of their religious affairs.

Article V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

Article VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahá'is of the United States and Canada. Declaration of Trust, 1927.

Article VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'is of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

Article I

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahá'í communities. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahá'í body is in question. It shall furthermore represent the Bahá'ís of the United States and Canada in all their cooperative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action

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For amendment made to April 20, 1938, see notes at foot of pages 317, 320, 321, 322.

the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article II

The Bahá'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Bahá'í community. To become a voting member of a Bahá'í community a person shall

a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
b. Have attained the age of 21 years.
c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Bahá'í faith and practice required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá'is of the United States and Canada, who shall be elected by the said Bahá'is in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

Article IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahá'is resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

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Article IV, amended to read ". . . by a majority vote of the Assembly taken by secret ballot."

sembly of the Bahá'is of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'is in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'i activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'i community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'i community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

upon his Bahá'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'i community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Bahá'i community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'i body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahá'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.

Section 10. Where any dissension exists within a local Bahá'i community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'i communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'i community, shall be the locality included within the civil limits of the city, town or village, but Bahá'is who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'i community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'i

or group of Bahá'is in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

Article VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'is of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local Bahá'i community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it has assigned to the local Bahá'i community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and adddresses of the delegates so elected.

Section 1. All delegates to the Convention shall be elected by plurality vote of those present at their election.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bahá'i community represented by them.

Section 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to vote for members of the National Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

Section 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the National Spiritual Assembly shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram. Any action taken

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Article VIII, amended to read ". . . number of delegates composing the National Convention shall be one hundred seventy-one."

Article VIII, Section 1, amended to read ". . . by plurality vote. Members who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions acceptable to the local Spiritual Assembly."

Article VIII, Section 6, amended to end with words ". . . by correspondence or telegram."

under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the meeting, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembly, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Bahá'i Cause in general, it being understood, however, in accordance with the principles of Bahá'i administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the incoming National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'i Cause in the United States and Canada being vested solely in that body.

Section 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such Annual Meeting has been called in session, the delegates shall continue as a consultative body capable of rendering a dis-

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Article VIII, Section 7, amended to read ". . . electing by ballot a presiding officer," etc. Article VIII, Section 12, deleted.

tinctive service to the work of the Cause, and they shall make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'i Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article XI

In order to preserve the spiritual character and purpose of Bahá'i elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

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Article VIII, Section 13, amended to be Section 12.

of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'is.

Article XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.



Interior view of "Bolton Place," the home of a Bahá'í family at Yerrinbool, which has been dedicated as the first Bahá'í Summer School of Australia and New Zealand.



Friends gathered on the opening day of the Yerrinbool Bahá'í Summer School on May 2, 1937.

یا بهاء الابهی

قانون اساسی جامعهٔ بهائیان ایران

بیان نامهٔ هیئت امناء محفل روحانی ملی بهائیان ایران

این جانبان ولی الله ورقا حاجی غلامرضا امین امین فاضل مازندرانی یونس افروخته شعاع الله علائی علی اکبر فروتن محمود بدیعی عنایت الله احمدپور احمد یزدانی
که از طرف نمایندگان بهائیان ایران در انجمن شور روحانی ملی سالیانه منعقد در طهران در ایام رضوان ۹۱ مطابق ۱۹۳۴ میلادی و ۱۳۱۳ شمسی
بر طبق مقررات بعضویت محفل روحانی ملی بهائیان ایران با اختیار تامه برای تعیین حقوق و وظائفیکه ذیلاً تشریح میشود منتخب گردیده ایم اعلان مینمائیم که اجرا
و اداره و تنفیذ اقتدارات و مسئولیتها و حقوق و امتیازات و تعهداتیکه حضرت بهاءالله مؤسس دیانت بهائی و حضرت عبدالبهاء مبین و ممثل اعلای این دیانت و حضرت
شوقی افندی ولی آن برای محفل روحانی ملی ایران مقرر فرموده اند از این تاریخ بعهدهٔ محفل روحانی ملی مذکور در فوق و قائمقامان صلاحیت دار آن که بر طبق مقررات
در ظل «این بیان نامهٔ هیئت امناء» تعیین میشوند خواهد بود محفل روحانی ملی بنام هیئت اداری یک جمعیت دینی که از ۹۰ سال قبل در ایران موجودیت و مسئولیت دائمی داشته
این شکل از اجتماع و اتفاق و همکاری را قبول و سمت امناء بهائیان ایران را برای خود انتخاب مینماید و در نتیجهٔ این فعالیت محفل روحانی ملی عهده دار اداره امور و اموال
متنوعه دائم التزاید بهائیان ایران گردیده و ما اعضای محفل مزبور حال احساس میکنیم که لازم و مقتضی آن است که بعملیات جمعی خود صورت قانونی تر و مشخص تری
بدهیم این عمل باتفاق آراء و با علم کامل بمناسبات مقدسیکه در نتیجهٔ آن ایجاد میشود انجام یافت و ما از طرف خود و قائمقامان خود که در ظل این "بیان نامهٔ
هیئت امناء" تعیین میشوند میزان عالی دیانتی را که حضرت بهاءالله برای هیئت های مدیره بهائی در آیهٔ ذیل تصریح فرموده اند شعار خود قرار میدهیم
قوله تعالی "کونوا امناء الرحمن بین الامکان" و برای تحقق این دستور از حضرت کبریا عون و عنایت میطلبیم

مادهٔ اول — اسم این هیئت "محفل روحانی ملی بهائیان ایران" خواهد بود

مادهٔ دوم — با شرکت در امانی و آمال و معاونت و مساعی و مجهودات برادران بهائی خود در ترویج تعالیم روحانی و تهذیب اخلاق نفوس بشری و بسط
فضائل عالم انسانی و ایجاد اخوت کامله و روح ایمانی و اخلاق عالیه و انقطاع بین نوع بشر که علت اصلی تشریع شرایع و منتهی آمال شارعین ادیان الهی بوده و در حیات و تعالیم آنان
ظهور و بروز یافته و در عصر حاضر بواسطهٔ ظهور و قیام حضرت بهاءالله حیات جدیدی پیدا نموده و در تعالیم و زندگانی ایشان تجسم تام حاصل کرده و با مقتضیات عصریه کاملاً توافق
یافته اعلام میداریم که منظور اصلی این هیئت اداره شئون دیانت بهائی بر وفق مصالح و احتیاجات بهائیان ایران و مطابق اصول اداری و دیانتی امر بهائیست که حضرت بهاءالله
اعلان و تأسیس و حضرت عبدالبهاء تبیین و تشریح و حضرت شوقی افندی و قائمقامان آنحضرت که بر طبق الواح وصایای حضرت عبدالبهاء تعیین میشوند قیام بر تحکیم و ترویج آن فرموده و خواهند فرمود
برای اجرا و تنفیذ این مقاصد تشبث بوسائل ذیل ضروری و لازم است .

اجتماعات دینیه — مجالس عمومیه — محافل و کنفرانسها بمنظور ترویج وحدت عالم انسانی و تربیت اخلاقی و تهذیب روحانی طبع کتب و مجلات و جرائد — بنای معابد
و معاهد و ابنیه و مؤسسات بمنظور خدمت بعالم انسانی — نظارت در مجهودات بهائیان ایران و متحد ساختن مساعی و تشویق و ترغیب آنها و بالجمله اجرای امور مذکوره
بطریقیکه واجبات و وظائف و مقاصد دینیهٔ بهائیان ایران صورت گیرد و بهر وسیلهٔ دیگری که برای اجرای یک یا تمام این مقاصد مناسب و مقتضی باشد اما مقاصد و منظورات دیگر این محفل اینست

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of Írán.

الف - حق انعقاد و اجرای هرگونه قراردادی با هر شخص و یا تجارتخانه یا جمعیت یا شرکت خصوصی و عمومی یا بلدی یا هر جامعه و یا هر حکومتی در داخل و خارج ایران برای تحقق نوایا و مقاصد محفل روحانی ملی و بموجب مواد این "بیاننامه" محفل روحانی ملی دارای همان حقوق و اختیاراتیست که قوانین مملکتی برای یک شخص عادی و یا یک شرکت در حال و استقبال تعیین و مشخص نموده خواهد بود

ب - حق قبول هر نوع انتقال و تولیت و وکالت یا وقف بموجب اسناد رسمی یا عادی یا بموجب هر وصیتنامه یا نوشته دیگری که قائم مقام وصیتنامه باشد و بمنظور هبه یا وقف یا انتقال تنظیم شده و در ظل آن نوشته حقوق و تولیتهائی در نقطه از نقاط دنیا و ایران بمحفل روحانی ملی واگذار شده باشد و استفاده از موارد فوق الذکر و قبول هدایا و هبات و اموال منقول و غیر منقول و همچنین نقود و اجناس

ج - اجرای جمیع مقاصد و منظوراتیکه در کتب و رسائل حضرت بهاءالله و حضرت عبدالبهاء و حضرت شوقی افندی منصوص و در ظل آن حق قضاوت و اقتدارات و حقوق معینه بمحفل روحانی ملی برای اجرای مقاصد مذکوره اعطا گردیده است

د - و بالجمله اجرا و انجام هر امری که امناء مذکوره یعنی محفل روحانی ملی بهائیان ایران برای اکمال و انجاح مقاصد این هیئت لازم و ضروری میشمارد

مادهٔ سوم -

بند اول - کلیه اشخاص و تجارتخانه‌ها و شرکتهای متحده و جمعیتهائیکه با امنای مذکور در فوق یعنی محفل روحانی ملی بهائیان ایران و اعضای آن وارد هرگونه قراردادی شده و یا هرگونه اعتباری بمحفل داده‌اند و هرگونه ادعائی چه بر طبق قانون و چه بمقتضای عدالت چه مربوط بقرارداد و چه غیر آن نسبت بمحفل یا اعضاء آن داشته باشند باید فقط خود را با سرمایه محفل و اموال و املاک آن برای اخذ غرامت یا طلب یا خسارت یا مبلغ محکوم به یا هر وجهیکه بعلل دیگر لازم است از طرف محفل پرداخته شود طرف بدانند بطوریکه هیئت امنای محفل جمعاً یا فرداً یا وکلا و یا عمال و یا مباشرین محفل که بشرح ذیل تعیین میشوند شخصاً برای ایفای تعهدات فوق الذکر ذمه‌دار نخواهند بود

بند دوم - محفل روحانی ملی بهائیان ایران کلیه پیشنهادات و نوشتجات و تعهدات و اسناد و قراردادها را بوسیله اعضاء رئیسه یا نمایندگان خود که بر طبق مقررات بآنان صلاحیت و اختیارات تفویض شده در ظل این "بیان نامه هیئت امناء" تنظیم و اجرای آن را تعهد مینماید .

مادهٔ چهارم - محفل روحانی ملی برای اجرای وظائف و اموریکه در طی این "بیان نامه هیئت امناء" بعهده او محول گردیده موظف است که دستورات و مقررات و نظامنامه‌های داخلی که برای تعیین و اجرای وظائف اداری خود و وظائف محافل محلی و سایر مؤسسات جامعه بهائیان ایران لازم باشد وضع و مقرر دارد ولی مقررات و نظامات مزبوره باید با اصول و مقررات این "بیان نامه هیئت امناء" متباین نبوده و کاملاً مطابق باشد با دستورات مؤکدیکه حضرت شوقی ربانی ولی امر حضرت بهاءالله تاکنون بما داده‌اند و این دستورات بر بهائیان ایران روشن و معلوم و برای اداره و اجرای امور دیانتی آنها معمول میباشد

مادهٔ پنجم - مرکز محفل روحانی ملی بهائیان ایران شهر طهران است .

مادهٔ ششم - مهر محفل روحانی ملی مستدیر و باین عبارت منقوش است "محفل روحانی ملی بهائیان ایران" بیان نامه هیئت امناء سنه ۹۱ - ۱۳۱۳ طهران

مادهٔ هفتم - این "بیان نامه هیئت امناء" ممکن است برای اکثریت محفل روحانی ملی بهائیان ایران در هر جلسه که برای این موضوع بخصوص بر طبق مقررات منعقد و تشکیل میشود اصلاح و تغییر یابد بشرط آنکه اقلاً سی روز قبل از تاریخ جلسه مزبور منشی محفل سوادی از اصلاح یا اصلاحات پیشنهاد شده برای هر یک از اعضاء محفل ارسال دارد .

نظامنامهٔ محفل روحانی ملی بهائیان ایران

مادهٔ اول - محفل روحانی ملی در انجام وظائف مقدسه خود در حدود این "بیان نامه" دارای حاکمیت و اقتدار انحصاری نسبت بکلیه اعمال و شئون امر بهائی در سرتاسر ایران خواهد بود که شامل اختیار نامحدود در اداره نمودن شئون مربوط باین "بیان نامه" نیز میباشد این محفل جدیت خواهد نمود که اقدامات متنوعه محافل روحانی

محلی (که فریباً ذکرشان خواهد آمد) و افراد بهائیان ایران را توحید و توافق داده تقویت و تشویق نماید و بجمیع وسائل ممکنه آنها را کمک کند که بوحدت عالم انسانی خدمت نمایند. محفل مزبور عهده دار شناختن محافل محلی و امعان نظر در صورت اعضاء منتخبهٔ آن محافل و دعوت بانعقاد مجمع سالیانه و یا مجامع مخصوصه و تعیین عدهٔ نمایندگان و تقسیم آن بر قسمتهای امریه است. این محفل باید تمام لجنه های بهائی را تعیین و در طبع و نشر الواح و اوراق امریه و تجدید نظر در تمام نوشتجات راجعه بامر بهائی و بنا و ادارهٔ مشرق الاذکار و امور و مؤسسات تابعهٔ آن و جمع آوری و صرف کلیهٔ وجوه برای انجام مقاصد مذکوره در این "بیان نامه" نظارت نماید. محفل ملی باید تشخیص دهد که رسیدگی بمواضیع مختلفه در حدود صلاحیت خود یا محافل محلیه است در مواردیکه لازم صلاحیت شخص یا هیئتی برای ادامهٔ حق رأی و عضویت در هیئت بهائی مورد بحث باشد حق صدور رأی نهائی خواهد داشت. بعلاوه در روابط مشترکهٔ روحانیه و عادیه بین بهائیان ایران و بهائیان ممالک دیگر سمت نمایندگی را داشته و در ایران یگانه هیئت انتخاب کننده برای تشکیل بیت عدل عمومی که در بیانات مبارکه منصوص است خواهد بود. و مافوق تمام این مسائل محفل روحانی ملی همواره ساعی خواهد بود که در فداکاری نسبت بامر حضرت بهاءالله بمقامی از وحدت و یگانگی فائز گردد که موجب جلب تأییدات ملکوت ابهی و موفق بخدمت در سبیل تأسیس صلح اعظم گردد و در تمام مطالعات و تبادل افکار و عملیات خود دائماً این بیان حضرت بهاءالله را سرلوحهٔ اقدامات و رهنمای مقدس خود بداند قوله جل اسمه "و ینبغی لهم (یعنی محافل روحانی) ان یکونوا امناء الرحمن بین الامکان و وکلاء الله لمن علی الارض کلها و یشاوروا فی مصالح العباد لوجه الله کما یشاورون فی امورهم و یختاروا ما هو المختار کذلک حکم ربکم العزیز الغفار"

مادهٔ دوم — بهائیان ایران که این "بیان نامه" برای ادارهٔ منافع و مصالح آنها تنظیم شده مجموع نفوس ساکنی در ایران هستند که محفل روحانی ملی ایشان را واجد شرایط رأی دادن و عضویت در جمعیت محلی بهائی شناخته باشد. برای داشتن حق رأی در مرکزی از مراکز بهائی شخص باید واجد شرایط ذیل باشد

الف — ساکن محلی باشد که بموجب مقررات بند دوازدهم از مادهٔ هفتم این نظامنامه داخل حوزهٔ صلاحیت محفل آن محل باشد

ب — بسن بیست و یک رسیده باشد

ج — محفل روحانی محلی را قانع کرده باشد (بشرط تصویب محفل روحانی ملی) که حائز لیاقت انتساب بدیانت بهائی و عمل بتعالیم بر طبق اصول ذیل میباشد اعتراف تام بمقام حضرت اعلی که مبشر و بمقام حضرت بهاءالله که شارع و بمقام حضرت عبدالبهاء که مبین و مثل اعلای این امر بوده اند و تسلیم و اطاعت و خضوع تام نسبت بکلیهٔ آثار صادره از اقلام مبارکهٔ ایشان و انقیاد و خضوع تام نسبت بتمام جمل مندرجه در وصیتنامهٔ مقدسهٔ حضرت عبدالبهاء و ارتباط کامل با روح و شکل اصول اداری کنونی امر بهائی در جمیع عالم

مادهٔ سوم — محفل روحانی ملی مرکب از نه نفر عضو است که بهائیان ایران از بین خود بطریقیکه ذیلاً ذکر میشود انتخاب و برای مدت یکسال یا تا موقعیکه قائمقامان آنها انتخاب گردند مشغول ایفای وظائف عضویت خود خواهند بود

مادهٔ چهارم — هیئت رئیسهٔ محفل روحانی مرکب است از رئیس و نایب رئیس و منشی و خزانه دار و عند اللزوم اعضاء دیگری نیز انتخاب میشوند که امور مربوطه را بطور منظم انجام دهند. هیئت رئیسه برأی مخفی و اکثریت آراء تمام اعضاء محفل انتخاب خواهد گردید

مادهٔ پنجم — جلسهٔ اول محفل روحانی ملی جدید باید از طرف عضویکه بیشتر از سایرین دارای رأی باشد (و در صورت تعدد چنین عضو بوسیلهٔ یکی از آنها که بحکم قرعه تعیین میگردد) دعوت و تشکیل میشود و عضو مزبور تا تعیین رئیس دائمی سمت ریاست را دارا خواهد بود. و جلسات بعد باید تماماً از طرف منشی بدرخواست رئیس و در غیاب او و یا در موقعیکه معذور باشد بتقاضای نایب رئیس و یا بخواهش سه نفر از اعضاء محفل تعیین و تشکیل شود بشرط اینکه جلسهٔ سالیانه محفل

(مقصود انجمن شور روحانی است) در محل و زمانی تشکیل گردد که مطابق مقررات ذیل برای اکثریت محفل تعیین شده باشد

مادهٔ ششم — حضور پنج نفر از اعضاء بمحفل میتواند رسمیت دهد و رأی اکثریت این عده که حد نصاب رسمی شدن محفل میباشد با توجه باصل وحدت و همکاری صمیمانه که لازمهٔ تشکیل محفل روحانی است برای انجام امور کافی میباشد مگر در مواردیکه بموجب این نظامنامه مستثنی شده باشد تصمیمات و عملیات محفل روحانی ملی را باید منشی در هر جلسه ثبت نماید و سواد آن را پس از هر جلسه بفرد فرد اعضاء بدهد و سوادی نیز در دفتر رسمی محفل ضبط نماید

مادهٔ هفتم — هر وقت که عدهٔ بهائیان ساکن محل معینی در ایران (شهر قصبه یا قریه) که مورد شناسائی محفل ملی واقع شده باشند از نه نفر تجاوز نماید این اشخاص در اول عید رضوان جمع شده و برای اکثریت هیئت اداری نه نفری تشکیل میدهند که بنام محفل روحانی جامعه بهائی آن محل موسوم خواهد بود و از آن ببعد همه ساله در روز اول عید رضوان محفل مزبور را مجدداً انتخاب خواهند نمود و اعضاء محفل مدت یکسال و تا وقتیکه قائمقامان آنان انتخاب و دارای صلاحیت شوند بعضویت باقی خواهند بود ولی هرگاه عدهٔ بهائیان محلی فقط نه نفر باشند این نفوس در اول عید رضوان و در سالهای بعد در صورتیکه عدهٔ آنان اضافه نشده باشد نیز در اول عید رضوان بوسیلهٔ اظهارنامهٔ رسمی جمعی خود را بنام محفل روحانی آن محل نامیده تشکیل محفل میدهند و پس از ثبت این اظهارنامه از طرف منشی محفل روحانی ملی دارای امتیازات و حقوق و وظائف محفل روحانی محلی خواهند شد که بموجب این ورقه تعیین شده است

بند اول — هر محفل روحانی محلی جدید الانتخاب باید فوراً بشرح مادهٔ چهار و پنج این نظامنامه هیئت رئیسه خود را که عبارتست از رئیس و یک نایب رئیس یک منشی یک خزانه دار و یا متصدیان دیگری که محفل برای انجام و اجرای امور مربوطهٔ روحانیه صلاح و لازم بداند تعیین نماید سپس منشی فوراً صورتی از اسامی اعضاء محفل جدید و هیئت رئیسه برای منشی محفل روحانی ملی ارسال خواهد داشت .

بند دوم — وظائف و اختیارات عمومی محفل روحانی محلی همان است که در آثار قلمی حضرت بهاءالله و حضرت عبدالبهاء و حضرت شوقی ربانی مندرج و مذکور است

بند سوم — از جملهٔ وظائف معینهٔ محفل روحانی محلی حاکمیت کامل نسبت بتمام عملیات و اقدامات و امور جامعه بهائی محل خود در تحت ریاست عالی انحصاری محفل روحانی ملی که در این "بیان نامه" ذکر شده میباشد .

بند چهارم — در صورتیکه محل یک یا چند نفر از اعضاء محفل محلی خالی ماند قائمقام آن عضو یا اعضاء در جلسهٔ مخصوصی که از جامعهٔ بهائیان محلی برای همین مقصد از طرف محفل مزبور دعوت میشود انتخاب خواهد شد اگر عدهٔ اعضائیکه محل آنان خالی مانده از ۴ تجاوز نماید و حد نصاب رسمیت محفل محلی بهمین جهت میسر نگردد انتخاب مزبور باید در تحت نظارت محفل روحانی ملی انجام شود .

بند پنجم — امور محفل محلی باید بعینه مطابق مقررات راجع به تبادل افکار محفل ملی که در مادهٔ ششم مذکور است انجام و اجرا گردد

بند ششم — محفل محلی باید در مورد هر فردی از افراد جامعهٔ بهائی قبل از اینکه باو حق رأی و عضویت جامعه داده شود تبادل افکار نموده صلاحیت او را تصویب نماید ولی هرگاه از تصمیم محفل محلی در خصوص عضویت در جامعهٔ بهائی و حق رأی نداشتن ناراضی باشد میتواند از محفل ملی تقاضای تجدید نظر نماید و محفل ملی باید فوراً حاکمیت قضیه را قبول نموده تصمیم نهائی خود را صادر نماید .

بند هفتم — بر هر یک از منشیان محافل محلیه لازم است که تا اول دیماه هر سال صورت صحیحی از اسماء کلیه بهائیانیکه در قسمت آن محفل محلی واجد حق انتخاب باشند توسط منشی محفل ملی برای اطلاع و تصویب بمحفل روحانی ملی ارسال دارند .

بند هشتم — تمام مسائلیکه در قسمتی از قسمتهای امری واقع و کاملاً مربوط بمصالح محلی و یا مصالح عمومی ملی تماس نداشته باشد در تحت قضاوت بدوی محفل محلی آن

قسمت خواهد بود ولی اتخاذ تصمیم در تفکیک مسائل مربوطه بمحافل محلی و مصالح عمومی جامعهٔ بهائی از وظائف محفل روحانی ملی میباشد .

بند نهم — هریک از افراد جامعهٔ بهائی میتواند از تصمیم محفل روحانی محلی خود بمحفل ملی استیناف دهد و محفل ملی میتواند قضاوت در آن مسئله را خود برعهده گرفته حکم نهائی صادر نماید و یا برای تجدید نظر بمحفل محلی احاله دهد .

بند دهم — هرگونه اختلافیکه بین بهائیان قسمتی از قسمتهای امری حادث شود و بمساعی محفل روحانی محلی مرتفع نگردد قضیه باید از طرف آن محفل بمحفل ملی برای مطالعه و رسیدگی مراجعه شود و تصمیم محفل ملی قاطع خواهد بود .

بند یازدهم — هرگاه در مسئله از مسائل فیمابین دو یا چند محفل از محافل محلیه و یا فیمابین بهائیان قسمتهای مختلفه امری اختلاف حاصل شود باید فی الحال بمحفل ملی عرضه گردد و آنچه او حکم نماید قطعی و نهائی است .

بند دوازدهم — حوزهٔ حاکمیت هر محفل محلی مطابق تقسیمات مملکتی است و بهائیان ساکن هر محلی اشهر - قصبه قریه مطابق همان تقسیمات حق رأی و اشتراک در انتخابات محفل محلی را خواهند داشت و هرگاه بهائیانی در نواحی متصله یا خارج از حدود آن محل سکنی داشته و مرتباً نتوانند در مجامع و محافل امریهٔ آن محل حاضر شوند میتوانند تا زمانیکه محفل روحانی در محل اقامت آنها تشکیل نشده بعضویت جمعیت بهائی محل مجاور مذکور محسوب و در انتخابات آن محل شرکت نمایند هرگونه اختلاف نظری راجع بحوزهٔ حاکمیت هر محفل محلی یا راجع بانضمام یک فرد و یا عده از بهائیان بیکی از قسمتهای امریه در ایران باید بمحفل روحانی ملی ارجاع و تصمیم محفل مزبور نهائی خواهد بود .

مادهٔ هشتم — اجتماع سالیانهٔ محفل روحانی ملی که اعضاء محفل ملی باید در آن انتخاب شوند بنام انجمن شور روحانی ملی بهائیان ایران موسوم و باید در محل و زمانی تشکیل شود که محفل ملی آنرا تعیین و بتوسط محافل محلی اقلاً سه ماه قبل از اجتماع مزبور اعلان تشکیل آن بقسمتهای امری داده شود و در همان موقع محفل ملی عدهٔ نمایندگان انجمن شور روحانی را که برای هر قسمت امری بنسبت عدهٔ بهائیان آن قسمت تعیین کرده بطوریکه مجموع نمایندگان بالغ بر ۹۵ نفر گردد بهریک از محافل محلی اطلاع خواهد داد و هریک از محافل محلی باید در ظرف مدت مناسبی پس از وصول اعلان مزبور و یا دادن فرصت کافی بعموم بهائیان قسمت خود مجمعی از افراد رأی دهنده که اسامی آنها در دفاتر مربوطه ثبت است برای انتخاب نماینده یا نمایندگان انجمن شور روحانی ملی که آن قسمت امری باید انتخاب نماید دعوت و تشکیل دهد و تا سی روز قبل از تاریخ انعقاد انجمن شور روحانی ملی منشی هر محفل محلی باید صورت مصدقی از اسامی و آدرس نمایندگانیکه باین نحو انتخاب شده‌اند برای منشی محفل ملی ارسال دارد

بند اول — انتخابات نمایندگان انجمن شور روحانی باکثریت آراء صورت میگیرد و اشخاصیکه بعلت مرض یا عذر موجه دیگری نمیتوانند شخصاً در انتخابات حاضر شوند حق دارند بترتیبی که مورد رضایت محفل محلی باشد رأی خود را بوسیلهٔ پست یا تلگراف ارسال دارند

بند دوم — کلیهٔ نمایندگان انجمن شور روحانی باید از افرادی باشند که در انتخابات قسمت مربوطه حق رأی داشته‌اند

بند سوم — نماینده نمیتواند حقوق و امتیازات نمایندگی خود را بدیگری انتقال دهد و یا وکیلی بجای خود معین نماید

بند چهارم — شناسائی نمایندگان و تصویب حضور آنها بسمت نمایندگی در انجمن شور روحانی ملی از وظائف محفل روحانی ملی است

بند پنجم — نمایندگانیکه نمیتوانند شخصاً در انجمن شور روحانی ملی حضور یابند حق دارند بنحویکه محفل ملی تعیین نماید رأی خود را برای انتخاب اعضاء محفل روحانی ملی بوسیلهٔ پست یا تلگراف اظهار دارند

بند ششم — هرگاه در یکی از سنوات محفل روحانی ملی تشخیص دهد که اجتماع نمایندگان برای تشکیل انجمن شور روحانی برخلاف حکمت یا غیر عملی است محفل باید وسائلی فراهم کند که کار انجمن شور روحانی بوسیلهٔ مکاتبه یا مخابره صورت گیرد هر اقدامیکه در این موارد بعمل آید باید بر طبق رأی اکثریت کلیهٔ نمایندگان باشد .

بند هفتم — رئیس محفل روحانی ملی که در انجمن شور روحانی حضور دارد باید نظم مجمع نمایندگان را برعهده گیرد تا انجمن بتشکیلات دائمی خود و انتخاب رئیس و منشی و اعضاء رئیسهٔ دیگریکه برای اجرای عملیات و وظائف انجمن بنحو اکمل لازم باشد بپردازد .

بند هشتم — کار عمدهٔ انجمن شور روحانی ملی انتخاب نه نفر محفل روحانی ملی آینده و رسیدگی و مراجعه بر اپرتهای مالی و سایر عملیات محفل ملی سابق و بجهات مختلفهٔ آن و مطالعه در کلیات امور مربوطه بامر بهائی میباشد ولی معلوم است که بر طبق اصول اداری بهائی که حضرت ولی امرالله تصریح فرموده اند باستثنای انتخاب اعضاء محفل روحانی ملی آینده تمام عملیات و مطالعات نمایندگان شور روحانی ملی فقط بمنزلهٔ اظهار نظر و توصیه بمحفل ملی خواهد بود و اتخاذ تصمیم نهائی در مسائل مربوطه بدیانت بهائی در ایران از وظائف مختصهٔ محفل روحانی ملی است

بند نهم — دستور عمومی اموری را که انجمن شور روحانی ملی باید انجام دهد محفل روحانی ملی تهیه مینماید ولی هرگاه هر یک از نمایندگان مسئله را که مربوط بامر باشد مطرح و انجمن طرح آن را تصویب نماید جزو دستور انجمن قرار خواهد گرفت

بند دهم — انتخاب اعضاء محفل روحانی ملی بوسیلهٔ اکثریت آراء نمایندگانی است که محفل روحانی ملی سابق آنها را شناخته باشد باین معنی که اعضاء منتخبهٔ محفل آن نه نفری خواهند بود که در اولین انتخاب از طرف نمایندگان حاضر در انجمن شور روحانی و همچنین نمایندگانیکه بوسیلهٔ پست یا تلگراف رأی خود را بمنشی محفل روحانی ملی ارسال داشته اند حائز اکثریت آراء گردند هرگاه بعلت تساوی آراء تمام عدهٔ اعضاء در انتخابات اولیه تعیین نشوند انتخاب یا انتخابات دیگری بعمل خواهد آمد تا تمام نه نفر اعضاء انتخاب شوند

بند یازدهم — تمام اموریکه رسماً در انجمن شور روحانی مطرح و حل و فصل میشود باید در دفاتر و آرشیو محفل روحانی ملی ثبت و ضبط گردد

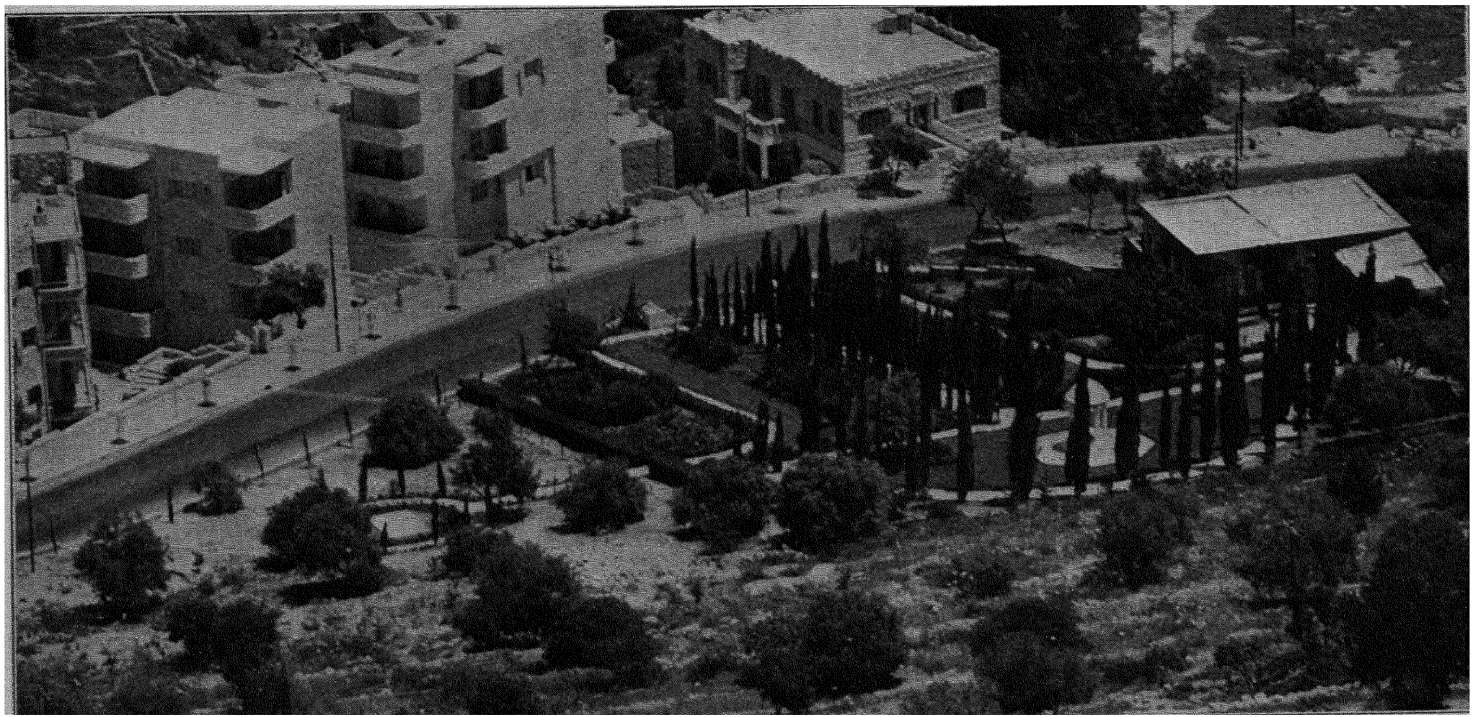
بند دوازدهم — هرگاه محل یک یا چند نفر از اعضاء محفل روحانی ملی خالی ماند باید بوسیلهٔ اکثریت آراء نمایندگان انجمن شور روحانی ملی که آن محفل را بدواً انتخاب نموده اند عدهٔ اعضاء تکمیل گردد و اخذ رأی بوسیلهٔ مکاتبه یا بوسایل دیگری که محفل روحانی ملی تصویب نماید صورت خواهد گرفت

مادهٔ نهم — در مواردیکه در این نظامنامه حق قضاوت انحصاری نهائی و اختیارات عالیهٔ اجرائی در کلیهٔ مسائل مربوطه باقدامات و امور دیانت بهائی در مملکت ایران بمحفل روحانی ملی تفویض شده است این نکته مسلم است که تصمیمات یا اقدامات محفل روحانی ملی راجع بمسائل مزبوره در جمیع مراحل ممکن است مورد تجدید نظر و تصویب مآلی حضرت ولی امرالله یا بیت العدل عمومی قرار گیرد

مادهٔ دهم — هرگونه عملیات و اقدامات و وظائفیکه بالصراحه و بالخصوص در این نظامنامه بمحافل روحانی محلی اختصاص داده نشده است باید بخصوص محفل روحانی ملی شناخته شود و محفل ملی حق دارد وظائف و اختیاراتی را که خود مقتضی و لازم بداند بمحافل روحانی محلی که در ظل آن هستند واگذار نماید

مادهٔ یازدهم — برای اینکه منظور و کیفیت روحانی انتخابات بهائی محفوظ بماند از ذکر اسامی و کاندید یا رویه های انتخابی دیگر یکه مضر بحال انتخابات آرام و مبتهلانه است باید احتراز شود بطوریکه هر شخص انتخاب کننده فقط برای اشخاصی رأی دهد که بوسیلهٔ توسل و توجه بملکوت ابهی و تفکر دقیق اسامی آنها بقلبش الهام گردد از جملهٔ وظائف مقدسه و مهمهٔ نفوسیکه بنام اعضاء محافل محلی یا محفل ملی عهده دار اقدام و اداره و تنظیم امور امریه هستند مراتب ذیل است بذل جهد و سعی تام در جلب محبت و اطمینان نفوسیکه افتخار خدمت بآنها را دارند تحقیق کامل و آشنائی با نظریات دقیقه و احساسات عمومی و معتقدات شخصیهٔ نفوسیکه عهده دار سعادت آنها هستند تنزیه و تقدیس از تمیز و تفرد و احتراز از کتمان نظر و استبداد در رأی و تحمیل رأی بر دیگران و از هر قول و یا عملیکه رائحهٔ طرفداری و انانیت و غرض رانی از آن استشمام شود و با داشتن حق مقدس اصدار حکم قطعی ابراز شوق بمذاکره و مشاوره با احبا رفع کدورت و انزجار استقبال از صلاح اندیشی و پیشنهادات تقویت حس تعاون و تشریک مساعی و ایجاد حسن تفاهم و اعتماد مابین خود و افراد بهائی

مادهٔ دوازدهم — این نظامنامه در هر یک از جلسات عادی یا فوق العاده محفل روحانی ملی باکثریت آراء قابل تعدیل و اصلاح است مشروط بر اینکه اقلاً دو هفته قبل از تاریخ جلسهٔ مزبوره منشی محفل سوادی از اصلاح یا اصلاحاتیکه پیشنهاد میشود بهر یک از اعضاء محفل ارسال دارد



General view of the resting place of Bahíyyih Khánum, the Greatest Holy Leaf, around which will be established the international Institutions of the Bahá'í Faith at its world center.

'TREUHANDSCHAFTSERKLÄRUNG DES NATIONALEN GEISTIGEN RATS DER BAHÁ'Í IN DEUTSCHLAND UND ÖSTERREICH

The Declaration and By-Laws of the National Spiritual Assembly of the Bahá'ís of Germany and Austria

IR, Marta Blanche *Brauns-Forel,* Karlsruhe i. B.; Paul Ferdinand *Gollmer,* Stuttgart; Max *Greeven,* Bremen; Dr. Hermann *Grossmann,* Neckargemünd; Edith Elisabeth Anna *Horn,* Stuttgart; Anna Maria *Köstlin,* Esslingen a. N.; Dr. Adelbert Friedrich Alexander Marinus *Mühlschlegel,* Stuttgart; Dr. Karl Eugen *Schmidt,* Stuttgart; Alice Corinna Gabriele Emma Amélie (Táhirih) *Schwarz-Solivo,* Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahá'í in Deutschland und Österreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandschaft ausgestattete *Nationale Geistige Rat der Bahá'í in Deutschland und Österreich,* dass vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, übertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhandschaftserklärung ausgeübt, verwalter und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnung als Treuhänder der Bahá'í in Deutschland und Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsgemeinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht zur Verwaltung der ständig mannigfacher und umfangreicher werdenden Angelegenheiten und Vermögenswerte der Bahá'í in Deutschland und Öesterreich, weshalb wir als dessen Mitglieder es für wünschenswert und notwendig erachten, unserer gemeinsamen Tätigkeit eine fester umrissene, gesetzmässige Form zu geben. Wir tun dies in völliger Einmütigkeit und in voller Erkenntnis der damit geschaffen heiligen Bindung. Wir anerkennen für uns und unsere Nachfolger in dieser Treuhandschaft die erhabene religiöse Richtschnur, die für Bahá'í-Verwaltungskörperschaften in dem Worte Bahá'u'lláh's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen", und suchen den Beistand Gottes und Seine Führung, damit wir dieser Ermahnung folgen können.

Artikel I

Die genannte Treuhandgemeinschaft führt die Bezeichnung, „der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich".

Artikel II

Wir teilen die Ideale unserer Mit-Bahá'í und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Förderung der geistigen, erziehlichen und menschenfreundlichen Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den Äusserungen aller Propheten und Botschafter Gottes, der Bergründer der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahá'u'lláh's verkündet worden sind. Wir erklären als Zweck und Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelengenheiten der Sache Bahá'u'lláh's zum Besten der Bahá'í in Deutschland und Österreich gamäss den von Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und erläuterten und von Shoghi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Baha's ordnungsmässig eingesetzten Nachfolger und Nachfolgern

erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte erziehlichen, menschenfreundlichen und geistigen Charakters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die Errichtung von Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschenfreundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und allgemeine Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Österreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder einem von ihnen förderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:

a. das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
b. bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhänder in irgend einem Teil der Welt sowohl als auch in Deutschland und Österreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten und Schenkungen, Vermächtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,
c. alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechtsame gewährt sind, an verschiedenen Zwechen und Zielen niedergelegt ist,
d. gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder d. h. des Nationalen Geistigen Rates der Bahá'í in Deutschland und Österreich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. *Abschnitt.* Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern d. h. dem Nationalen Geistigen Rat und den Mitgliedern desselben in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bezw. für die Begleichung irgendwelcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden könnten, sodass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft dieses ernannten Beamten oder Beauftragten, noch irgendwelche hierin genannte Berechtigte, sei es einzeln oder gemeinsam, persönlich dafür haften.

2. *Abschnitt.* Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig er-

mächtigte Beamte und Beauftragte vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhandschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Österreich verkörpern, erforderlichen Satzunger, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Österreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommen Weisungen Shoghi Effendi's, des Hüters des Bahá'í-Glaubens, an.

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an demjenigen Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

ARTIKEL VI

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende Inschrift:

Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V. Treuhandschaftserklärung 1935.

ARTIKEL VII

Diese Treuhandschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich in jeder besondern Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I

Der Nationale Geistige Rat besitzt in Erfüllung seiner geheiligten Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsreich über alle Veranstaltungen und Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhandschaft. Er soll darnach streben, die (nachstehend erläuterte) Arbeit der örtlichen Geistigen Räte sowie diejenige der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zusammenzufassen und gleichzurichten, und sie in jeder nur möglichen Weise in der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfund der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgeordneten zur Jahrestagung und ihre ziffernmässige Verteilung auf die verschiedenen Bahá'í-Gemeinden. Er ernennt sämtliche nationalen Bahá'í-Ausschüsse und überwacht die Veröffentlichung und Verteilung vom Bahá'í-Schrifttum, die Überprüfung aller die Bahá'í-Sache betreffenden Schriften, den Bau und die Verwaltung des allgemeinen Mashriq'l-Adhkár's und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhandschaft. Er entscheidet, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er nimmt in Fällen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte an und besitzt das Recht zur endgültigen Entscheidung in allen Fällen, in denen die Befähigung eines Einzelnen oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahá'í-Gemeinschaft zu sein, in Frage steht. Er vertritt die Bahá'í in Deutschland und Österreich überall, wo

es sich um die Zusammenarbeit und geistige Betätigung mit den Bahá'í anderer Länder handelt, und bildet das alleinige Wahlorgan der Bahá'í in Deutschland und Österreich bei Schaffung des in den heiligen Schriften der Sache vorgesehenen Universalen Hauses der Gerechtigkeit. Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Ergebenheit, gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Äusserung Bahá'u'lláh's vor Augen haben:

„Es geziemt ihnen. (d. h. den Geistigen Räten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hütter von allem, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemend ist und schicklich."

ARTIKEL II

Die Bahá'í in Deutschland und Österreich, zu deren Gunsten diese Treuhandschaft errichtet ist, umfassen alle in Deutschland und Österreich wohnhaften Personen, die vom Nationalen Geistigen Rat als den Erfordernissen zum stimmberechtigten Mitglied einer Bahá'í-Gemeinde genügend anerkannt sind. Wer stimmberechtigtes Mitglied einer Bahá'í-Gemeinde werden will, muss

a. in dem Ortsgebiet wohnen, das durch den Rechtsbereich des örtlichen Geistigen Rates gemäss dem zweiten Abschnitt des Artikels VII dieser Satzung bestimmt ist,
b. das einundzwanzigste Lebensjahr vollendet haben,
c. zur Zufriedenheit des örtlichen Geistigen Rates, die zon der Zustimmung durch den Nationalen Geistigen Rat abhängt, dargetan haben, dass er den folgenden Bahá'í-Glaubensforderungen und -bräuchen genügt:

volle Anerkennung der Stufe des Vorläufers (des Báb), des Begründers (Bahá'u'lláh's) und 'Abdu'l-Bahá's, des Erklärers und wahren Vorbildes des Bahá'í-Glaubens, vorbehaltlose Annahme von allem, was durch ihre Feder geoffenbart ist, und Unterwerfung darunter, treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdu'l-Bahá's und enge Verbundenheit sowohl mit dem Geiste als auch mit der Form der gegenwärtigen Bahá'í-Verwaltung in der Welt.

ARTIKEL III

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bahá'í in Deutschland und Österreich gewählten Mitgliedern, die von den genannten Bahá'í in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder dis zur Wahl ihrer Nachfolger im Amte bleiben.

ARTIKEL IV

Die geschäftsführenden Mit glieder des Nationalen Geistigen Rates bestehen aus einem Vorsitzer, stellvertretenden Vorsitzer, Sekretär und Rechner und was sonst zur geeigneten Führung seiner Geschäfte an Ämtern für nötig erachtet wird. Die geschäftsführenden Mitglieder werden mit absoluter Stimmenmehrheit durch sämtliche Ratsmitglieder in geheimer Abstimmung gewählt.

ARTIKEL V

Die erste Versammlung des neugewählten Nationalen Geistigen Rates wird durch dasjenige Mitglied einberufen, das bei der Wahl die höchste Stimmenzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimmenzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied führt den Vorsitz bis zur Wahl des ständigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretär des Rates auf Ersuchen des Vorsitzers oder, bei dessen Abwesenheit oder Verhinderung des stellvertretenden Vorsitzers oder dreier beliebiger Ratsmitglieder einberufen, wobei jedoch die Jahrestagung, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

ARTIKEL VI

Der Nationale Geistige Rat ist beschlussfähig, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse gelten, soweit nicht diese Satzung ein Anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung der geistigen Räte enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretär zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellt und die Protokolle unter den offiziellen Urkunden des Rates aufbewahrt.

ARTIKEL VII

Wo immer in Deutschland und Österreich, in einer Stadt oder einer ländlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahá'í neuen übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskörperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wählen. Jeder solche Geistige Rat wird darauf alljährlich an jedem folgenden 21. Tag des Aprils gewählt. Die Mitglieder bleiben für die Dauer eines Jahres und bis zur Wahl und Benennung ihrer Nachfolger im Amte.

Soweit dagegen die Zahl der Bahá'í in einer Gemeinde genau neun beträgt, können sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklärung zum örtlichen Geistigen Rat ernennen. Durch Beurkundung einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rats gilt der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

1. *Abschnitt.* Jeder neugewählte örtliche Geistige Rat verfährt sofort gemäss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen über die Wahl seiner geschäftsführenden Mitglieder, die aus einem Vorsitzer, stellvertretenden Vorsitzer, Sekretär und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner Geistigen Pflichten an Ämtern für nötig erachten mag, bestehen. Unmittelbar darnach übermittelt der gewählte Sekretär dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder.

2. *Abschnitt.* Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates ergeben sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's.

3. *Abschnitt.* Unter die besonderen Pflichten eines örtlichen Geistigen Rates fällt das volle Spruchrecht über alle Bahá'í-Veranstaltungen und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates.

4. *Abschnitt.* Ausscheidende Mitglieder eines örtlichen Geistigen Rates werden auf einer zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen Gemeindeversammlung durch Wahl ergänzt. Falls die Zahl der ausscheidenden Mitglieder höher als vier ist, sodass die Beschlussfähigkeit des örlichen Rates entfällt, wird die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen.

5. *Abschnitt.* Die Geschäfte des örtlichen Rates werden in gleicher Weise geführt, wie oben in Artikel VI für die Verhandlungen des Nationalen Geistigen Rates festgelegt ist.

6. *Abschnitt.* Der örtliche Rat überprüft und anerkennt die Eignung jedes Mitgliedes der Bahá'í-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied, doch steht es jedem, der mit dem Befund des örtlichen Geistigen Rates über seine Eignung als Bahá'í unzufrieden ist, frei, gegen den Befund beim Nationalen Geistigen Rat Berufung einzulegen, der den Fall aufgreift und endgültig darüber entscheidet.

7. *Abschnitt.* Am oder vor dem ersten Tag im Februar jedes Jahres sendet der Sekretär jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der Bahá'í-Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. Abschnitt. Alle sich innerhalb einer Bahá'í-Gemeinde ergebenden Angelegenheiten von rein örtlichen Interessen, die nicht die nationalen Belange der Sache berühren, unterstehen in erster Instanz dem Spruchrecht des betreffenden örtlichen Geistigen Rates, doch liegt die Entscheidung darüber, ob in einem Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'í-Gemeinschaft berührt werden, beim Nationalen Geistigen Rat.

9. Abschnitt. Jedem Mitglied einer Bahá'í-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates beim Nationalen Geistigen Rat Berufung einzulegen, der darüber befindet, ob er die Sache zur Entscheidung aufgreifen oder sie beim örtlichen Geistigen Rat zur nochmaligen Erwägung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung auf, so ist seine Findung endgültig.

10. Abschnitt. Bestehen innerhalb einer Bahá'í-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates beigelegt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwägung zu überweisen, dessen Vorgehen in der Sache dann endgültig ist.

11. Abschnitt. Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'í-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterbreitet werden, dem bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht eigen ist.

12. Abschnitt. Der Rechtsbereich der einzelnen örtlichen Geistigen Räte in bezug auf die örtliche Befindung zur Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Bahá'í-Gemeinde entspricht der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bezeichneten Gemarkung, doch können Bahá'í, die in angrenzenden, abseits liegenden oder vorstädtischen Bezirken wohnen und regelmässig an den Versammlungen der Bahá'í-Gemeinden teilzunehmen vermögen, bis zur Errichtung eines örtlichen Geistigen Rates in ihrer Heimatgemeinde in die vom angrenzenden Geistigen Rat geführte Mitgliederrolle eingeschrieben werden und volles Wahlrecht geniessen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines örtlichen Geistigen Rates oder bezüglich der Angliederung irgend eines Bahá'í oder einer Gruppe in Deutschland und Öesterreich sind dem Nationalen Geistigen Rat zu unterbreiten, desen Entscheidung in der Sache endgültig ist.

Artikel VIII

Die Jahresversammlung des Nationalen Geistigen Rates, auf der die Wahl seiner Mitglieder erfolgt, führt die Bezeichnung Nationaltagung der Bahá'í in Deutschland und Österreich. Zeitpunkt und Ort für die Abhaltung bestimmt der Nationale Geistige Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Räte sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahá'í-Gemeinde gemäss dem Grundsatz der Verhältnisvertretung zugeteilte Anzahl von Abgeordneten zur Nationaltagung mit, wobei die Gesamtzahl der Abgeordneten, die die Nationaltagung darstellen, neunzehn betragen soll. Nach Empfang dieser Benachrichtigung beruft jeder örtliche Geistige Rat innerhalb eines angemessenen Zeitraumes und unter Beachtung ordnungsmässiger und ausreichender Ankündigung eine Versammlung der in seiner Rolle verzeichneten stimmberechtigten Mitglieder zwecks Wahl ihres oder ihrer Abgeordneten zur Nationaltagung ein, worauf die Sekretäre der einzelnen örtlichen Geistigen Räte dem Sekretär des Nationalen Geistigen Rates spätestens dreissig Tage vor dem Zeitpunkt der Tagung die Namen und Anschriften der so gewählten Abgeordneten bescheinigen.

1. Abschnitt. Alle Tagungsabgeordneten sind mit relativer Stimmenmehrheit zu wählen. Mitglieder, die durch Krankheit oder andere unvermeidliche Gründe verhindert sind, an der Wahl persönlich teilzunehmen, haben das Recht, ihre Stimme brieflich oder telegrafisch in einer Weise abzugeben, die dem örtlichen Geistigen Rat genügt.

2. Abschnitt. Alle für die Tagung einzusetzenden Abgeordneten müssen als stimmberechtigte Mitglieder der von ihnen

vertretenen Bahá'í-Gemeinden eingetragen sein.

3. *Abschnitt.* Die Rechte und Vorrechte der Abgeordneten können weder übertragen noch abgetreten werden.

4. *Abschnitt.* Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5. *Abschnitt.* Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegrafisch zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu wählen.

6. *Abschnitt.* Hält der Nationale Geistige Rat in irgend einem Jahre die Zusammenrufung der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die Mittel und Wege für die briefliche oder telegrafische Durchführung der Geschäfte der Nationaltagung fest.

7. *Abschnitt.* Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates ruft die Abgeordneten auf, die darauf zur endgültigen Ordnung der Versammlung schreiten, einen Vorsitzenden, Schriftführer und was weiter an Ämtern für die geeignete Führung der Geschäfte der Tagung erforderlich ist, wählen.

8. *Abschnitt.* Die Hauptaufgabe der Nationaltagung ist die Wahl der neun Mitglieder zum kommenden Nationalen Geistigen Rate, die Entgegennahme der Berichte über die finanzielle und sonstige Tätigkeit des ausscheidenden Nationalen Geistigen Rates und seiner verschiedenen Ausschüsse und Beratung über die Angelegenheiten der Bahá'í-Sache im allgemeinen, selbstverständlich in Übereinstimmung mit den von Shoghi Effendi ausgedrückten Grundsätzen der Bahá'í-Verwaltung, wonach alle Beratungen und Handlungen der Abgeordneten zur Nationaltagung ausser der Wahl der Mitglieder zum kommenden Nationalen Geistigen Rate nur Ratschläge und Empfehlungen zur Beachtung durch den genannten Rat darstellen, während die Entscheidung in allen Fragen, die die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffen, ausschliesslich bei dieser Körperschaft liegt.

9. *Abschnitt.* Die auf der Nationaltagung anzunehmende Geschäftsordnung wird durch den Nationalen Geistigen Rat vorbereitet, doch können alle auf die Sache bezüglichen Angelegenheiten die von irgend einem Abgeordneten vorgebracht werden, auf Antrag, über den abzustimmen ist, als Punkt der Tagungsberatungen aufgenommen werden.

10. *Abschnitt.* Die Wahl der Mitglieder des Nationalen Geistigen Rates erfolgt mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten, d. h. als gewählt gelten diejenigen neun Personen, die im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen Abgeordneten, deren Stimme dem Sekretär des Nationalen Geistigen Rates schriftlich oder telegrafisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmengleichheit die volle Mitgliedszahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge statt, bis sämtliche neun Mitglieder gewählt sind.

11. *Abschnitt.* Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sind unter die Protokolle des Nationalen Geistigen Rates aufzunehmen und mit diesen zu bewahren.

12. *Abschnitt.* Nach Schluss der Nationaltagung und bis zur Einberufung der nächsten Jahrestagung wirken die Abgeordneten als zu besonderem Dienste in der Arbeit für die Sache befähigte beratende Körperschaft fort, in jeder Weise bemüht, zum einheitlichen Geiste und zu fruchtbringender Tätigkeit des Nationalen Geistigen Rates während des Jahres beizutragen.

13. *Abschnitt.* Freigewordene Mitgliedssitze des Nationalen Geistigen Rates werden mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat seinerzeit gewählt haben, neu besetzt, wobei die Wahl in brieflicher oder irgend sonstiger durch den Nationalen Geistigen Rat bestimmter Form erfolgt.

Artikel IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die

Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und höchstrichterliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Rate verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die sie innerhalb ihres Spruchrechtes als für örtliche Geistige Räte erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Brauch der Wahlvorschläge noch irgend ein sonstiges, eine stille und von Gebeten getragene Wahl beeinträchtigendes Wahlverfahren aufkommen, sodass jeder Wähler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligtsten Pflichten derer, die berufen werden, die Angelegenheiten der Sache als Mitglieder örtlicher oder nationaler Geistiger Räte aufzugreifen, zu führen und gleichzurichten, gehört:

auf jede nur mögliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht haben; die Meinungen, vorherrschenden Empfindungen und die persönliche Überzeugung derjenigen, deren Wohlergehen zu fördern ihre feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen; ihre Erwägungen und die allgemeine Führung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenden Dunstkreis diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und unter Vorbehalt des geheiligten Rechtes endgültiger Entscheidung zur Besprechung einzuladen, Beschwerden nachzugehen, Ratschläge zu begrüssen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels Einschreibebriefes versandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedrückten Sinn dieser Treuhandschaftserklärung und Satzung Unklarheit besteht, ist der englische Wortlaut der Declaration of Trust and By Laws der Bahá'í der Vereinigten Staaten und Kanadas zu Rate zu ziehen.

Stuttgart, den 10. Februar 1935.

Act XXI of 1860.

No: 37. of 1932-1933.

I hereby certify that ... National

Assembly of the Baha'is of India ...

has this day been registered under

Registration Act, XXI of 1860.

Given under my hand at Lahore

this 20th day of January

One thousand nine hundred and thirty three.

Registration fee Rs. 50/-/- (fifty) only.

REGISTRAR PUNJAB & SINDH

Registrar,

Joint Stock Companies, Punjab.

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of India and Burma.

دستور الجامعة البهائية بالقطر العراقي

قانون النقابة

للمحفل الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود فصاحي الدكتور افلاطون منير وكل عباس رضا اديب بغدادي عبد الرزاق عباس (بغداد) خليل القمر جليل شيرين (العواشق) حضوري الياهو (موصل) المنتخبين من ممثلي البهائيين في العراق في الاجتماع السنوي الحاصل في بغداد في ٢١/٢٣ نيسان سنة ١٩٣١ لتكوين المحفل الروحاني المركزي للبهائيين في العراق مع السلطة التامة في انشاء نقابة حسب ما يتوضح فيما بعد — نقر ونعترف بموجب هذا بان جميع الحقوق والواجبات والامتيازات والمسئوليات التي اوكلها حضرة بهاء الله مؤسس الدين البهائي وحضرة عبد البهاء المبين لاحكامه وحضرة شوقي افندي ولي امره الى المحفل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون النقابة هذا ومن ابتداء هذا التاريخ من خصائص واشراف وماموريه هيئة المحفل الروحاني المركزي الذين سوف ذكرهم وخلفائهم الشرعيين وتاسيس المحفل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والرابطة وتحديده ماموريه نقباء البهائيين في العراق انما يعمل بصفة هيئة ادارية لجمعية دينية اصبح لها وجود مستمر ومسئولية منذ ثلاث وسبعين سنة وبالنظر الى هذه الجهود دعي المحفل الروحاني المركزي لادارة وتنظيم مثل هذه الشئون المتنوعة والتي تزداد يوماً فيوماً وكذلك املاك البهائيين في العراق والتي تشعر الان نحن الاعضاء انه من الضروري ومن المرغوب فيه ان تعطى وظائفها الاجتماعية شكلاً قانونياً واضحاً فلذلك اجرى هذا العمل بالاجماع والاعتراف التام بالعلاقة المقدسة التي تنتج منه ونحن نعترف بالاصالة عن انفسنا وبالنيابة عن خلفائنا في هذا التوقيع النقابي برفعة وسمو المبدأ الديني الذي اسسه حضرة بهاء الله للهيئات الادارية للبهائيين بقوله (كونوا امناء الرحمن بين الامكان) ونطلب من الله التوفيق والهداية لاتباع هذا النصح.

المادة الاولى — تسمى هذه النقابة بالمحفل الروحاني المركزي للبهائيين في العراق

المادة الثانية — اشتراكاً في المثل العليا ومساعدة لمجهودات اخواننا البهائيين في تاسيس وتعضيد وانهاض التعاليم التهذيبية التي هي لمحض خير الانسانية والاخوة البشرية والايمان الباهر والاخلاق السامية والمحبة الخالية عن محبة الذات التي تجلت في اقوال واعمال جميع الانبياء ورسل الله الذين استسوا اديان العالم الموحى بها والتي من اثر اقوال واعمال حضرة بهاء الله تجددت بقوة خلاقة وتطبيقات جديدة عمومية حسب ما تقتضيه شئونات هذا العصر. نقر ونعترف بان الغرض والمقصد من هذه النقابة هي ادارة شئون امر حضرة بهاء الله لمنفعة البهائيين في العراق وعلى حسب القواعد المرعية في الادارة البهائية التي هي من تاسيس وايجاد حضرة بهاء الله ومن بيان وتفسير حضرة عبد البهاء ومن تطبيقات وتدعيم حضرة شوقي افندي ومن يخلفه خلافة شرعية طبقاً لنصوص وصية حضرة عبد البهاء. وتحقق هذه الاغراض الاجتماعات

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of 'Iráq.

الدينية والعمومية والمؤتمرات التهذيبية والانسانية والروحانية وبطبع ونشر الكتب والمجلات والجرائد وتشييد الهياكل المخصصة للعبادة العامة وغيرها من المعاهد والدور والابنية المخصصة للخدمة الانسانية وبملاحظة وتوحيد وترويج وادارة اعمال ومحمولات البهائيين على وجه العموم في العراق في اتمام وظائفهم وواجباتهم وتمام الدينية او باي واسطة اخرى مناسبة يمكن بها تحقيق هذه الاغراض جميعها او بعضها.

ومن اغراض النقابة واعمالها ايضا ما يأتي:

١ — الحق في التعاقد بعقد او عقود من اي نوع لاجل توسيع نطاق اغراض النقابة مع اي انسان او شركة او جمعية خاصة كانت ام عامة محلية كانت ام عمومية في اي ولاية او اقليم او مستعمرة له او لدى حكومة اجنبية ويكون لها في هذا الخصوص وفي جميع المعاملات المتعلقة على وجه هذه النقابة الحق في ان تعمل كل او بعض الاعمال التي يجيز القانون عملها الاي شركة او انسان في الحال والاستقبال

٢ — ان تمتلك ان تكون صاحبة حق الانتفاع لاي ملك يعطى من اي نقابة تكون قد تأسست بمقتضى القانون او غير ذلك او بموجب اي وصية او عقد اخر من هذا القبيل يكون فيه هبة او تنازل او عطية او منحة من اي نقابة او نقابات في اي بلدة في العالم وفي العراق وكذلك تقبل الهبات والعطايا من النقود او اي ملك اخر

٣ — جميع الاغراض والمقاصد التي ذكرت في كلمات حضرة بهاء الله وعبد البهاء وحضرة شوقي افندي مهما كانت نوعها والتي بها اعطيت السلطة والاختصاص والحقوق الى المحافل الروحانية المركزية

٤ — وعلى العموم عمل كل ما يستوجب اجراءه المحفل الروحاني المركزي للبهائيين في العراق والتي يراها ضرورية وموافقة وذات فائدة لتقدم واتمام ونجاح ادارة هذه النقابة.

المادة الثالثة —

١ — جميع الاشخاص والشركات والجمعيات الذين يقرضون او يتعاملون مع اعضاء النقابة اي المحفل الروحاني المركزي واعضائه او يكون لهم اي طلب عليهم من اي نوع كان سواء كان ناشئاً عن نص قانوني او عن موجبات العدالة وسواء نتج عن تعاقد او عن عمل يستوجب المسئولية لا يكون لهم الحق في الرجوع على شيء سوى اموال النقابة وامواكها لاجل الحصول على اي دين او تعويض او حكم او اقرار او اي مال يكون مستحق الدفع باي كيفية كانت من اعضاء النقابة بحيث لا يكون اعضاء النقابة كلهم او احدهم ولا الوكلاء المعينون بمعرفتهم فيما بعد ولا المنتفعون الذين ذكرت اسماؤهم في هذا مسؤولين شخصياً من اجراء ذلك.

٢ — ينفذ كل سند او تعهد او افتراح او التزام او عقد تحريرياً او باتفاق اخر معطى بموجب هذه النقابة تنفيذا صريحاً بمعرفة المحفل الروحاني المركزي بصفتهم اعضاء النقابة او بمعرفة وكلائهم او موظفيهم المسؤلين.

المادة الرابعة —

لاجل اجراء وادارة الامور التي عهد بها الى اعضاء النقابة اي المحفل الروحاني المركزي بمقتضى هذه النقابة يتخذ المحفل المذكور ما يلزم من القواعد واصول الاجراءات والقوانين لتحديد وتنفيذ اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي تتكون منها الهيئة البهائية في العراق بكيفية

لا تتعارض مع بنود هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا لغاية الآن من حضرة شوقي افندي ولي امر حضرة بهاء الله وهي التعليمات التي عرفها من قبل البهائيون الموجودون في العراق والتي قبلوها بخصوص ضبط ممارسة شؤونهم الدينية .

المادة الخامسة —

يكون مركز هذه النقابة في المحل الذي يقرره المحفل الروحاني المركزي من وقت لآخر

المادة السادسة —

يكون ختم هذه النقابة مستديراً الشكل وعليه النقش الآتي : —

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١ .)

المادة السابعة — يصح تعديل قانون النقابة هذا بالكثرية الاصوات من المحفل الروحاني المركزي للبهائيين في العراق في اي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الاقل بصورة من التعديل او التعديلات المقترحة .

النظام الداخلي
للمحفل الروحاني المركزي للبهائيين في العراق
(المادة الاولى)

للمحفل الروحاني المركزي للبهائيين في العراق القيام بوظائفه المقدسة في ظل هذا الدستور وحق السلطة والسيطرة التامة على كافة الجهود والشؤون المتعلقة بالدين البهائي في العراق بما في ذلك السلطة التامة في ادارة شؤون هذه الوكالة وله ان يعمل على تنشيط المحافل الروحانية المحلية (الوارد بيانها فيما يلي) وكذلك افراد البهائيين المقيمين في العراق وتوحيد جهودهم المتنوعة والنهوض بها الى مستوى واحد كما يقوم ايضاً على معاونتهم بكافة الوسائل المشروعة في ترويج وحدة بني الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وفحص كشوفات الانتخابات المحلية وتعيين وتقسيم عدد المندوبين على الدوائر المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان البهائية العامة والاشراف على كافة المطبوعات الدينية ونشرها والمصادقة على جميع المؤلفات البهائية كما يتولى بناء مشرق الاذكار وادارته والاشراف على كل ملحقاته وكذلك جميع الاموال وصرفها في الوجوه التي تتطلبها هذه الوكالة وله ان يبحث فيما اذا كانت المسائل داخلية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضاً اذا رأى له مناسباً او ضرورياً ان ينظر فيما قد يرفع اليه من الالتماسات في الاحوال التي تختص بموصلات الفرد او الجماعة للتصويت وحق العضوية في الهيئات البهائية والتي يكون سبق فيها قرار المحافل الروحانية المحلية وفي هذه الحالة يكون قراره نهائياً .

وهو الذي يقوم بتمثيل عموم البهائيين في العراق في جميع جهودهم المشتركة مادياً وروحياً مع البهائيين المقيمين

فى الاقطار الاخرى ويكون وحدة تلك الهيئة المنتخبة فى العراق والتى من شأنها ان تتولى الاشراف فى تاسيس بيت العدل العمومى المنصوص عنه فى الآثار المقدسة للدين البهائى .

وفوق هذا وذاك فان المحفل الروحانى المركزى يكون من وظائفه السعى المتواصل للبلوغ الى مقام الخضوع التام لامر حضرة بهاء الله بما يكون جالبا لتأييدات روح القدس وواسطة فى تمكين هذا المحفل من الخدمة والعمل فى تاسيس السلام الاعظم واضعا فى كل عمل يجريه نصب عينيه قول حضرة بهاء الله (وينبغى لهم — اى المحافل الروحانية — ان يكونوا امناء الرحمن بين الامكان ووكلاء الله لمن على الارض كلها ويشاوروا فى مصالح العباد كما يشاورون فى امورهم ويختاروا ما هو المختار) .

(المادة الثانية)

يتكون البهائيون فى العراق وهم الذين من اجلهم وضع هذا الدستور من مجموع الاشخاص القاطنين به — اى بالعراق — وهم الذين يقر عليهم المحفل الروحانى المركزى بان تمت فيهم شروط التصويت فى مركز ما من المراكز البهائية المحلية ولكى يكون للشخص الحق فى التصويت فى اى مركز بهائى يتعين عليه ان يكون حائزا للشروط الاتية : —

(ا) ان يكون قاطنا فى الجهة (المدينة او البلدة او القرية) التى يكون بها مركز بهائى كما هو منصوص فى المادة السابعة من هذه اللائحة .

(ب) ان يكون قد بلغ السن الواحدة والعشرين .

(ج) ان يكون قد برهن للمحفل الروحانى المحلى — وذلك رهن قبول وتصديق المحفل المركزى — انه حائز على مؤهلات الدين البهائى والعمل به وهى المؤهلات المطلوبة فى الانموذج الاتى .

الاعتراف التام بحضرة (الباب) مبشرا وبحضرة (بهاء الله) مؤسسا وبحضرة (عبد البهاء) مبينا والتسليم التام والطاعة لكل ما جاء فى قلمهم والولاء والخضوع لكل عبارة من العبارات الواردة فى وصية حضرة عبد البهاء المقدسة والتعاون الوثيق مع روح وشكل الادارة البهائية الحالية فى عموم العالم .

(المادة الثالثة)

يتكون المحفل المركزى من تسعة اعضاء من بين عموم البهائيين فى العراق ويجرى انتخابهم بواسطة المندوبين المذكورين فى الطريقة المبينة فيما يلى وتكون مدة خدمتهم سنة واحدة او الى ان يتم انتخاب خلف لهم .

(المادة الرابعة)

تتكون الهيئة العاملة للمحفل الروحانى المركزى للبهائيين بالعراق من رئيس ونائب رئيس وسكرتير وامين صندوق وغير هؤلاء من الاعضاء حسبما تتطلبه الضرورة ومصلحة العمل ويجرى انتخاب اعضاء تلك الهيئة العاملة بالانتخاب السرى وباغلبية اصوات اعضاء المحفل

(المادة الخامسة)

يدعى المحفل الروحانى المركزى الجديد لاول اجتماع بواسطة العضو الذى يكون حائزا للاكثرية الكبرى للاصوات اما فى حالة تساوى عضوين او اكثر فى الاغلبية ينتخب واحد منهم بالاقتراع وهذا يتولى الدعوة كما يتولى رئاسة المجلس الى ان يتم انتخاب الرئيس وبعد ذلك تنعقد جميع الجلسات التالية بدعوة من سكرتير المحفل بناء على طلب من الرئيس . وفى حالة غياب الرئيس او فى حالة وجود اعذار مانعة فتكون الدعوة بناء على طلب نائب الرئيس او بطلب ثلاثة من اعضاء المحفل وعلى كل حال يشترط ان يجتمع المحفل فى جلسته الاخيرة فى الوقت والمكان اللذين يحددان باغلبية الاصوات كما هو موضح فيما يلى .

(المادة السادسة)

تعتبر الجلسة صحيحة اذا حضرها خمسة اعضاء واغلبية الاصوات فيها تكفى لانجاز الاعمال الا فى مثل الاحوال التى نص عنها فى هذا النظام وعملا بمبدأ التضامن والاتحاد والاتفاق الذى هو اساس وروح تكوين المحفل الروحانى . وجميع القرارات التى تصدر فى كل جلسة

يقتضي تدوينها بواسطة السكرتير الذي عليه عقب كل جلسة ارسال صورة المحضر الى كل عضو من الاعضا كما يتولى حفظ المحاضر في سجلات المحفل الرسمية

(المادة السابعة)

اذا زاد عدد البهائيين الذين يعترف لهم المحفل الروحاني المركزي في اي بقعة في العراق (مدينة او بلدة او قرية) عن تسعة اشخاص فان المحفل الروحاني المركزي يخولهم الحق في ان يجتمعوا في اليوم الواحد والعشرين من شهر نيسان ويجروا انتخاب تسعة اشخاص من بينهم باغلبية الاصوات يكونون هيئة ادارية تعرف باسم المحفل الروحاني البهائي لتلك المدينة او البلدة او القرية . وهذا المحفل يصير تجديد انتخابه في اليوم الواحد والعشرين ٢١ من شهر نيسان من كل عام وتكون مدة خدمة الاعضاء سنة واحدة والى ان يتم انتخاب خلف لهم وعلى اي حال كلما بلغ عدد البهائيين في اي جهة تسعة اشخاص بالضبط فان لهم ان يكونوا محفلاً روحانيا محليًا في اليوم الواحد والعشرين من شهر نيسان في اي عام او في سنين متتابعات وان يعلنوا ذلك متضامنين وبمجرد تسجيل هذا الاعلان بواسطة سكرتارية المحفل الروحاني المركزي يكون لتلك الهيئة المذكورة المكونة من تسعة اشخاص الحق في التمتع بكافة الحقوق والواجبات والامتيازات الخاصة بالمحافل الروحانية المحلية حسب الوارد في هذا النظام .

(١) كل محفل روحاني محلي يتم تجديده يجب عليه في الحال ان ينفذ ما جاء في المادة الرابعة والخامسة من هذا النظام فيما يختص بانتخاب الهيئة العاملة التي تتكون من رئيس ونائب رئيس وسكرتير وامين صندوق وغيرهم ممن يرى المحفل الروحاني ضرورة تعيينهم لمباشرة اعماله واتمام وظائفه الروحانية وبمجرد اتمام عملية الانتخاب هذه يقوم السكرتير المنتخب باخطار سكرتير المحفل المركزي عن اسماء اعضاء المحفل الروحاني الجديد كما يرسل اليه كشفا باسماء وعنوانات اعضاء هيئة العاملة .

(٢) الوظائف العامة للمحافل الروحانية المحلية وواجباتها تكون بحسب ما جاء في بيانات حضرة بهاء الله وحضرة عبد البهاء وحضرة شوقي افندي رباني .

(٣) من بين وظائفها الاكثر اختصاصًا بها هو الاشراف والسلطة التامة على كافة جهود وشئون البهائيين المقيمين في دوائرها المحلية وهذه السلطة هي على كل حال خاضعة للسلطة الرئيسية العليا للمحفل الروحاني المركزي للبهائيين بالعراق كما هو مبين في هذا .

(٤) في حالة خلو مركز من مراكز العضوية يجري انتخاب بدل له بواسطة البهائيين المقيمين في الدائرة المحلية وذلك في جلسة خاصة يعينها المحفل الروحاني . وفي حالة خلو اكثر من اربعة مراكز من العضوية مما يجعل انجاز اعمال المحفل الروحاني عسيرًا فتجري انتخابات جديدة تحت اشراف المحفل المركزي .

(٥) يباشر المحفل المحلي اعماله بحسب النظام الذي يسير عليه المحفل الروحاني المركزي والذي ينص عنه المادة السادسة انفاً .

(٦) ومن وظائف المحفل المحلي النظر في اهلية كل فرد من افراد البهائيين المقيمين في دائرته والموافقة عليهم قبل ان يسمح لهم بحق التصويت في الانتخابات وفي حالة عدم اقناع اي فرد بحكم المحفل المحلي على مؤهلاته الدينية فلهذا الفرد حق رفع الامر الى المحفل المركزي وهذا يتولى البت والقرار النهائي في الموضوع .

(٧) يتعين على سكرتيري المحافل المحلية ان يرسلوا كل الى سكرتير المحفل الروحاني المركزي في او قبل اليوم الاول من شهر شباط في كل عام كشفا دقيقا باسماء الاعضاء الذين لهم حق الانتخاب كل عن دائرته وذلك لاحاطة المحفل المركزي علما به ولاعتماده منه .

(٨) جميع المسائل التي تحدث فيما بين البهائيين في الدوائر المحلية والتي لا يكون لها مساس بمصالح الدين العامة فانها خاضعة للحكم المبدئي للمحفل الروحاني المحلي . وعلى المحفل المركزي ان يقرر ما اذا كان اي موضوع معين ذا اختصاص محلي او مركزي .

(٩) لكل فرد من افراد البهائيين المقيمين في الدوائر المحلية الحق في ان يرفع قرار محفله الروحاني الى المحفل المركزي لاعادة النظر فيه . وهذا (اي المحفل المركزي) ينظر فيما اذا كان الامر يصح ان يتولى فحصه او ان يتركه للمحفل الروحاني المحلي لاعادة النظر فيه وفي حالة ما اذا تولى المحفل المركزي فحصه فان قراره فيه يكون باتا ونهائيا .

(١٠) كل نزاع يحدث بين البهائيين في الدوائر المحلية ولا يمكن حسمه بمسعى المحفل الروحاني المحلي يجب ان يحول بواسطة المحفل المحلي الى المحفل المركزي للنظر فيه ويكون قراره نهائيا .

(١١) كل ما ينشأ من المسائل المختلف عليها بين اثنين او اكثر من المحافل المحلية فانه يتعين عرضه للحال على المحفل المركزي الذي يتولى نظره والفصل النهائي فيه .

(١٢) ان دائرة اختصاص المحفل المحلي فيما يتعلق بمؤهلات العضوية في الدائرة الانتخابية وحقوق التصويت لاي بهائي في اي مركز بهائي تكون بحسب الحدود والمناطق الموضوعة رسميا للمدينة او البلدة او القرية . على ان البهائيين الذين يكونون قاطنين في ضواحي احدى المراكز البهائية او قريبا منها ويكونون قادرين على المواظبة على حضور جلسات المحفل المحلي لا بأس من ادراج اسمائهم في كشوفات الانتخاب لاقرب محفل روحاني محلي اليهم وان يتمتعوا بحقوق الانتخاب والعضوية الى ان يتأسس محفل روحاني في محل اقامتهم .

(المادّة الثّامنة)

اجتماع الوكلاء وهو الذي يجري فيه انتخاب اعضاء المحفل الروحاني المركزي للبهائيين بالعراق ويطلق عليه اسم المؤتمر العام للبهائيين في العراق وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي تحدده هيئة المحفل المركزي الذي يتولى ايضاً اخطار المراكز البهائية عنه بواسطة محافلها المحلية وذلك قبل موعد الانعقاد بستين يوماً كما يقوم في نفس الوقت باخطار هذه المحافل الروحانية عن عدد المندوبين المطلوبين عن كل دائرة للمؤتمر العام على نسبة عدد المؤمنين في كل مركز بهائي وبحيث يكون والحالة هذه عدد الوكلاء الذين منهم يتشكل المؤتمر خمساً وتسعين (١٩ للوقت الحاضر) وبمجرد وصول هذا الاخطار الى المحافل الروحانية المحلية يتعين على كل منها بعد عمل الترتيبات اللازمة وتهيئة الوسائل دعوة البهائيين المقيمين في دائرتها الحائزين لشروط التصويت الى جلسة عمومية يجري فيها انتخاب الوكيل او الوكلاء عنهم للمؤتمر العام . ويتولى سكرتيرو المحافل الروحانية المحلية كل عن دائرته ارسال كشف باسم وعنوان الوكيل او الوكلاء الذين تم انتخابهم لسكرتير المحفل المركزي في مدة لا تجاوز الثلاثين يوماً قبل انعقاد المؤتمر .

(١) انتخاب الوكلاء للمؤتمر يجري بأغلبية اصوات الحاضرين ساعة الانتخابات .

(٢) جميع الوكلاء الذين تم انتخابهم للمؤتمر يصير قيد اسمائهم بصفتهم مصوتين عن البهائيين كل عن دائرته .

(٣) حقوق المندوب (الوكيل) وامتيازاته هي شخصية لشخصه بحيث لا يجوز اكتسابها بطريق التوكيل .

(٤) قيد الوكلاء واعتمادهم لحضور المؤتمر العام راجع الى المحفل المركزي ومن اختصاصه .

(٥) الوكلاء الذين لا يتسنى لهم حضور المؤتمر شخصياً يكون لهم الحق في انتخاب اعضاء المحفل المركزي بالبريد او بالتلغراف حسب الشروط التي يحددها المحفل المركزي

(٦) اذا ارتأى المحفل المركزي في اية سنة من السنين عدم امكان اجتماع الوكلاء في جلسة عامة او رأى في ذلك عدم الحكمة ففي هذه الحالة — يأخذ في تهيئة الوسائل والاسباب بحيث تتفقد مهمة المؤتمر اما بالمراسلة او بالتلغراف فتكون القرارات النهائية لاعمال المؤتمر بأغلبية الآراء التي تصل من الوكلاء .

(٧) المندوب الذي يتعين من قبل المحفل المركزي رئيساً للمؤتمر يتولى دعوة المندوبين لمباشرة مهمتهم وهؤلاء يقومون بعد ذلك في وضع النظام والترتيب الثابت للمؤتمر بان ينتخبوا من بينهم رئيساً وسكرتيراً وغيرهما حسبما تتطلبه مصلحة العمل

(٨) مهمة المؤتمر الاساسية هي انتخاب تسعة اشخاص ليكونوا هيئة للمحفل المركزي المراد تجديده وكذلك النظر في مالية المحفل المركزي المنحل واعماله الاخرى والجائحة المختلفة . وكذلك التشاور والمذاكرة في المصالح البهائية على وجه العموم مسترشدين في كل الاحوال بمبادئ الادارة البهائية التي حددها حضرة ولي الامر في ان جميع المذاكرات والاجراءات التي يقوم بها الوكلاء ويتخذونها في المؤتمر العام انما تتناول فوق عملية انتخاب اعضاء المحفل الروحاني المركزي الجديد اسداء النصائح والارشادات الى المحفل المذكور ليكون موضع فحصه واهتمامه على انه يترك لذلك الهيئة وحدها دون سواها حق البت في جميع المسائل المختصة بمصالح الامر في العراق

(٩) يتولى المحفل المركزي اعداد اعمال المؤتمر ووضع برنامج على ان كل ما عسى ان يعرضه المندوب من المسائل الهامة بالامر انما كانت فللمؤتمر حق ادخاله ضمن برنامج اعماله بعد اخذ الاصوات عليه

(١٠) يجري انتخاب اعضاء المحفل الروحاني المركزي الجديد بأغلبية اصوات الوكلاء المعتمدين من المحفل المركزي المنحل وهؤلاء الاعضاء الجدد هم التسعة الذين حازوا اكثرية الاصوات من الوكلاء الحاضرين في المؤتمر والمتخلفين عنه الذين يكونون قد ارسلوا باصواتهم الى سكرتارية المحفل المركزي اما بالبريد او بالتلغراف . وفي حالة تساوي شخص او اكثر في الاغلبية بحيث يتعذر معه توفر العدد المطلوب لعضوية المحفل المركزي فيجب اجراء عملية انتخاب اضافية

فان توفر معها العدد المطلوب كان بها والا فتكرر مثنى وثلاث الى تمام انتخاب التسعة اعضاء .

(١١) كل ما يقوم به المؤتمر من الاعمال ويتخذه من الاجراءات يصير اثباته وحفظه في سجلات المحفل المركزي .

(١٢) في حالة خلو احد الاماكن من العضوية في المحفل المركزي فعلى الوكلاء انتخاب بدل عنه بالكثرية بالاصوات واوراق الانتخاب تتم بالمراسلة او باي واسطة اخرى حسبما يقرره المحفل المركزي .

(المادة التاسعة)

انه وان كان هذا النظام يخول للمحفل الروحاني المركزي السيطرة العليا والسلطة التنفيذية التامة في جميع المسائل التي تمس الدين البهائي وشؤونه في العراق فان جميع قراراته واعماله يجب ان تكون خاضعة لرضاء واعتماد حضرة ولي امر الله شوقي افندي رباني اويت العدل العام

(المادة العاشرة)

كل الوظائف والسلطات الاخرى التي لم تحدد في هذا النظام ضمن اختصاص المحافل الروحانية المحلية تعتبر ضمن دائرة اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل الى المحافل الروحانية المحلية في دائرة اختصاصها ما يراه منا سبا وضروريا

(المادة الحادية عشرة)

لاجل المحافظة على روح الانتخابات البهائية وتحقيق الغاية المقصودة منها يجب ان لا يسيطر عليها اي عامل من العوامل المؤثرة كالدعاية للاشخاص او غير ذلك من الاساليب التي تعبث بروح السكينة والتدبر والتوجه الى الله وهي الحالة التي يجب ان تسود الانتخابات حتى لا يعطي احد صوته الا لمن اوحت به اليه صلاته واتصل تفكيره .

وان من اهم الواجبات المقدسة المفروضة على اولئك الذين انتدبوا الان يديروا ويربطوا ويباشروا مصالح الدين بصفتهم اعضاء للمحفل المحلية او المركزية ما ياتي :—

ان يعملوا بكل ما اوتوا به من قوة على كسب ثقة وعطف اولئك الذين اتيح لهم الشرف بالقيام على خدمتهم وان يحرصوا على الاحاطة بالاراء السائدة والاحساسات العامة والعقائد الشخصية التي تهدد وتظهر على الذين يعتبر ترويج مصالحهم من اقدس واجبات اعضاء المحافل الروحانية ويجب ان تكون تدبيراتهم وتاملاتهم وبضرفهم للامور بعيدا عن العزلة وريبة السرية وان ينقوا الجو من جرثومة الاستبداد ومن كل كلمة وفعل يشتم منه روائح التحزب والاستئثار والتعصب بل بينما هم يحفظون بحقهم المقدس في البت والفصل النهائي فيما يعرض عليهم من المسائل فعليهم ايضا ان يفسحوا المجال للغير ان يبدي رايه وان يتدبروا فيما يرفع اليهم من النظامات وان يرحبوا بكل تضحية ومشورة ويعملوا على تنمية عواطف التضامن والتعاون وحسن التفاهم والثقة المتبادلة بينهم وبين سائر البهائيين الاخرين

(المادة الثانية عشرة)

تعدل مواد هذا النظام باغلبية اصوات اعضاء المحفل الروحاني المركزي وذلك في اي جلسة اعتيادية او جلسة بشرط ان يرسل السكرتير نسخة من التعديل او التعديلات المقترح ادخالها الى كل عضو من الاعضاء قبل تاريخ انعقاد الجلسة المذكورة باربعة عشر يوما على الاقل .



محضر ايداع

انه في يوم ٢٦ ديسمبر سنة ١٩٢٤ الساعة

بقلم العقود الرسمية بمحكمة مصر المختلطة امامنا نحن يوسف عبد الملك الموثق بقلم المحكمة المذكورة وبحضور كل من اولاد جمال ليفي ابن نسيم بن يعقوب وكيل الاستاذ ايزاك موريانو وموسى فيس ابن المرحوم فيتا وكيل الاستاذ نعيمياس مولود ومقيم بمصر الاثنان شاهدان حائزان للصفات القانونية ومثبتان لحقيقة شخصية الحاضر

حضر :

حضرة صاحب العزة عبد الجليل بك سعد القاضي بالمحاكم الاهلية ابن المرحوم محمد بك سعد ابن المرحوم محمد بك سعد من رعايا الحكومة العلية ومقيم بمصر الجديدة بشارع ارتجز رسيس نمرة ٢٢ واودع بين ايدينا ليحفظ ضمن النسخ الاصلية الموجودة بهذا القلم دستور المحفل الروحاني المركزي للبهائيين بالقطر المصري سنة ٩١ بيانية

مكتوب باللغة العربية من ستة صحائف بالضبط من الحجم المتوسط بالصحيفة الاولى عنوان المحفل وبالثانية جزء من المقدمة وبقية مواد الدستور من صحيفة ٢ الى صحيفة ٦ وعدد هذه المواد ثمانية تنتهي الاخيرة منها بتاريخ اول مايو سنة ١٩٢٤ ميلادية وبها اسماء وامضاءات الاعضاء الستة المكون منهم المحفل الروحاني المركزي للبهائيين بالقطر المصري وهم المذكورون في المقدمة الدكتور محمد صالح وعبد الرحمن رشدي وابو الفتوح بطاح ومحمود نشوقاتي ومحمد تقي اصفهاني ومحمد سعيد وعبد الفتاح صبري ومحمد مصطفى سليمان وعبد الجليل سعد والصحيفة الاخيرة بها مثلها الامين ختم المحفل الروحاني المركزي للبهائيين بالقطر المصري باللغتين العربية والانجليزية وقد تحرر هذا العقد وبعد تلاوته على الحاضرين امضاه

الجميع بعنايات — امضاءات

عبد الجليل سعد — جمال ليفي — موسى فيس

قاضي بالمحاكم الاهلية

هذه نقطة يوسف عبد الملك

بالابهى

بهاء

دستور المحفل الروحاني المركزي للبهائيين بالقطر المصري سنة ٩١ بيانية

نحن الدكتور محمد صالح من الاسكندرية وعبد الرحمن رشدي من الاسكندرية وابو الفتوح بطاح من الاسكندرية ومحمود نشوقاتي من بورسعيد ومحمد تقي اصفهاني من القاهرة ومحمد سعيد من القاهرة وعبد الفتاح صبري من القاهرة ومحمد مصطفى سليمان من القاهرة وعبد الجليل سعد من القاهرة المنتخبون من وكلاء البهائيين في القطر المصري في الاجتماع السنوي الذي انعقد في مدينة القاهرة في اليوم التاسع والعشرين -٢٩- والثلاثين -٣٠- من شهر ابريل سنة ١٩٢٤ واليوم الاول من شهر مايو سنة ١٩٢٤ ليكونوا اعضاء لهيئة المحفل الروحاني المركزي للبهائيين بالقطر المصري له من السلطة التامة ما يخوله الحق في وضع دستور كالذي هو معروض بعد نقر ونعلن بهذا انه ابتداء من هذا التاريخ تكون جميع الحقوق والواجبات والامتيازات والمسئوليات التي اوكلها حضرة بهاء الله مؤسس الدين البهائي والتي بينها ومثلها حضرة عبد البهاء والتي يقوم حضرة شوقي افندي رباني على حفظها وصيانتها راجعة الى المحفل الروحاني المركزي للبهائيين بالقطر المصري والى المحافل التي تخلفه في ظل هذا الدستور وان هيئة المحفل الروحاني المركزي في قيامها بعبء تلك المسئوليات وصيانة تلك الحقوق متضامنة متحدة مؤتلفة وقبولها لنفسها لقب الامناء انما تعمل بصفتها هيئة ادارية لطائفة دينية كانت ولا تزال لها وجود مستمر لسنوات عديدة وكان تلقاء تلك الجهود ان دعي المحفل الروحاني المركزي للقيام بعبء الاشراف على تلك الشئون الخاصة بالبهائيين في القطر المصري والتي لا تزال تزداد اتساعا خصوصا بعد ان صدر حكم محكمة بباب الشرعية الذي ايدته محكمة بني سويف الكلية في قضية البهائيين بقرية كوم الصعايدة مركز ببا بفسخ عقود زواج بعض البهائيين استنادا الى ان البهائية دين جديد مستقل له اصول وفروع واحكام فذلك مما جعلنا نحن الوكلاء نشعر بانه من المرغوب فيه بل من الواجب ايضا ان نكسب هذا الاشراف والنفوذ صفة قانونية واضحة بعد الاجماع الكلي وتقدير العلاقة المقدسة الروحية بيننا وبين عموم البهائيين فبالاصالة عن انفسنا وبالنيابة عن الهيئات المنتدبة التي تخلفنا في القيام بهذه المهمة في ظل هذا الدستور . نعترف بهذا النظام الديني الذي اوجبه حضرة بهاء الله للمحافل بقوله "كونوا امناء الرحمن بين الامكان" ونرجو من الله القدير المعونة والتأييد والهداية والتوفيق حتى نقوم بهذا الواجب المفروض غير قيام

المادة الاولى :- يكون اسم هذه الهيئة (المحفل الروحاني المركزي للبهائيين بالقطر المصري)

المادة الثانية :- قياما على مشاركة اخواننا البهائيين في امانيهم وتعضيد جهودهم الموجهة نحو تثبيت وتدعيم التعاليم الروحانية وترويج مبادئ الثقافة والتهذيب الاجتماعي والداعية الى اخوة بني الانسان والايمان بالنير والاخلاق الفاضلة والمحبة والصداقة تلك المبادئ والتعاليم التي تحققت بالقول والعمل من انبياء الله ورسله الذين عنهم ظهرت الاديان الالهية في العالم والتي نفخ حضرة بهاء الله روح التجديد باقواله واعماله فكانت مراميها العامة ملائمة لهذا العصر . نعلن ان اغراض هذه الهيئة

7760

Quit 1865

DC 2080

DC 180

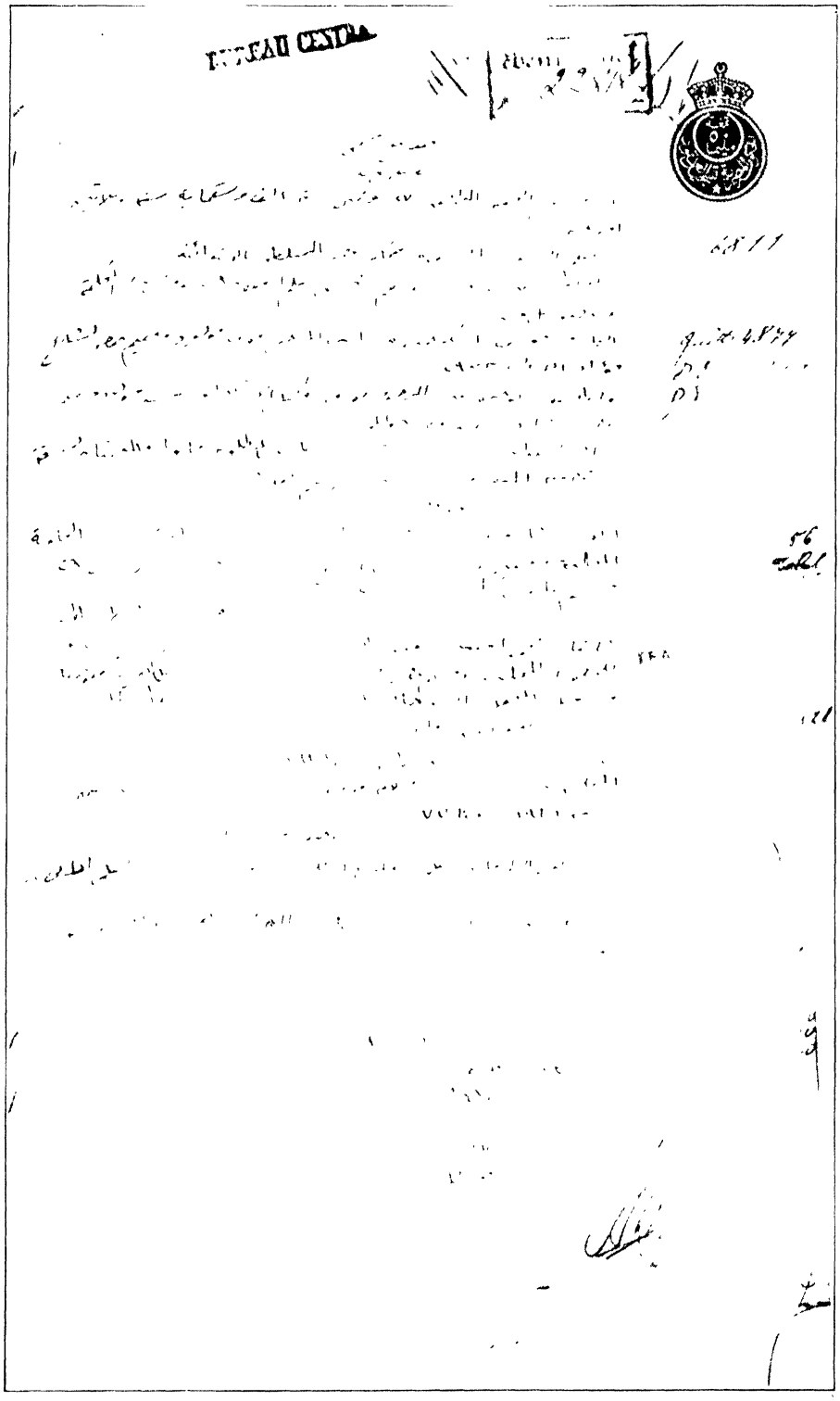
Total L Eg 2 et 260 m.

Le 30 Juin 1934

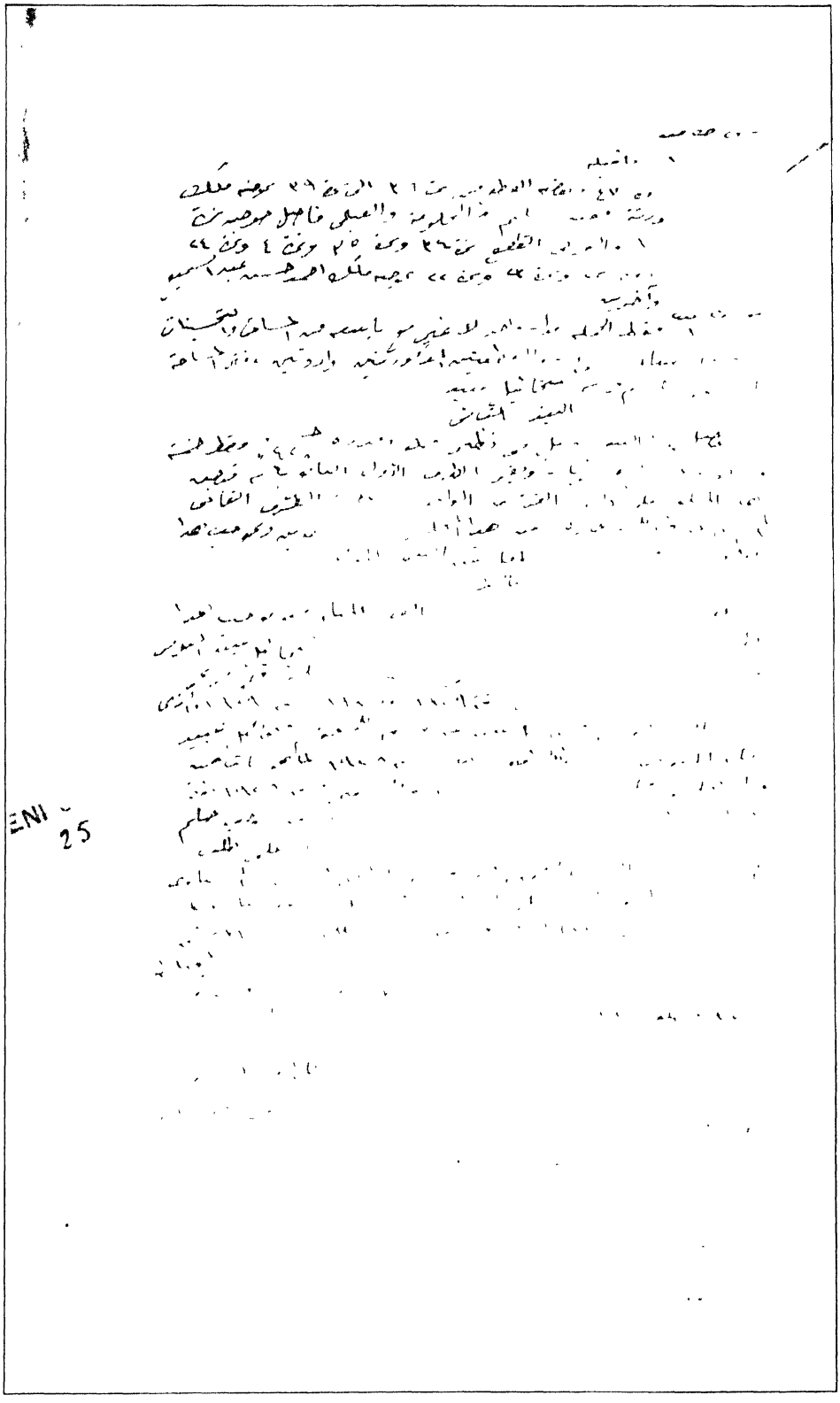
Declaration of Trust of the National Spiritual Assembly of the Bahá'is of Egypt.

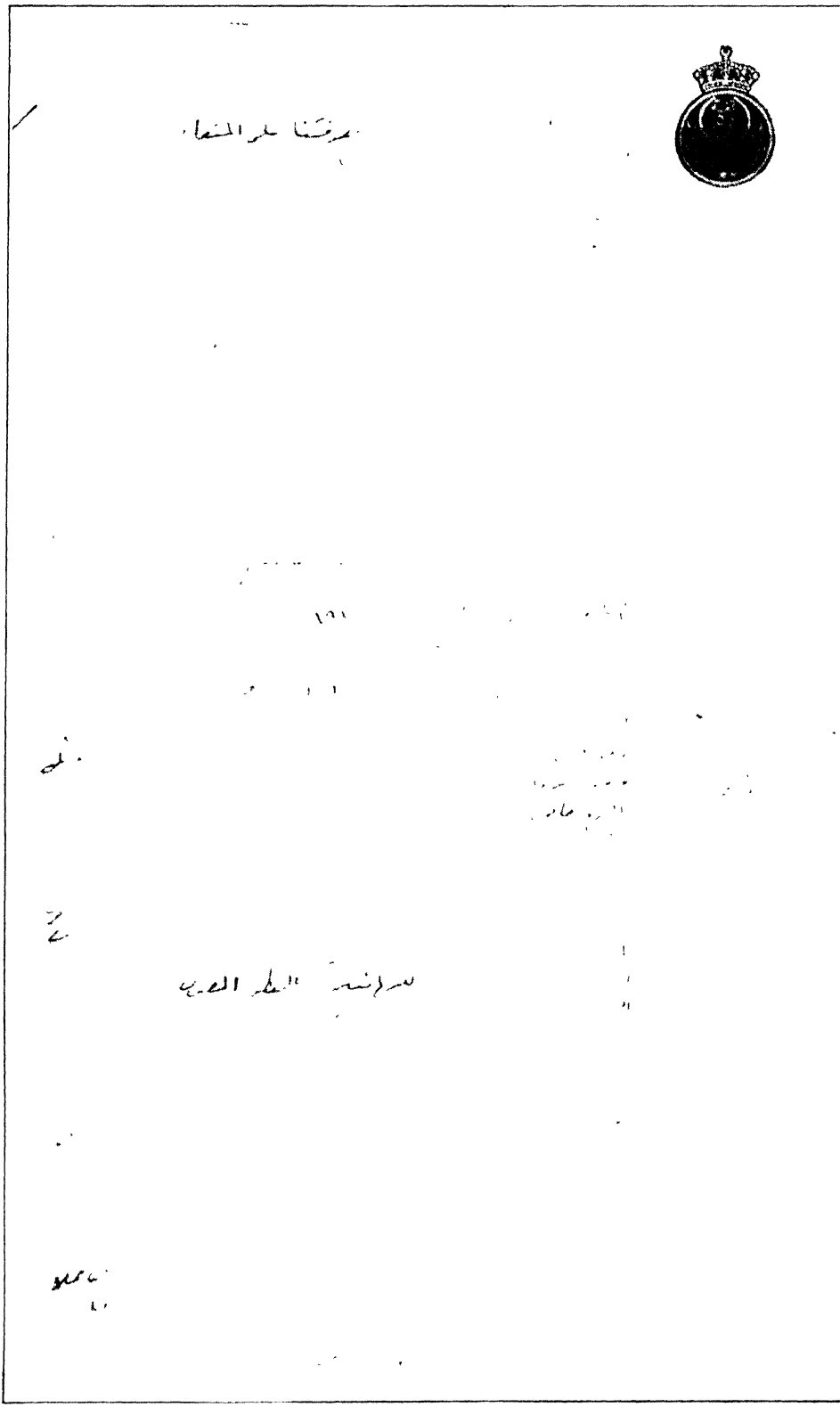


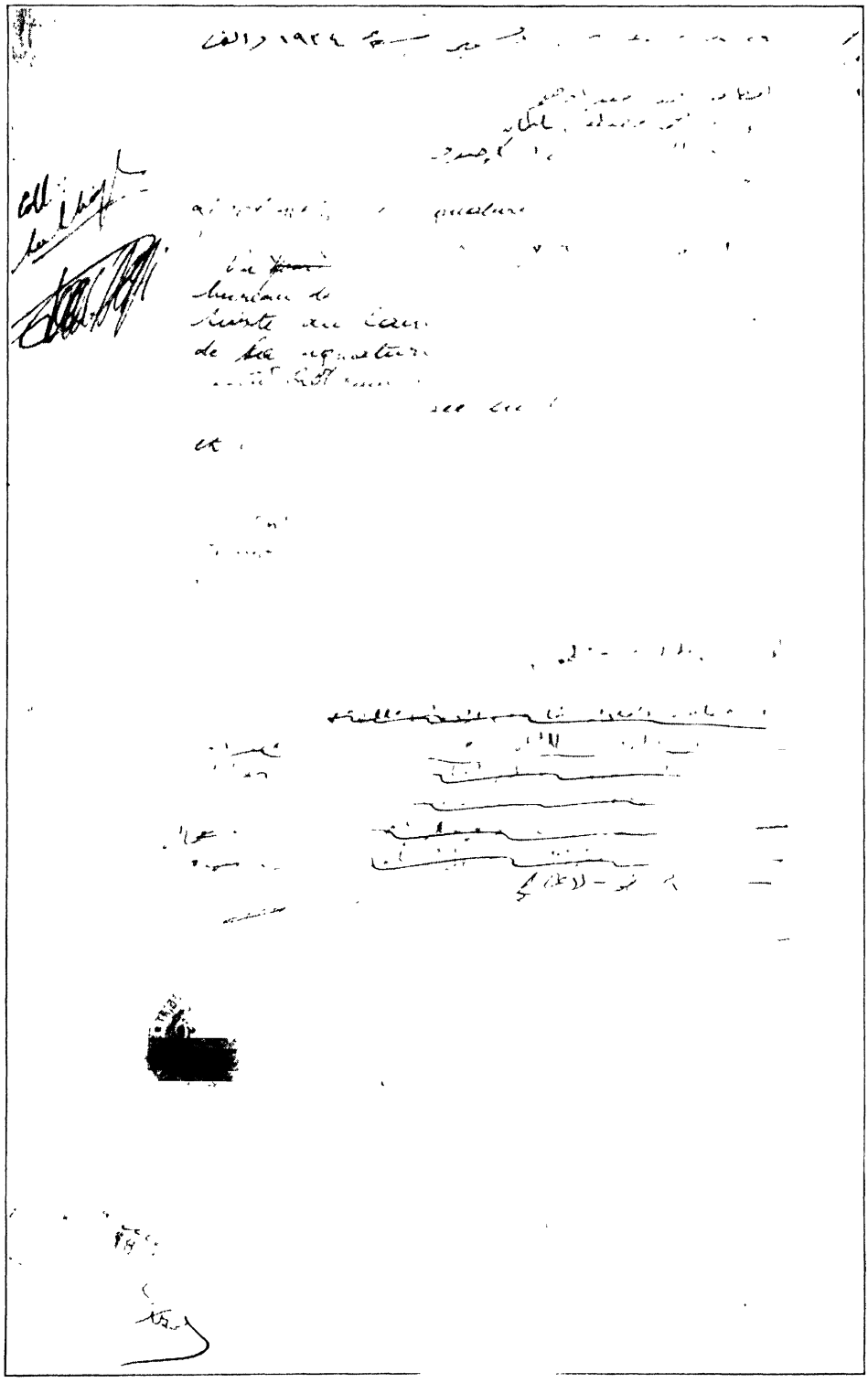
Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of Egypt.

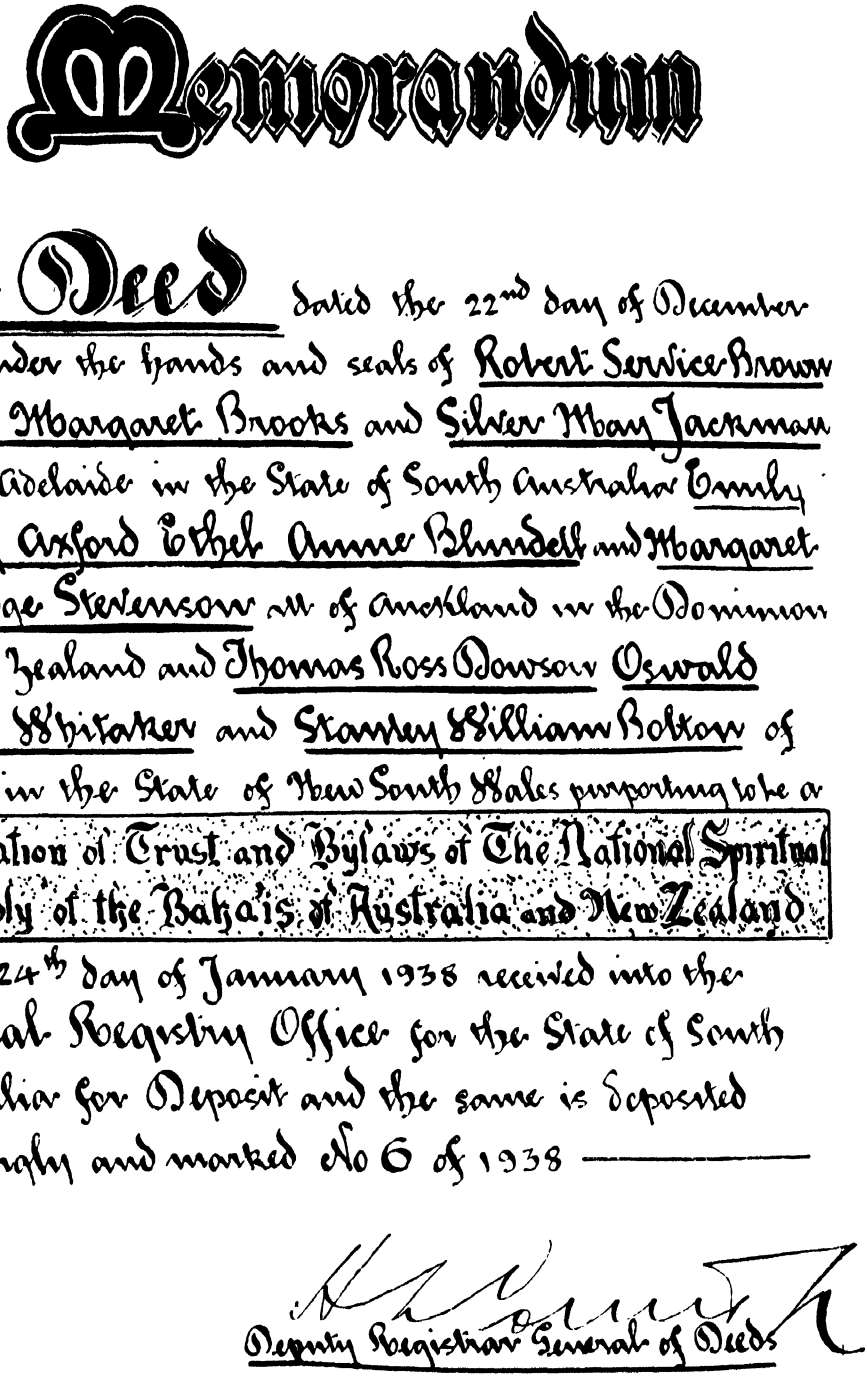


Facsimile of Document related to the Incorporation of the National Spiritual Assembly of the Bahá'ís of Egypt.









Memorandum

A Deed dated the 22nd day of December 1937 under the hands and seals of Robert Service Brown Hilda Margaret Brooks and Silver Mary Jackman all of Adelaide in the State of South Australia Emily Mary Axford Ethel Anne Blundell and Margaret Beveridge Stevenson all of Auckland in the Dominion of New Zealand and Thomas Ross Dowson Oswald Alfred Whitaker and Stanley William Bolton of Sydney in the State of New South Wales purporting to be a Declaration of Trust and Bylaws of The National Spiritual Assembly of the Baha'is of Australia and New Zealand is this 24th day of January 1938 received into the General Registry Office for the State of South Australia for Deposit and the same is Deposited accordingly and marked No 6 of 1938 ———

Deputy Registrar General of Deeds

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand.



First Yerrinbool Bahá'í Summer School, January 8 to 23, 1938.

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF NEW YORK[1]

ARTICLE I

THE Bahá'ís of the City of New York adopt this Corporation in order to supply proper legal status to the conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being one of the first two local Bahá'í communities established in North America. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, who in one communication designated New York "The City of the Covenant." It was in this city that 'Abdu'l-Bahá devoted the larger portion of His American visit in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters addressed to it by the Guardian of the Bahá'í Faith. The New York Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly is at present enrolled in the list of Local Spiritual Assemblies recognized by the National Spiritual Assembly.

The Trustees, *i.e.*, the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfill the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of the City of New York in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of New York, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relation to the National Spiritual Assembly, in its relation to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of New York. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time

[1] The pattern for all local Bahá'í constitutions.

what activities and affairs of the Bahá'í community of the City of New York are national in scope and hence subject to the jurisdiction of the national Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of New York.

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of New York and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from New York and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Bahá'ís of the City of New York, for whose benefit this Corporation has been established, shall consist of all persons resident in the City of New York who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this Bahá'í community a person shall:

a. Be a resident of the City of New York as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

b. Have attained the age of 21 years.

c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá, the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of New York, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes, or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principles of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the City of New York, but Bahá'ís, who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

ARTICLE X

Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the differences of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of the City of New York, it shall, after seeking to compose its difference of opinion with the national body in direct con-

sultation, have the right to make appeal to the Guardian of the Faith.

Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21 at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of New York in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.

ARTICLE XIV

The seal of this Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of New York, Corporate Seal.

ARTICLE XV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

UNITED STATES OF AMERICA

STATE OF NEW YORK

BY

EDWARD J. FLYNN

Secretary of State and Custodian of the Great Seal Thereof.

It is hereby Certified, That ALBERT MARINELLI

s Clerk of the County of New York ...n said State, and Clerk of the preme Court therein, being a Court of Record, on the day of the date of the annexed ificate and duly authorized to grant the same; that the same is in due form and exe- d by the proper officer, that the seal affixed to said certificate is the seal of said County Court, that the signature thereto of said clerk is in his proper handwriting, and is ume; and that full faith and credit may and ought to be given to his official acts.

In Testimony Whereof, The Great Seal of the State is hereunto affixed.

ess my hand at the City of Albany, the twenty-first

y of December ...in the year of our Lord one thousand e hundred and thirty-six.

James M. Kelly

Deputy Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of New York.

Certificate № 7220 B

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss. :

I, ALBERT MARINELLI, Clerk of the County of New York and also Clerk of the Supreme Court in and for said county,

DO HEREBY CERTIFY, that I have compared the within photographic copy of a Certificate of Incorporation entitled The Spiritual Assembly of the Bahais of the City of New York the original of which is filed and recorded in my office, under

Index Number Inc 4201-1932
File Number
Date Filed & Recorded March 31-1932

and I do further certify, that such photographic copy is a correct transcript of such record and of the whole of said original.

In WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of said court and county at the City of New York, this 14th day of December, 1936.

Albert Marinelli
Clerk of the County of New York and Clerk of the Supreme Court.

The fee charged for this Copy was
$ 2.00

Albert Marinelli
County Clerk.

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS

OF THE CITY OF NEW YORK

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

We, the undersigned, all being of full age, and citizens of the United States, and residents of the State of New York, desiring to form a corporation pursuant to Section 195 of the Religious Corporation Law of the State of New York, do hereby make, sign, and acknowledge this certificate as follows:

FIRST: The purpose and objects for which the corporation is formed are to administer the affairs of the Baha'i Religion for the benefit of the Baha'is of the City of New York in accordance with the religious teachings and administrative principles of this Faith.

SECOND: The name of the corporation is to be "The Spiritual Assembly of the Baha'is of the City of New York."

THIRD: The territory in which its activities are principally to be conducted is New York City and vicinity.

FOURTH: The principal place of worship is to be located in the City of New York, County of New York, State of New York.

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

NAME	PLACE OF RESIDENCE
Ophelia Crum	101 West 55th Street, New York City
Horace Holley	125 East 10th Street, New York City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Hooper Harris	162 West 13th Street, New York City
Julia Threlkeld	101 West 55th Street, New York City
Loulie A. Mathews	430 East 57th Street, New York City
Marie B. Moore	41 Convent Avenue, New York City
Marion Little	485 Park Avenue, New York City
Edward B. Kinney	204 West 55th Street, New York City

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

The first meeting was held on March 30,1932, at Baha'i Center, 119 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this certificate in triplicate. Dated this thirty-first day of March,1932.

Horace Holley
Presiding Officer

Ophelia Crum

Bertha Herklotz

Before me on this thirty-first day of March,1932, personally appeared Horace Holley, Ophelia Crum, and Bertha Herklotz, who being by me severally sworn did acknowledge that they had executed the written certificate of incorporation.

Samuel Schneider

COMMISSIONER OF DEEDS.
NEW YORK CITY
New York Co. Clerk's No. 50
New York Co. Register's No 2054
Commission Expires Feb 2, 1934

INC.
4201
1932

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS

OF THE CITY OF NEW YORK

4 25

FEE PAID $

Date MAR 31 1932

County Clerk, N. Y. Co.

By

Cashier.

NEW YORK COUNTY
COUNTY CLERK

1932 MAR - 31 - PM 2:00

FILED & RECORDED

2

CERTIFIED COPY ISSUED

Fee Paid 00

Date 3/31/32

County Clerk, N. Y. Co.

By

226172

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UNITED STATES OF AMERICA

The State of Wisconsin

DEPARTMENT OF STATE

TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, THEODORE DAMMANN, Secretary of State of the State of Wisconsin, do hereby certify that on the Fifteenth day of April A. D. 19 37, there was filed in the Department of State an instrument in writing purporting to be Articles of Association with a view of forming a corporation to be known as

SPIRITUAL ASSEMBLY OF THE BAHA'IS OF KENOSHA

without Capital Stock, the business and purpose of which being to enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, etc.,

and verified as the original by the affidavit of Genevieve Kraai and Louis J. Voelz who appear in said articles as two of the signers of same.

Therefore, the State of Wisconsin does hereby grant unto the said corporation the powers and privileges conferred by Section 187.05 (1) of the Wisconsin Statutes for the purposes as above stated and in accordance with the said Articles of Association.

In Witness Whereof, I have hereunto set my hand and affixed my official seal at the Capitol in the City of Madison, this 15th day of April A. D. 19 37.

Theodore Dammann

Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Kenosha, Wisconsin, U. S. A.

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CERTIFICATE OF ORGANIZATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned Genevieve Kraai, chairman, and Louis J. Voelz, secretary of the Spiritual Assembly of the Baha'is of Kenosha, do hereby certify that, at the annual meeting of the members of the Kenosha Baha'i Community, held in the city of Kenosha, county of Kenosha and state of Wisconsin, on the 21st day of April, A.D. 1936, for that purpose, the following persons, namely, Louis J. Voelz, Iva Russell, Earl Parker, Grace Anderson, William C. Schehd, Gertrude Collins, Carrie Gates, Genevieve Kraai and Theodore Lorentzen were elected to be the Spiritual Assembly of the Baha'is of Kenosha, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, as the authorized representative bod. of the Kenosha Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as trustees to be incorporated under the provisions of Section 187.05, Subsections (1&2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have so elected and declared themselves and their successors in office to be trustees for such purpose, and we do further declare and state, that,

ARTICLE I

The corporate name by which such trustees are to

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be known shall be the SPIRITUAL ASSEMBLY OF THE BAHA'IS OF KENOSHA, and its location shall be in the city of Kenosha, county of Kenosha and state of Wisconsin.

ARTICLE II

The trustees, nine in number, hereinabove mentioned shall hold their offices until April 21st A.D. 1937 or until their successors are duly elected and thereafter the duly elected trustees shall hold their offices for a term of one year from and after April 21st of the year in which they are elected or until their successors shall have been duly elected.

ARTICLE III

The purposes and objects for which it is desired to incorporate the said trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the city of Kenosha, state of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an

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educational, humanitarian and spiritual character; by supervising, unifying, promoting and generally administering the activities and affairs of the Kenosha Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects, to do any and all other acts and things, and to exercise any and all powers which a copartnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Kenosha in said state, for the purposes of this incorporation in promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which

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certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgment of said trustees, i.e., the Spiritual Assembly of the Baha'is of Kenosha, are necessary, proper and advantageous to promote the complete and successful administration of this corporation.

ARTICLE IV

The trustees, i.e., the Spiritual Assembly of the Baha'is of Kenosha, shall adopt for the conduct of the affairs entrusted to them under this incorporation, such by-laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the terms of this certificate and not inconsistent with the Declaration of Trust, By-Laws, rules of procedure or regulations of the National Spiritual Assembly of the Baha'is of the United States and Canada, the paramount and central administrative authority in and for North America, and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah which instructions are already known to the Baha'is of Kenosha and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The seal of this corporation shall be circular in form, bearing the following description:

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Spiritual Assembly of the Baha'is of Kenosha. Incorporated, 1937.

ARTICLE VI

This Certificate of Organization may be amended by majority vote of the Spiritual Assembly of the Baha'is of Kenosha at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

IN WITNESS WHEREOF, we, as chairman and secretary respectively of the said Spiritual Assembly of the Baha'is of Kenosha have hereunto set our hands and seals this 13th day of April, A.D. 1937.

SIGNED Genevieve Kraai (SEAL)
Chairman

COUNTERSIGNED Louis J. Voelz (SEAL)
Secretary

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STATE OF WISCONSIN } ss
COUNTY OF KENOSHA }

Personally came before me this 13th day of April, A.D. 1937, the above named Genevieve Kraai, the Chairman, and Louis J. Voelz, the Secretary of the Spiritual Assembly of the Baha'is of Kenosha, the body above named, to me known to be the persons who executed the foregoing instrument, and acknowledged the same as their act and deed.

And the said Genevieve Kraai and Louis J. Voelz being by me duly sworn, each for himself deposed and said that the said Genevieve Kraai is the Chairman and the said Louis J. Voelz is the Secretary of the said Spiritual Assembly of the Baha'is of Kenosha, and that this certificate was executed by its authority.

W. W. Dawes
Circuit Court Commissioner,
Kenosha County, Wisconsin.

STATE OF WISCONSIN } ss
COUNTY OF KENOSHA }

Genevieve Kraai, Chairman, and Louis J. Voelz, Secretary, being each first duly sworn, severally say: that they were the signers of the original Certificate of Organization of the Spiritual Assembly of the Baha'is of Kenosha, and that the foregoing has been compared by them with the original Certificate of Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

Genevieve Kraai
Chairman

Louis J. Voelz
Secretary

Subscribed and sworn to before me this 20th day of April, A.D. 1937.

W. W. Dawes
Circuit Court Commissioner
Kenosha County, Wisconsin.

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226172

STATE OF WISCONSIN }
County of Kenosha }
Received for record this 19th day of April A. D., 1937 at 2:30 o'clock P. M., and recorded in Volume 4 of Cert. on page 129-30
John D. Schmitt
Register of Deeds
By Jeanne Rodero
Deputy

50 ¢

226193

STATE OF WISCONSIN }
County of Kenosha }
Received for record this 21st day of April A. D., 1937 at 2:30 o'clock P. M., and recorded in Volume 2 of C. R. on page 31-36
John D. Schmitt
Register of Deeds
By Jeanne Schmitt Deputy

170 W. W. Davis



S-6123

TO ALL TO WHOM THESE PRESENTS SHALL COME:

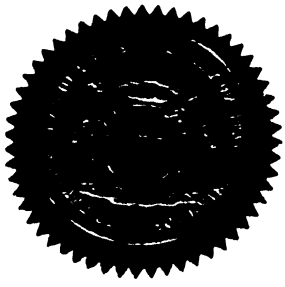
I, THEODORE DAMMANN, Secretary of State of the State of Wisconsin, do hereby certify that on the 14th day of February, A. D. 1938, Articles of Incorporation were filed in my office under the provisions of subsection (1) of Section 187.05 of the Wisconsin Statutes, which articles Provide:

NAME: SPIRITUAL ASSEMBLY OF THE BAHA'IS OF RACINE

LOCATION: Racine

BUSINESS AND PURPOSES: to enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the said corporation the powers and privileges conferred by the Wisconsin Statutes for the purposes above stated and in accordance with said Articles.



IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official seal, at the Capitol, in the City of Madison, this 14th day of February, A. D. 1938.

Theodore Dammann
Secretary of State.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Racine, Wisconsin, U. S. A.

Racine, Wisconsin

Certificate of Organization

Know all Men by these Presents: That we, the undersigned Andrew J.Nelson,Chairman,and Harold R.Olson,Secretary of the Spiritual Assembly of the Baha'is of Racine,Wis. do hereby certify that, at the annual meeting of the members of the Racine Baha'i Community, held in the City of Racine,County of Racine and State of Wisconsin, on the 21st, day of April, A.D. 1937, for that purpose, the following persons,namely, Andrew J.Nelson, Harold R.Olson,Carolyn Dary, Florence Hanson, Clara Leopold, Muriel Peterson, Adolph Hanson,Alfred Hanson and Hans P.Hanson, were elected to be the Spiritual Assembly of the Baha'is of Racine, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada,with full power and authority, as the authorized representative body of the Racine Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as Trustees to be incorporated under the provisions of Section 187.05, Subsections(1 & 2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have elected and declared themselves and their successors in office to be Trustees for such purpose, and we do further declare and state that

Article 1

The corporate name by which such Trustees are to be known shall be the Spiritual Assembly of the Baha'is of Racine, and its locatio shall be in the city of Racine, County of Racine, and State of Wisconsin

Article 2

The Trustees, nine in number, herein above mentioned shall hold their offices until April 21st, A.D. 1938 or until their successors are duly elected and thereafter the duly elected Trustees shall hold their offices for a term of one year from and after April 21st, of the year in which they are elected, or until their successors shall have been duly elected.

Article 3

The purpose and objects for which it is desired to incorporate the said Trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the city of Racine, State of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdull-Baha, and amplified by Shogi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha. These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character, by supervising, unifying, promoting and generally administering the activities and affairs of the Racine Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and cary out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects,

and all powers which a copartnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on witnin the state of Wisconsin, and especially within the county of Racine in said state,for the purposes of this corporation in promoting religious,charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgement of said Trustees,i.e., the Spiritual Assembly of the Baha'is of Racine, are necessary,proper and advantageous to promote the complete and successfull administration of this corporation.

Article 4

The trustees, i.e., the Spiritual Assembly of the Baha'is of Racine, shall adopt for the conduct of the affairs entrusted to them under this incorporation,such by-laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the Declaration of Trust,By-Laws,rules of procedure or regulations of the National Spiritual Assembly of the Bahalis of the United States and Canada, the paramount and central administrative authority in and for North America, and all in accordance with the explicit instructions given to date by Shoghi Effendi,Guardian of the Faith of Baha'u'llah which instructions are already known to the Baha'is of Racine and accepted by them in the

government and practice of their religious affairs.

Article 5

The seal of this corporation shall be circular in form, bearing the following description:

Spiritual Assembly of the Baha'is of Racine. Incorporated, 1937.

Article 6

This Certificate of Organisation may be amended by majority vote of the Spiritual Assembly of the Baha'is of Racine at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

In Witness Whereof, we, as chairman and secretary respectively of said Spiritual Assembly of the Baha'is of Racine have hereunto set our hands and seals this 4th. day of February A.D. 1938.

Signed Andrew J. Nelson (Seal)
Chairman

Countersigned Harold R Olsen (Seal)
Secretary

State of Wisconsin }
County of Racine } SS

Personally came before me this Fourth day of February A.D. 1938, the above named Andrew J.Nelson, the Chairman, and Harold R.Olsen, the Secretary of the Spiritual Assembly of the Baha'is of Racine, the body above named, to me known to be the persons who executed the forgoing instrument, and acknowledged the same as their act and deed.

And the said Andrew J.Nelson and Harold R.Olsen being by me duly sworn, each for himself deposed and said that the said Andrew J.Nelson is the Chairman and the said Harold R.Olsen is the Secretary of the said Spiritual Assembly of the Baha'is of Racine, and that this certificate was executed by its authority.

LeRoy A. Jestad
Notary Public
my Commission expires Sept.10,1939

State of Wisconsin }
County of Racine } SS

Andrew J.Nelson, Chairman, and Harold R.Olsen, Secretary, being each first duly sworn, severally say: that they were the signers of the original Certificate of Organization of the Spiritual Assembly of the Baha'is of Racine, and that the foregoing has been compared by them with the original Certificate of Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

Subscribed and sworn to
before me this 4th day
of 1938

Andrew J. Nelson
Chairman

Harold R. Olsen
Secretary

LeRoy A. Jestad
Notary Public
my Commission expires Sept.10,1939

429407

Certificate of
Organization

Spiritual Assembly
of Baha'is of Racine

Register's Office
Racine County, Wis. } ss.

Received for Record 16th day of
February A D. 1938 at 10:12
o'clock A. M. and recorded in Volume 9
of Incorporations on 285-289

Julius A. Kremske
Register of Deeds.

By _____
Deputy

Andrew J. Nelsen
160 2013 Carmel Ave
Racine Wis

CERTIFICATE OF INCORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF DETROIT, MICHIGAN, U.S.A.

(ECCLESIASTICAL CORPORATIONS)

ARTICLES OF ASSOCIATION

OF ~~THE~~

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE CITY OF DETROIT

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327, P. A. 1931, do hereby make, execute and adopt the following articles of association, to-wit:

First, The name assumed by this corporation and by which it shall be known in law, is

The Spiritual Assembly of the Baha'is of the City of Detroit

Second, The location of said church shall be in the City (City or Village) of Detroit, (Name of City or Village) county of Wayne and state of Michigan; Post office address 201 East Kirby.

Third, The time for which said corporation shall be created shall be Unlimited.

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules and usage of the National Spiritual Assembly of the Baha'is of ~~such~~ the United States of America and Canada as from time to time authorized and declared by the National Spiritual Assembly

Fifth, (Here insert any desired additional provisions authorized by the Act).

The trustees of The Spiritual Assembly of the Baha'is of the City of Detroit may, in their corporate name, take and hold all property, real and personal, devised, bequeathed, transferred or conveyed to them for the use and benefit of the said Spiritual Assembly of the Baha'is of the City of Detroit.

In Witness Whereof, we, the parties hereby associating for the purpose of giving legal effect to these articles, hereunto sign our names and places of residence:

Done at the City of Detroit, county of Wayne and state of Michigan, this 13th day of Febry, 1937.

(Signatures)	(Residences)
Roscoe Springston	8151 Robson, Detroit, Mich.
L. W. Eggleston	201 E. Kirby, Detroit, Mich.
Mrs. L. W. Eggleston	201 E. Kirby Av, Detroit, Mich.
Phyllis Hall	663 Superior st, Detroit, Mich.
Edna J. Schoenback	2005 Collingwood, Detroit, Mich.
E. A. Herder	4859 Bertrude, Dearborn, Mich.
Alice J. Springston	8151 Robson, Detroit, Mich.
E. H. Eardley	7409 Second Blvd, Detroit, Mich.
B. Eardley	7409 Second Blvd.

STATE OF MICHIGAN
County of Wayne } ss.

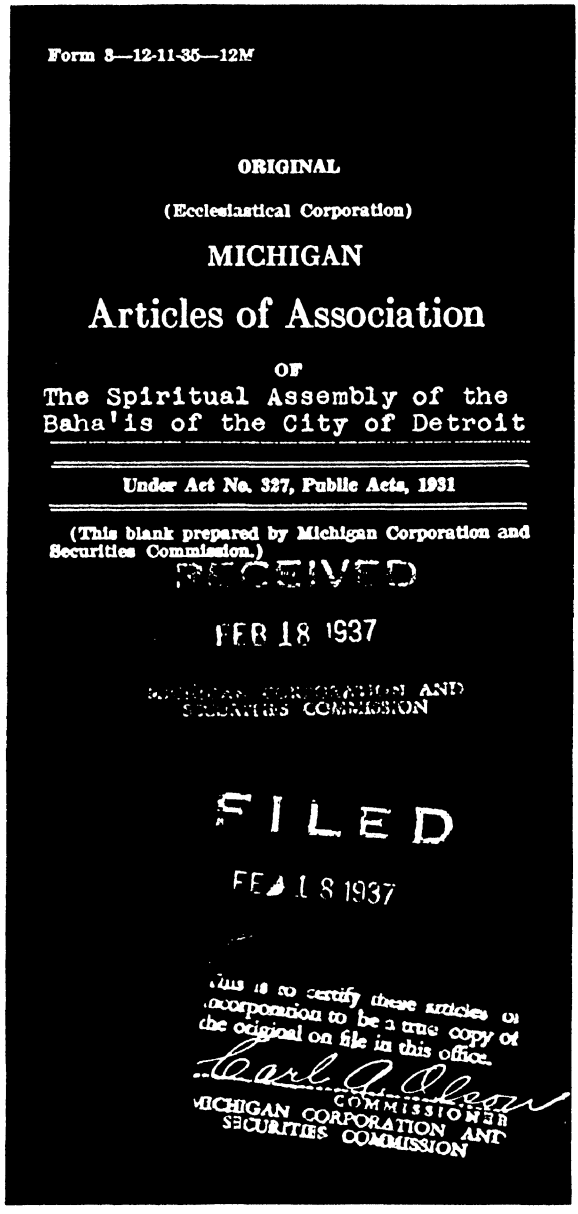
On this 13th day of February, A. D. 1937, before me, a notary public in and for said county, personally appeared

Roscoe Springston
L. W. Eggleston
Mrs. L. W. Eggleston
Phyllis Hall
Edna J. Schoenback
E. A. Herder
Alice J. Springston
E. H. Eardley
B. Eardley

known to me to be the persons named in, who executed the foregoing instrument, and severally acknowledged that they executed the same freely and for the intents and purposes therein mentioned.

Mildred G. Luck
Notary.

My Commission Expires Feb. 6, 1938.



Form 8—12-11-35—12M

ORIGINAL

(Ecclesiastical Corporation)

MICHIGAN

Articles of Association

OF

The Spiritual Assembly of the Baha'is of the City of Detroit

Under Act No. 327, Public Acts, 1931

(This blank prepared by Michigan Corporation and Securities Commission.)

RECEIVED

FEB 18 1937

MICHIGAN CORPORATION AND SECURITIES COMMISSION

FILED

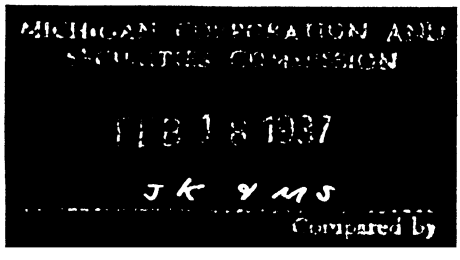
FEB 18 1937

This is to certify these articles of incorporation to be a true copy of the original on file in this office.

Earl A. Olson

COMMISSIONER

MICHIGAN CORPORATION AND SECURITIES COMMISSION



MICHIGAN CORPORATION AND SECURITIES COMMISSION

FEB 18 1937

JK YMS

Compared by

FRANK C. JORDAN
SECRETARY OF STATE

State of California

Department of State

I, FRANK C. JORDAN, *Secretary of State of the State of California, do hereby certify that I have carefully compared the transcript, to which this certificate is attached, with the record on file in my office of which it purports to be a copy, and that the same is a full, true and correct copy thereof.*

IN WITNESS WHEREOF, *I have hereunto set my hand and have caused the Great Seal of the State of California to be affixed hereto this* 23rd day of February, 1938.

Frank C. Jordan
Secretary of State

By Chas. Hagerty
Deputy

STATE PRINTING OFFICE

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Los Angeles, California, U. S. A.

ENDORSED
FILED
In the office of the Secretary of State
of the State of California
FEB 23 1938

FRANK C. JORDAN
SECRETARY OF STATE
By CHAS. J. HAGERTY
Deputy

Incorporation No. 171160.

Certificate of Amendment to Articles of Incorporation of the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California.

TO THE SECRETARY OF STATE OF CALIFORNIA:

THIS IS TO CERTIFY that the undersigned are the Chairman and Secretary respectively of the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, a corporation.

That on the 27th day of January, 1938, the Board of Trustees of said corporation held a special meeting of the Trustees of said corporation at Room 207 Beaux Arts Building, Los Angeles, California, the place of business of said corporation. That at said meeting the following Resolution to amend the Articles of Incorporation of said corporation was duly and regularly adopted by a majority vote of the Trustees of the corporation, nine being present and voting therefor, the number of Trustees being nine:

RESOLVED: That paragraph No. 2 of the Articles of Incorporation of this corporation, be amended to read as follows:
"2. That the purpose and objects for which the corporation is formed is to administer the affairs of the Bahá'í religion, for the benefit of the Bahá'ís of the City of Los Angeles, State of California, in accordance with the religious teachings and administrative purposes of this faith.
"That the following By-laws will be adopted by The Spiritual Assembly of the Bahá'ís of the City of Los Angeles:

"Article 1.

"The Bahá'ís of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, the perfect Exemplar of the Bahá'í Faith. 'Abdu'l-Bahá visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the day of his departure from this life' (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first

Bahá'í in America. Since 'Abdu'l-Bahá's passing, in the year 1921, the Bahá'ís of Los Angeles have been encouraged and instructed by Shoghi Effendi, the first Guardian of the Bahá'í Faith and sacred head for life of its Universal House of Justice. The Los Angeles Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly of the Bahá'ís of Los Angeles, California, is at present enroled (*sic*) in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly.

"The Trustees, i. e., the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Bahá'í Religion under this corporation for the benefit of the Bahá'ís of the City of Los Angeles in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

"Article 3.

"The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority

and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Los Angeles and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from Los Angeles and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

"Article 5.

"The Bahá'ís of the City of Los Angeles, for whose benefit this corporation has been established, shall consist of all persons resident in the City of Los Angeles who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í

community. To become a voting member of this community a person shall

"(a) Be a resident of the City of Los Angeles as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

"(b) Have attained the age of 21 years.

"(c) Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Bab), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

"Article 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of Los Angeles, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

"Article 7.

"The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

"Article 8.

"The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

"Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided by these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

"Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

"Article 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the city of Los Angeles, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

"Article 10.

"Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

"Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

"Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of the City of Los Angeles, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

"Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

"Article 11.

"The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

"Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

"Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.
"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.
"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

"Article 13.

"The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of Los Angeles in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.
"Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.
"Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.
"Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.
"Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.

"Article 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, Corporate Seal.

"Article 15.

"These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at

least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:
"4. That the number of Trustees, that is, the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.
"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue
"Willard P. Hatch	3440 Wilshire Boulevard
"Hascle Cornbleth	3152 West 11th Street

"all in the City of Los Angeles, California."

That on the same date a majority of the members of said corporation filed with said Trustees a written consent, consenting to the adoption of the above Resolution to amend the Articles of Incorporation of the corporation, as provided in the said Resolution of the Board of Trustees, a copy of which Consent is as follows:

Consent to Amendment of Articles and Adoption of Resolution by the Trustees of the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California.

The undersigned, being a majority of the members of said corporation, and of the voting power, hereby consent to, approve and adopt the amendment to the Articles of Incorporation of said corporation, as follows:

That paragraph No. 2 be amended to read as follows:

"2. That the purpose and objects for which the corporation is formed is to administer the affairs of the Bahá'í religion, for the benefit of the Bahá'ís of the City of Los Angeles, State of California, in accordance with the religious teachings and administrative purposes of this faith.

"That the following By-Laws will be adopted by The Spiritual Assembly of the Bahá'ís of the City of Los Angeles:

"Article 1.

"The Bahá'ís of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a

religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, the perfect Exemplar of the Bahá'í Faith. 'Abdu'l-Bahá visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the date of his departure from this life' (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first Bahá'í in America. Since 'Abdu'l-Bahá's passing, in the year 1921, the Bahá'ís of Los Angeles have been encouraged and instructed by Shoghi Effendi, the first Guardian of the Bahá'í Faith and sacred head for life of its Universal House of Justice. The Los Angeles Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly of the Bahá'ís of Los Angeles, California, is at present enroled (*sic*) in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly.

"The Trustees, i. e., the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Bahá'í Religion under this corporation for the benefit of the Bahá'ís of the City of Los Angeles in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

"Article 3.

"The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community.

It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Los Angeles and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from Los Angeles and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final

decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

"Article 5.

"The Bahá'ís of the City of Los Angeles, for whose benefit this corporation has been established, shall consist of all persons resident in the City of Los Angeles who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this community a person shall

"(a) Be a resident of the City of Los Angeles as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

"(b) Have attained the age of 21 years.

"(c) Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Bab), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

"Article 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of Los Angeles, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

"Article 7.

"The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

"Article 8.

"The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly

shall be held on April 21st, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

"Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided by these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

"Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

"Article 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the city of Los Angeles, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

"Article 10.

"Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

"Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

"Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of the City of Los Angeles, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

"Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

"Article 11.

"The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

"Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

"Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

"Article 13.

"The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of Los Angeles in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

"Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

"Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

"Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of

local Bahá'í communities in the annual election of the national Bahá'í body.

"Article 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, Corporate Seal.

"Article 15.

"These By-Laws may be amended by majority vote of The Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:
"4. That the number of Trustees, that is, the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.
"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue
"Willard P. Hatch	3440 Wilshire Boulevard
"Hascle Cornbleth	3152 West 11th Street

"all in the City of Los Angeles, California."

Dated: January 27th, 1938.

ROUAN ELLA CARTER
ONI A. FINKS
CHARLES R. WITT
OLIVE B. DIBLE
MARGARET CAMPBELL
WILLARD P. HATCH
SARA M. KENNY
HASCLE CORNBLETH
LORIN A. WHITMORE

That there are nine members of said corporation; that a majority, to-wit, all of the members, said nine being a majority of the voting power of the corporation, signed and filed with said corporation the written consent above set forth. That nine members are all that are entitled to vote on or consent to the adoption of an amendment to the Articles of Incorporation.

That the proceedings to amend the Articles were taken under Subdivision 2, of Section 362-a of the Civil Code of the State of California.

Dated: January 27th, 1938.

ROUAN ELLA CARTER,
Chairman.
ONI A. FINKS,
Secretary.

STATE OF CALIFORNIA,
} ss
COUNTY OF LOS ANGELES.

Rouan Ella Carter and Oni A. Finks, each being first duly sworn, deposes and says: That she is the Chairman, and she is the Secretary, respectively of The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California; and each for herself says that she has read the foregoing Certificate of Amendment to Articles of Incorporation of said corporation, and knows the contents thereof, and that the same is true of her own knowledge.

ROUAN ELLA CARTER.
ONI A. FINKS.

Subscribed and sworn to before me this 29th day of January, 1938.

RUTH B. ALTIZER,
Notary Public in and for the said Los Angeles County, State of California. (SEAL)

United States of America

State of Wisconsin, Department of State } ss.

S-6135

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETINGS:

I, THEODORE DAMMANN, Secretary of State of the State of Wisconsin, do hereby certify that on the 11th day of March, A. D. 1938, Articles of Incorporation were filed in my office under the provisions of subsection (1) of Section 187.05 of the Wisconsin Statutes, which articles provide:

NAME: SPIRITUAL ASSEMBLY OF THE BAHA'IS OF MILWAUKEE

LOCATION: Milwaukee

BUSINESS AND PURPOSES: to enter into, make, perform and carry out contracts of every sort and kind with any person, firm, associatio or corporation, public or private; to take and hold property, both rea and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the said corporation the powers and privileges conferred by the Wisconsin Statutes for the purposes above stated and in accordance with said Articles.

In Witness Whereof, I have hereunto set my hand and affixed my official seal, at the Capitol, in the City of Madison, this 11th day of March, A. D. 1938.

Theodore Dammann
Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Milwauke Wisconsin, U. S. A.

CERTIFICATE OF ORGANIZATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned Clarence F. Suhm, chairman, and Claire Fricke, secretary of the Spiritual Assembly of the Baha'is of Milwaukee, do hereby certify that, at the annual meeting of the members of the Milwaukee Baha'i Community, held in the city of Milwaukee, county of Milwaukee and state of Wisconsin, on the 21st day of April, A.D. 1937, for that purpose, the following persons, namely Clarence F. Suhm, Charles H. Reimer, Claire Fricke, Harold C. Schiller, Jeanette A. Clark, Beula B.Brown, Dr. James W. Lewis, Dr. Malcolm M. King and Herbert R. Suhm were elected to be the Spiritual Assembly of the Baha'is of Milwaukee, in accordance with the principles of the local Baha'i administration recognised and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, as the authorised representative body of the Milwaukee Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as trustees to be incorporated under the provisions of Section 187.05, Subsections (1 & 2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have so elected and declared themselves and their successors in office to be trustees for such purpose, and we do further declare and state, that,

ARTICLE I

The corporate name by which such trustees are to be known shall be the SPIRITUAL ASSEMBLY OF THE BAHA'IS OF MILWAUKEE, and itslocation shall be in the city of Milwaukee, county of Milwaukee and state of Wisconsin.

ARTICLE II

The trustees, nine in number, hereinabove mentioned shall hold their office until April 21st A.D. 1958 or until their successors are duly elected and thereafter the duly elected trustees shall hold their offices for a term of one year from and after April 21st of the year in which they are elected or until their successors shall have been duly elected.

ARTICLE III

The purposes and objects for which it is desired to incorporate the said trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the City of Milwaukee, State of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by supervising, unifying, promoting and generally administering the activities and affairs of the Milwaukee Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage

of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects, to do any and all other acts and things, and to exercise any and all powers which a copartnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Milwaukee in said state, for the purposes of this incorporation in promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgment of said trustees, i. e., the Spiritual Assembly of the Baha'is of Milwaukee, are necessary, proper and advantageous to promote the complete and successful administration of this corporation.

ARTICLE IV

The trustees, i. e., the Spiritual Assembly of the Baha'is of Milwaukee, shall adopt for the conduct of the affairs entrusted to them under this incorporation, such By-Laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the terms of this certificate and not inconsistent with the Declaration of Trust, By-Laws, rules of procedure or regulations of the National Spiritual Assembly of the Baha'is of the United States and Canada, the paramount and central administrative authority in and for North America,

and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah, which instructions are already known to the Baha'is of Milwaukee and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The seal of this corporation shall be circular in form, bearing the following description:

Spiritual Assembly of the Baha'is of Milwaukee. Incorporated, 1938.

ARTICLE VI

This Certificate of Organization may be amended by majority vote of the Spiritual Assembly of the Baha'is of Milwaukee at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

IN WITNESS WHEREOF, we, as chairman and secretary respectively of the said Spiritual Assembly of the Baha'is of Milwaukee have hereunto set our hands and seals this fourteenth day of February, 1938.

SIGNED Clarence F. Suhm, (SEAL)
Chairman

COUNTERSIGNED Claire Fricke, (SEAL)
Secretary

STATE OF WISCONSIN)
) SS
COUNTY OF MILWAUKEE)

Personally came before me this 10th day of March, 1938, the above named Clarence F. Suhm, the Chairman, and Claire Fricke, the Secretary of the Spiritual Assembly of the Baha'is of Milwaukee, the body above named, to me known to be the persons who executed the foregoing instrument, and acknowledged the same as their act and deed.

And the said Clarence F. Suhm, and Claire Fricke being by me duly sworn, each for himself deposed and said that the said Clarence F. Suhm is the Chairman and the said Claire Fricke is the Secretary of the said Spiritual Assembly of the Baha'is of Milwaukee, and that this certificate was executed by its authority.

(Signed) Geo. J. Graebner
Circuit Court Commissioner
Milwaukee County, Wisconsin.

STATE OF WISCONSIN)
) SS
COUNTY OF MILWAUKEE)

Clarence F. Suhm, Chairman, and Claire Fricke, Secretary, being each first duly sworn, severally say: that they were the signers of the original Certificate of Organization of the Spiritual Assembly of the Baha'is of Milwaukee, and that the foregoing has been compared by them with the original Certificate of Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

Clarence F. Suhm
Chairman

Claire Fricke
Secretary

Subscribed and sworn to
before me this 15th
day of March 1938

Geo. J. Graebner
Circuit Court Commissioner,
Milwaukee County, Wisconsin.

Filed
June 8th, 19 38
No. 173960

STATE OF OHIO.

ARTICLES OF INCORPORATION
—OF—

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF CLEVELAND, OHIO.

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify.

FIRST. The name of said corporation shall be The Spiritual Assembly of the Baha'is of Cleveland, Ohio.

SECOND. The place in this State where the principal office of the corporation is to be located is Cleveland, Cuyahoga County.

THIRD. The purpose or purposes for which said corporation is formed are:

This Corporation is organized for religious purposes and its particular business and objects are to promote the teachings of the Baha'i Religion and to administer its affairs in accordance with the religious teachings and administrative principles of this Faith, including the maintenance of a place or places of worship.

FOURTH. The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called to elect trustees.

Dale S. Cole	3174 Corydon Road
Katherine Cole	3174 Corydon Road
Addie T. Miller	Central Y-A-C-A
Louise Smith	12315 Osceola Ave.
Marion Potter	Hathaway-Brown Dormitory
Mabel Perry	10806 Earle Ave.
Alice Doolittle	2111 Marlindale Rd., C.H.
Mary Elmore	2325 East 95th-St.
Mayme Jackson	500 East 110th-St.

IN WITNESS WHEREOF, We have hereunto subscribed our names, this 16th day of April, 19 38

Alice I. Doolittle
Marion Potter
E. Louise Smith
Katherine P. Cole
Dale S. Cole
Mayme Jackson
Mabel Perry
Mary J. Elmore
Addie T.Miller

THE STATE OF OHIO, COUNTY OF CUYAHOGA, ss.:

Personally appeared before me, the undersigned, a Notary Public, in and for said county, this 16th day of April, 1938, the above named Dale S.Cole;Katherine Cole, Addie T.Miller;Louise Smith and Marion Potter; Mabel Perry; Alice Doolittle and Mary Elmore; Mayme Jackson, who each severally acknowledged the signing of the foregoing articles of incorporation to be his free act and deed, for the uses and purposes therein mentioned.

WITNESS my hand and official seal on the day and year last aforesaid

SEAL

Alexander H. Martin
Notary Public.

United States of America
STATE OF OHIO
Office of the Secretary of State
ss

I, William J. Kennedy, Secretary of State, of the State of Ohio, do hereby certify that the foregoing is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the Articles of Incorporation of

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF CLEVELAND, OHIO.

filed in this office on the 13th day of June, 19 38, and recorded in Volume 455, Page 259, of the Records of Incorporations

WITNESS my hand and official seal at Columbus, Ohio, this 13th day of June, 19 38

William J. Kennedy
Secretary of State.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Cleveland, Ohio, U. S. A.

ARTICLES OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF

MINNEAPOLIS, MINNESOTA

We, the undersigned, for the purpose of forming a corporation under and pursuant to the provisions of Chapter fifty-eight (58) General Statute 1923, and laws amendatory thereof and supplementary thereto, do hereby associate ourselves together as a body corporate, and adopt the following Certificate of Incorporation

ARTICLE 1

The name of this Corporation shall be THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF MINNEAPOLIS, MINNESOTA.

The principal place of Business of this corporation shall be in the City of Minneapolis, County of Hennepin, State of Minnesota.

The general nature of its business and purposes shall be to expound, exemplify, promulgate and promote the religious doctrines, tenets and precepts of Baha'u'llah.

To buy, own, hold, lease, mortgage and receive by gift or devise, real estate or personal property necessary to carry on the business and purposes of the corporation.

Its plan of operation is as follows: To hold regular meetings at such times as may be designated by the Assembly.

That such Assembly shall consist of nine (9) members of lawful age, who are acceptable as such members according to the law and regulations of the Baha'i Religion. The conduct of this Assembly shall be governed in accordance with the administrative principles as fully set forth in the by-laws of this Assembly.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Minneapolis, Minnesota, U. S. A.

ARTICLE II

The time for the commencement of this corporation shall be April 21st 1938 and the period of its duration shall be thirty years.

ARTICLE III

The names and places of residence of the persons forming this corporation are

Names	Residence
Mrs. H. W. Frink	24 W. Grant Minneapolis Minn
Dr. C. S. Frink	24 W. Grant Minneapolis Minn
Mrs. Lucille Bates	2038 Sheridan Ave. So. Minneapolis Minn.
Mr. John Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mrs. B. Morgan	3420 Pillsbury Ave. Minneapolis Minn
Kaukab H. A. MacCutcheon	2511 Hennepin Ave. Minneapolis Minn
Mrs. Agnes Mead	5 West 33rd Minneapolis Minn
Fritzi L. Steinmetz	1425 La Salle Ave. Minneapolis Minn
Elsa H. Steinmetz	1425 La Salle Ave. Minneapolis Minn

ARTICLE IV

The management of this corporation shall be vested in a Board of Trustees composed of nine members. The names and addresses of the First Board of Trustees are as follows:

Names	Residence
Mrs. H. W. Frink	24 W. Grant Minneapolis Minn
Dr. C. S. Frink	24 W. Grant Minneapolis Minn
Mrs. Lucille Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mr. John Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mrs. B. Morgan	3420 Pillsbury Ave. Minneapolis Minn
Kaukab H. A. MacCutcheon	2511 Hennepin Ave. Minneapolis Minn
Mrs. Agnes Mead	5 West 33rd Minneapolis Minn
Fritzi L. Steinmetz	1425 La Salle Ave. Minneapolis Minn
Elsa H. Steinmetz	1425 La Salle Ave. Minneapolis Minn

The first officers of this corporation shall be

Chairman Elsa H. Steinmetz Vice Chairman Mrs. B. Morgan

Secretary Mrs. H. W. Frink Treasurer Fritzi L. Steinmetz

All the above named officers and trustees shall hold their respective offices aforesaid until the first annual meeting of the Corporation to be held on the 21st day of April 1938 at which time and annually thereafter a Board of Trustees shall be elected from and by the members of the corporation. The annual meeting of this corporation shall be held at its principal place of meeting on the 21st day of April each year. Immediately after the election of the Trustees, or as soon thereafter as practicable, the trustees shall meet and elect from their number, a chairman and vice chairman, secretary and treasurer. Any office except that of chairman and vice-chairman may be held by one person. The trustees and officers of this Corporation shall hold their respective offices until their successors have been duly elected and entered upon the discharge of their duties.

The first meeting of the members and Board of Trustees shall be held on the 21st day of April 1938 at 8:15 o'clock.

ARTICLE V

The terms of membership in this corporation shall be for one year or until successors are elected and qualified as provided by the by-laws.

This corporation shall have no capital stock and shall not be conducted for pecuniary profit.

ARTICLE VI

The highest amount of indebtedness or liability to which this corporation shall at any time be subject shall be the sum of $.10,000.00..

In Testimony Whereof, We have hereunto set our hands this ..20th. day of April 1938.

H. W. Frink
Elsa H. Steinmetz
John Bates
Lucille S Bates.

In the Presence of:

Frances Mack



Minneapolis Bahá'í Community, 1938.

Lawrence R. Goldman
Francis Mack

B. Morgan
Kaukab H. A. MacCutcheon
Agnes Mead
Fritzi L. Steinmetz
Elsa H. Steinmetz

State of Minnesota

County of Hennepin

On this 20th day of April 1938, personally appeared before me Mrs. H. W. Frink, Dr. C. S. Frink, Mrs. John Bates, Mrs. Lucille Bates, Mrs. B. Morgan, Kaukab H. A. MacCutcheon, Mrs. Agnes Mead, Fritzi L. Steinmetz, Elsa H. Steinmetz to me known to be the persons named in and who executed the foregoing Certificate of Incorporation and each acknowledged that he executed the same as his free act and deed, and for the uses and purposes therein expressed.

Lawrence R. Goldman

Notary Public, Hennepin County, Minn.

My commission expires Aug. 30th, 1943

HENNEPIN COUNTY NOTARIAL SEAL

1926629

ARTICLES OF
INCORPORATION OF

THE SPIRITUAL ASSEMBLY OF
THE BAHA'IS OF
MINNEAPOLIS MINNESOTA

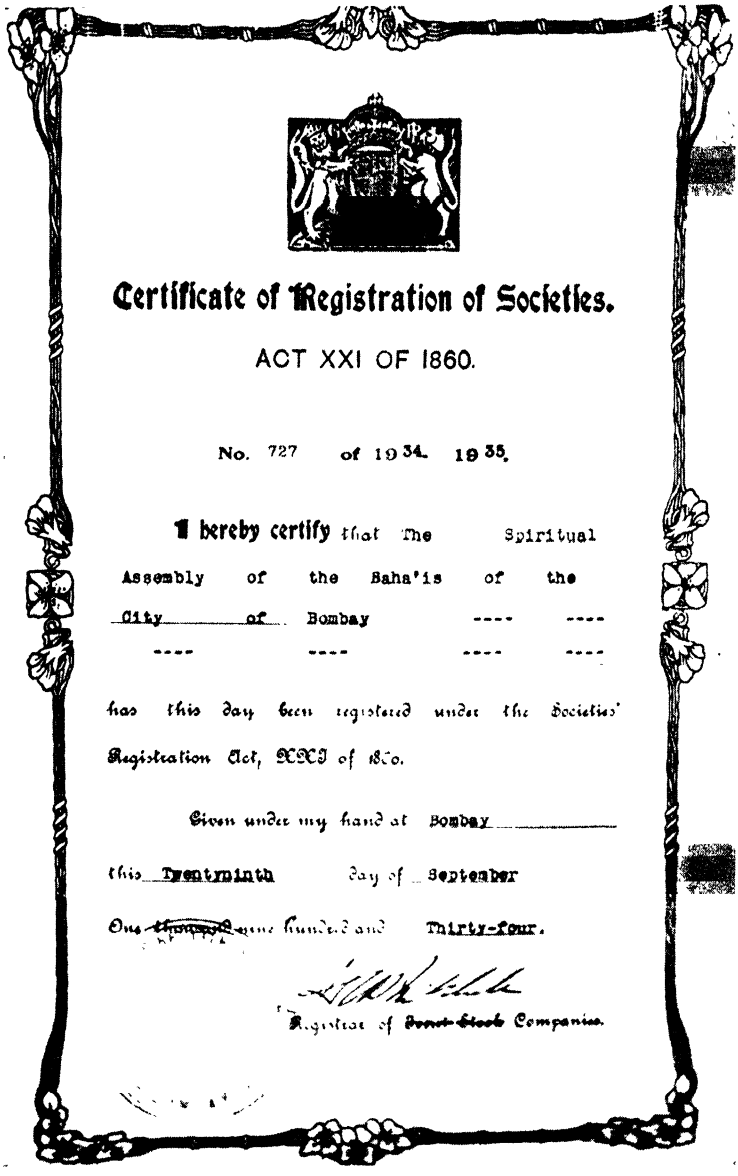
A - 1.25 26629 APR 2 -38

OFFICE OF REGISTER OF DEEDS
STATE OF MINNESOTA
COUNTY OF HENNEPIN

I hereby certify that the within instrument was filed for record in this office on the 21 *day of* APR *A. D. 1938, at* 4:45 *o'clock M., and was duly recorded in book* 365 *of* Misc. *Page* 390 etc.

August C. H. Skog,
REGISTER OF DEEDS

By [illegible] DEPUTY REGISTER OF DEEDS



Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 727 of 1934. 1935.

I hereby certify that The Spiritual Assembly of the Baha'is of the City of Bombay ---- ---- ---- ---- ---- ----

has this day been registered under the Societies' Registration Act, XXI of 1860.

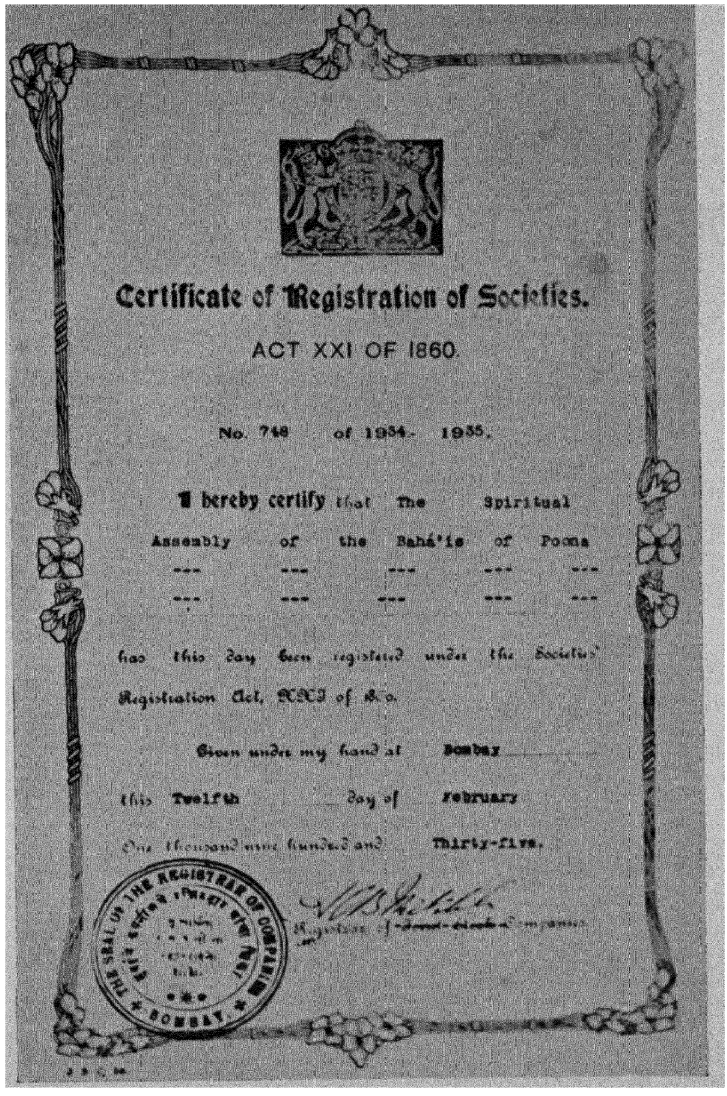
Given under my hand at Bombay

this Twentyninth day of September

One ~~thousand~~ nine hundred and Thirty-four.

Registrar of ~~Joint Stock~~ Companies.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Bombay, India.



Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 748 of 1934-1935.

I hereby certify that The Spiritual Assembly of the Bahá'ís of Poona

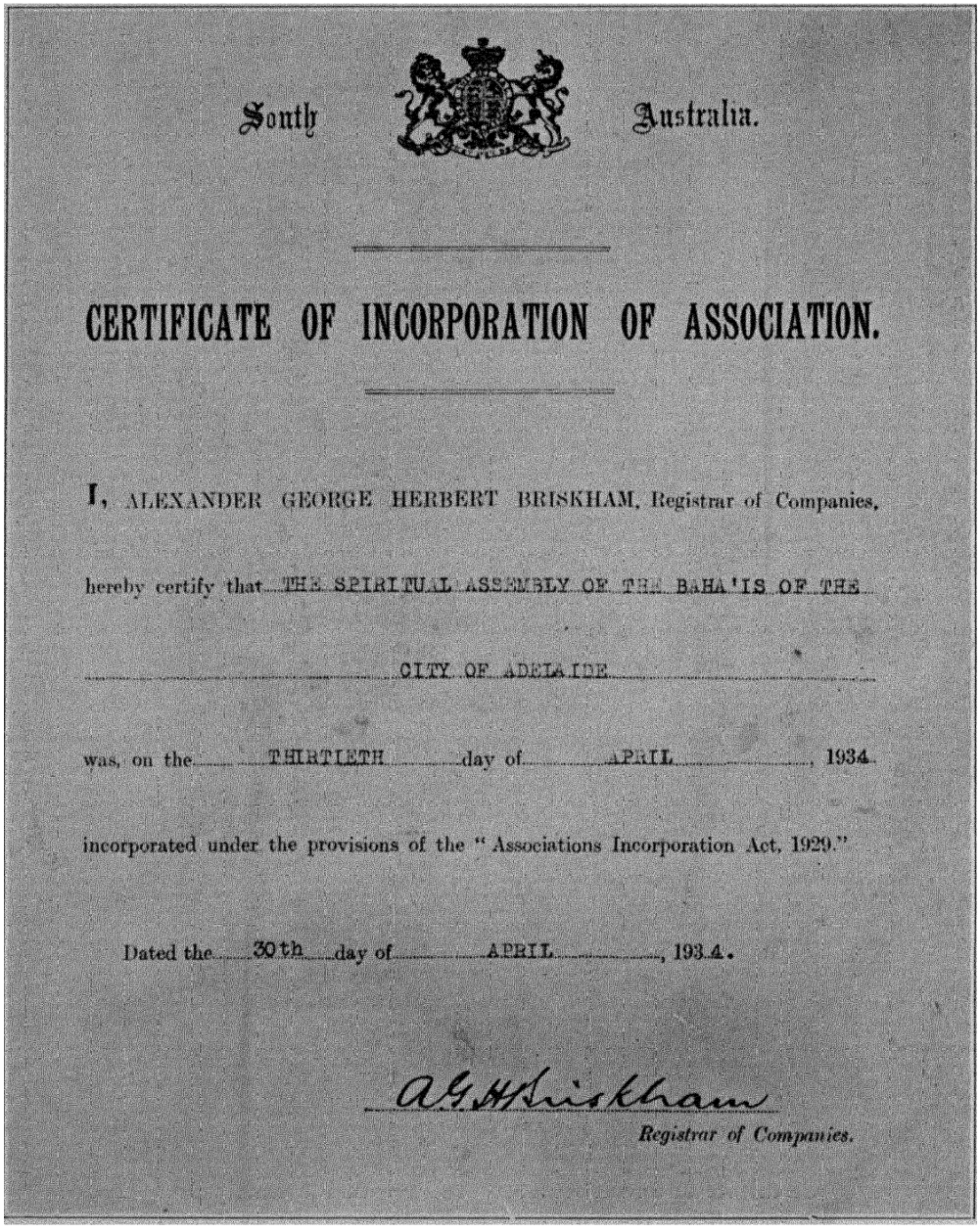
has this day been registered under the Societies' Registration Act, XXI of 1860.

Given under my hand at Bombay

this Twelfth day of February

One thousand nine hundred and Thirty-five.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Poona, India.



South Australia.

CERTIFICATE OF INCORPORATION OF ASSOCIATION.

I, ALEXANDER GEORGE HERBERT BRISKHAM, Registrar of Companies,

hereby certify that THE SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE

CITY OF ADELAIDE

was, on the THIRTIETH day of APRIL, 1934,

incorporated under the provisions of the "Associations Incorporation Act, 1929."

Dated the 30th day of APRIL, 1934.

A G H Briskham

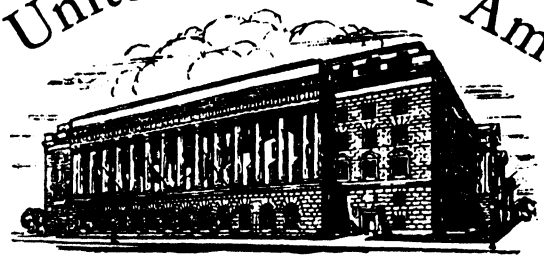
Registrar of Companies.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Adelaide, Australia.

2-371

NO. 350407

The United States of America



To All To Whom These PRESENTS Shall Come:

This is to Certify That by the records of the UNITED STATES PATENT OFFICE it appears that NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES AND CANADA, of New York, N. Y., a common-law corporation,

did, on the 7th day of April, 1937, duly file in said Office an application for REGISTRATION of a certain

TRADE-MARK

shown in the drawing for the goods specified in the statement, copies of which drawing and statement are hereto annexed, and duly complied with the requirements of the law in such case made and provided, and with the regulations prescribed by the COMMISSIONER OF PATENTS.

And, upon due examination, it appearing that the said applicant is entitled to have said TRADE-MARK registered under the law, the said TRADE-MARK has been duly REGISTERED this day in the UNITED STATES PATENT OFFICE, to

National Spiritual Assembly of the Baha'is of the United States and Canada, its successors or assigns.

This certificate shall remain in force for TWENTY YEARS, unless sooner [illegible]inated by law.

In Testimony Whereof I have hereunto set my hand and caused the seal of the PATENT OFFICE to be affixed, at the city of Washington, this twenty-eighth day of September, in the year of our Lord one thousand nine hundred and thirty-seven, and of the independence of the United States the one hundred and sixty-second.

Commissioner of Patents.

ATTEST:

Law Examiner.

U. S. GOVERNMENT PRINTING OFFICE 11—11780

Trade-Mark Certificate, obtained from the United States Government, covering "World Order" magazine.

Registered Sept. 28, 1937 **Trade-Mark 350,407**

UNITED STATES PATENT OFFICE

National Spiritual Assembly of the Baha'is of the United States and Canada, New York, N. Y.

Act of February 20, 1905

Application April 7, 1937, Serial No. 391,033

WORLD ORDER

STATEMENT

To the Commissioner of Patents:

National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation organized and operated under declaration of trust, and doing business at 119 Waverly Place, New York, N. Y., has adopted and used the trade-mark shown in the accompanying drawing, on MAGAZINES, in Class 38, Prints and publications, and presents herewith five specimens showing the trade-mark as actually used by applicant upon the goods, and requests that the same be registered in the United States Patent Office in accordance with the act of February 20, 1905.

The trade-mark has been continuously used and applied to said goods in applicant's business since April, 1935.

The trade-mark is applied or affixed to the goods by printing the same thereon.

The present applicant is a common-law corporation which does not operate under the laws of any particular State of the United States but is recognized as a religious body by the Treasury Department of the United States and the declaration of trust has been certified to by the State Department.

The undersigned hereby appoints Mr. William C. Linton, of 1319 F Street, N. W., Washington, D. C., U. S. A., registration No. 10,109, its attorney, with full power of substitution and revocation, to prosecute this application, to make alterations and amendments therein, to sign the drawing, to receive the certificate of registration and to transact all business in the Patent Office connected therewith.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES AND CANADA,
By HORACE HOLLEY,
Secretary.

Trade-Mark Certificate, obtained from the United States Government, covering "World Order" magazine.

یا الأبهی

قوله تبارک وتعالی فی کتابه الأقدس

تزوجوا یا قوم لیظهر منکم من یذکرنی بین عبادی هذا من امری علیکم اتخذوه لأنفسکم معینا

هو المعطی الفیاض

الحمد لله القدمی بلا زوال والأبدی بلا انتقال الذی تقدس ذاته بذاته انه لهو الفرد الواحد الحی المتعال نشهد ان لا اله الا هو اقرارا بوحدانیته واعترافا بفردانیته لم یزل کان فی علو اقتداره وسمو ارتقاعه مقدسا عن ذکر غیره ومنزها مستغنیا عن وصف اسواه فتعالی اراد نظم العالم واظهار الجود والکرم علی الامم شرع الشرائع واظهر المناهج وفیما شرع سنة النکاح وجعله حصنا للنجاح والفلاح وامر به فیما نزل من ملکوت المقدس فی کتابه الأقدس قوله عز کبریائه تزوجوا یا قوم لیظهر منکم من یذکرنی بین عبادی هذا من امری علیکم اتخذوه لأنفسکم معینا ونصلی ونسلم علی البیان من اهل البهاء الذین هم اوجدهم فی ارتفاع هذا الدین المبین وما اعظمهم فی نفسه لو انتم الی الأمین والحمد لله رب العالمین

بهائیان ایجاد و بیانند بحکمت کبرای قرآنی بین اقران مقدر فرمود تا سلاله انسان در عالم امکان تسلسل یابد وهموار و تابان باقی بعبودیت و عبادت و پرستش و ستایش و نیایش درگاه احدیت مشغول و مألوف گردد وما خلقت الجن والانس الا لیعبدون حال این دو موزع آشیانه محبتی در ملکوت رحمانیت عقد آقران بست و وسیله حصول فیض جاودان فرمود تا از اجتماع آن دو بحر محبت موج الفت برخیزد و لئالی سلاله نجیبه مقدسه بر ساحل وجود ریزد مرج البحرین یلتقیان بینهما برزخ لا یبغیان فبای آلاء ربکما تکذبان یخرج منهما اللؤلؤ والمرجان ایجاد و مهربان این اقران اسباب تولید دو مرجان فرمود انک انت المقتدر العزیز الغفور ع ع

از آنجا که انتظام روابط انسانیه متنی بر استحکام مبانی مزاوجت و امر ازدواج در شریعت غراء حی لایزال قدم جل اسمه الأعظم واجب و شرائط مقننه تحدیده او امر و احکام الهیه است لهذا باطلاع محفل مقدس روحانی محضر جمعی از شهود عقد نکاح دائمی با اجتماع تمام شرائط مقرره در کتاب مستطاب اقدس بین

ابن ..... و محترمه ..... بنت ..... با حضور منشا کهین مرقومین در ..... محترم و ..... محترمه ایشان

بهیئه ..... که قیمت آن مبلغ ..... و نقدا بنکوحه محترمه تسلیم شد اجرا یافت و خطبه مبارکه نکاح و مجمع اصل باتلاوت آیتین

مبارکتین انا کل له راضون و انا کل له راضیات بکما وجب قرن فی الکتاب بزبان زوج و زوجه جاری گشت الله تعالی بارک له الازواج

والف بین الزوجین الفة تامة دائمة وایدهما علی خدمة امره العظیم وازرقهما نسلا صالحا مؤمنا موقنا بتوحید ربهما انک انت المقتدر علی ما تشاء العزیز الکریم

محل امضاء زوج ..... محل امضاء زوجه ..... محل امضاء رئیس محفل مقدس روحانی ..... محل امضاء منشی محفل .....

محل امضاء شهود .....

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Írán.

نمره متسلسله

يا بهاء الابهى

نمرة الدفتر

قوله تبارك و تعالى فى كتابه الاقدس

تزوجوا ياقوم ليظهر منكم من يذكرنى بين عبادى هذا من امرى عليكم اتخذوه لانفسكم معيناً

المحفل الروحانى المركزى للبهائيين بالقطر المصرى

وثيقة عقد زواج

انه فى يوم من شهر سنة بهائيه

الموافق يوم من شهر سنة ميلاديه

الساعة وبحضور حضرات اعضاء المحفل الروحانى البهائى لمدينة

حظيرة القدس اجرى عقد الزواج بين كل من ابن

البالغ سنة التابع للحكومة كريمه

البالغ سنها التابعة للحكومة الحاضرين وذلك بناء على الطلب المقدم

منهما المؤرخ وبعد ان تحقق المحفل الروحانى من رضاء الطرفين

واذن الابوين او موافقة اولياء امورهما من عدم وجود اى مانع وبعد قيام الزوج بدفع المهر

وقدره

وقد تم اجراء هذا العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطى كل من الزوج

والزوجة صورة من هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه

امضـــــــــــــــــــــــــــــــــاءات

الزوج الابوين او اولياء امره

الزوجه » » » امرها

رئيس المحفل الروحانى سكرتير المحفل الروحانى

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt.

رقم متسلسل _____ يا بهاء الابهى رقم الدفتر _____

قوله تبارك وتعالى في كتابه الاقدس

تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري
عليكم اتخذوه لانفسكم معينا

المحفل الروحانى المركزى للبهائيين فى العراق

وثيقة عقد زواج

انه في يوم _____ من شهر _____ سنة _____ بهائية

الموافق يوم _____ من شهر _____ سنة _____ ميلادية

الساعة _____ وبحضور حضرات أعضاء المحفل الروحاني البهائي لمدينة _____

بحظيرة القدس اجري عقد الزواج بين كل من _____ ابن _____

البالغ سنه _____ التابع للحكومة _____ ، _____ كريمة _____

البالغ سنها _____ التابعة للحكومة _____ الحاضرين وذلك بناء على الطلب المقدم

منهما المؤرخ _____ وبعد ان تحقق المحفل الروحاني من رضاء الطرفين

واذن الابوين أو موافقة أولياء أمورهما من عدم وجود اي مانع ، وبعد قيام الزوج بدفع المهر

وقدره _____

قد تم اجراء العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطي كل من الزوج والزوجة صورة من هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه ؟

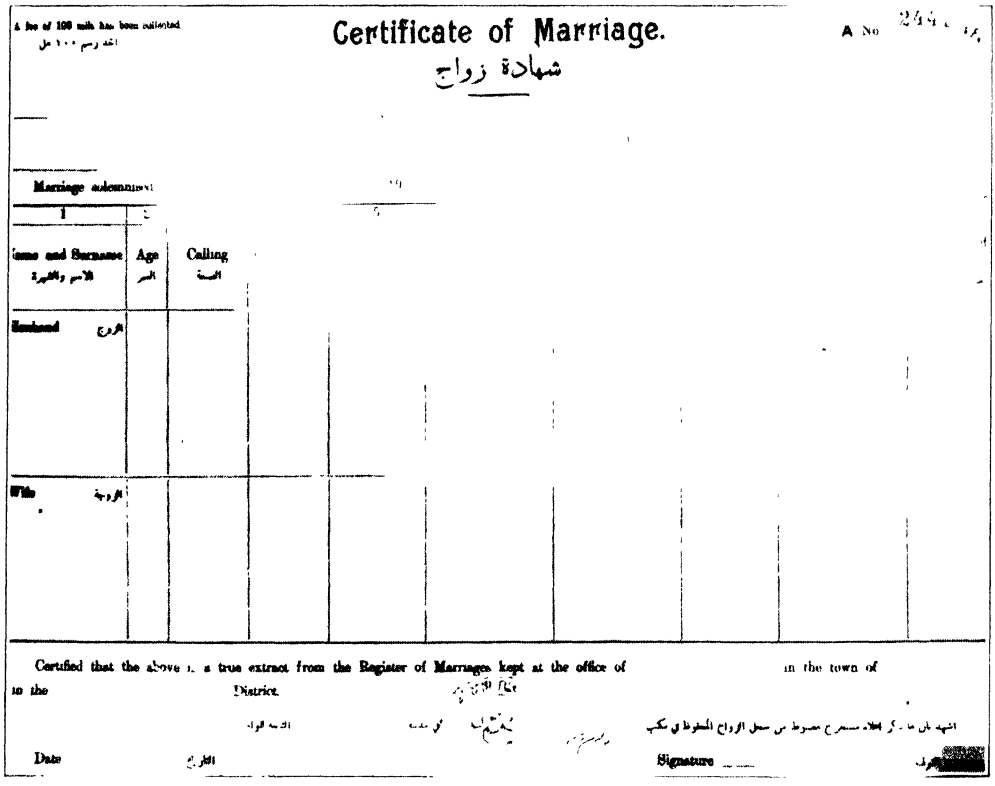
امضـــــــــــــــــاءات

الزوج _____ الابوين أو أولياء أمره _____

الزوجة _____ « « « أمرها _____

رئيس المحفل الروحاني سكرتير المحفل الروحاني

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of 'Iráq.



A fee of 100 mils has been collected
اخذ رسم ١٠٠ مل

Certificate of Marriage.
شهادة زواج

A No 244

Marriage solemnized

1									
Name and Surname الاسم والشهرة	Age السن	Calling الصنعة							
Husband الزوج									
Wife الزوجة									

Certified that the above is a true extract from the Register of Marriages kept at the office of in the town of in the District.

اشهد بان ما ذكر اعلاه مستخرج مضبوط من سجل الزواج المحفوظ في مكتب

Date التاريخ

Signature التوقيع

یا بهاء الابهی

قوله الاقدس الاعلی عزکبریائه

وان حدث بینهما کدورة او کرهٔ لیس له ان یطلقها وله ان یصبر سنة کاملة لعل تستطع بینهما رائحة المحبة وان کملت وما فاحت فلا بأس فی الطلاق انه کان علی کل شیء حکیماً ؛

نظر بحدوث اغبرار ومیل بانفصال بین زوجین : آقای . . . . دارای تعرفهٔ نمرهٔ . . . . صادره از . . . . . ورقهٔ هویت نمرهٔ . . . . . صادره از . . . . پسر . . . . و . . . . خانم دارای تعرفهٔ نمرهٔ . . . . صادره از . . . . ورقهٔ هویت نمرهٔ . . صادره از . . دختر . . . . که در تاریخ . . . شهر . . سنه . . . مطابق . . . ماه . . . سنه . . . در شهر . . . بین آنان عقد ازدواج واقع شده بود طرفین در تاریخ . . . شهر . . . مطابق . . . ماه . . سنهٔ . . . در محفل روحانی حاضر تاریخ اصطبار را کتباً تعیین وچون در مدت یکسال اصطبار و تربص تجدید الفت والتیام واصلاح ذات البین حاصل نگشت بحکم کتاب الله از تاریخ . . . شهر . . سنه . . . مطابق . . . ماه . . سنهٔ . . . فصل وطلاق واقع گردید وطرفین در رجوع وتجدید ازدواج باکدیگر طبق آیهٔ مبارکه "والذی طلق له الاختیار فی الرجوع بعد انقضاء کل شهر بالمودة والرضا مالم تستحض واذا استحضت تحقق الفصل بوصل آخره وقضی الامر الا بعد امر مبین" ویا اختیار زوج یا زوجهٔ دیگر آزاد ومختار خواهند بود .

توضیح انکه — کلیهٔ مخارج نفقه وکسوهٔ زوجه در مدت یکسال تربص از طرف زوج تأدیه ودیگر هیچگونه حقی ازاین بابت بعهدهٔ زوج مذکور نیست .

محل امضای زوج . . . . . محل امضای زوجه . . . . . محل مهر و امضای محفل روحانی . . . . .

Bahá'í Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Írán.

رقم الدفتر

بهاء الابهى

قوله تبارك وتعالى فى كتاب الاقدس

« وإن حدث بينهما كدورة أو كره ليس له أن يطلقها وله أن يصبر سنة كاملة لعل تسطع »
« بينهما رائحة المحبة وإن كملت وما فاحت فلا بأس فى الطلاق إنه كان على كل شىء حكيما . »
« والذى طلق له الاختيار في الرجوع بعد انقضاء كل شهر بالمودة والرضاء ما لم تستحصن »
« وإذا استحصنت تحقق الفصل بوصل آخر وقضى الامر إلا بعد أمر مبين »

المحفل الروحانى المركزى للبهائيين بالقطر المصرى
وثيقة طـــــلاق

(صادرة من المحفل الروحانى للبهائيين بمدينة .....)

بناء على الطلب المقدم الى المحفـــل الروحانى للبهائيين بمدينة .....

من ..... ابن / ابنة .....

بتاريخ ..... بهائية الموافـــق ١٩

بطلب الفصل والطلاق من زوج ..... ابن / ابنة .....

وكلاهما من البهائيين المقيمين بمدينة ..... والمعقود لهما بالزواج أمام المحفـــل الروحانى لمدينة ..... بموجب قسيمة زواج رقم ..... بتاريخ ..... بهائية الموافق ١٩م

وحيث أن المحفل الروحانى بحسب نصوص الشريعة البهائية السمحاء قام بالسعى للاصلاح بينهما مذكرا إياهما بقوله الاحلي (إن الله أحب الوصل والوفاق وأبغض الفصل والطلاق) ومع ذلك ما فاحت رائحة المحبة بينهما مدة سنة الاصطبار التى ابتدأت بتاريخ ..... وانقضت بتاريخ ..... وذلك على علم تام من الزوجين مثبوت لدى المحفل

لهذا أقر المحفل الروحانى بجلسته المنعقدة فى يوم ..... الموافق ..... وقوع الفصل والطلاق بين الطرفين ابتداء من ..... حسب نص كتاب الاقدس

.....

.....

وقد تحررت هذه الوثيقة إثباتا لذلك ووقع كل منهما بامضائه عليها وتسلم لكل منهما صورة منها ؟

حرر بمدينة ..... فى يوم ..... الموافق .....

إمضاء المطلق | إمضاء المطلقة | رئيس المحفل الروحانى | سكرتير المحفل الروحانى

Bahá'í Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt.

TRANSLATION OF VOICE RECORD OF 'ABDU'L-BAHÁ

(From the Iránian)

ONE

Praise be to God! that we are present in this radiant meeting and turned toward the Kingdom of Abhá. That which we behold is due to the Grace and Bounty of the Blessed Perfection. We are atoms and He is the Sun of Reality. We are drops and He is the Greatest Ocean. Though we are poor, yet the Treasury of the Kingdom is full of overflowings. Though we are weak, yet the Confirmation of the Supreme Concourse is abundant. Though we are helpless, yet our refuge and shelter is His Holiness Bahá'u'lláh.

TWO

Praise be to God!
His Traces are evident.
Praise be to God!
His Lights are radiating.
Praise be to God!
His Ocean is full of waves.
Praise be to God!
His Radiance is intense.
Praise be to God!
His Bestowals are abundant.
Praise be to God!
His Favors are manifest.

THREE

Glad Tidings! Glad Tidings!
The Morn of Guidance hath dawned.

Glad Tidings! Glad Tidings!
The Sun of Reality hath shone forth.

Glad Tidings! Glad Tidings!
The Breeze of Favor hath wafted.

Glad Tidings! Glad Tidings!
The raindrops of the Cloud of Bounty have showered.

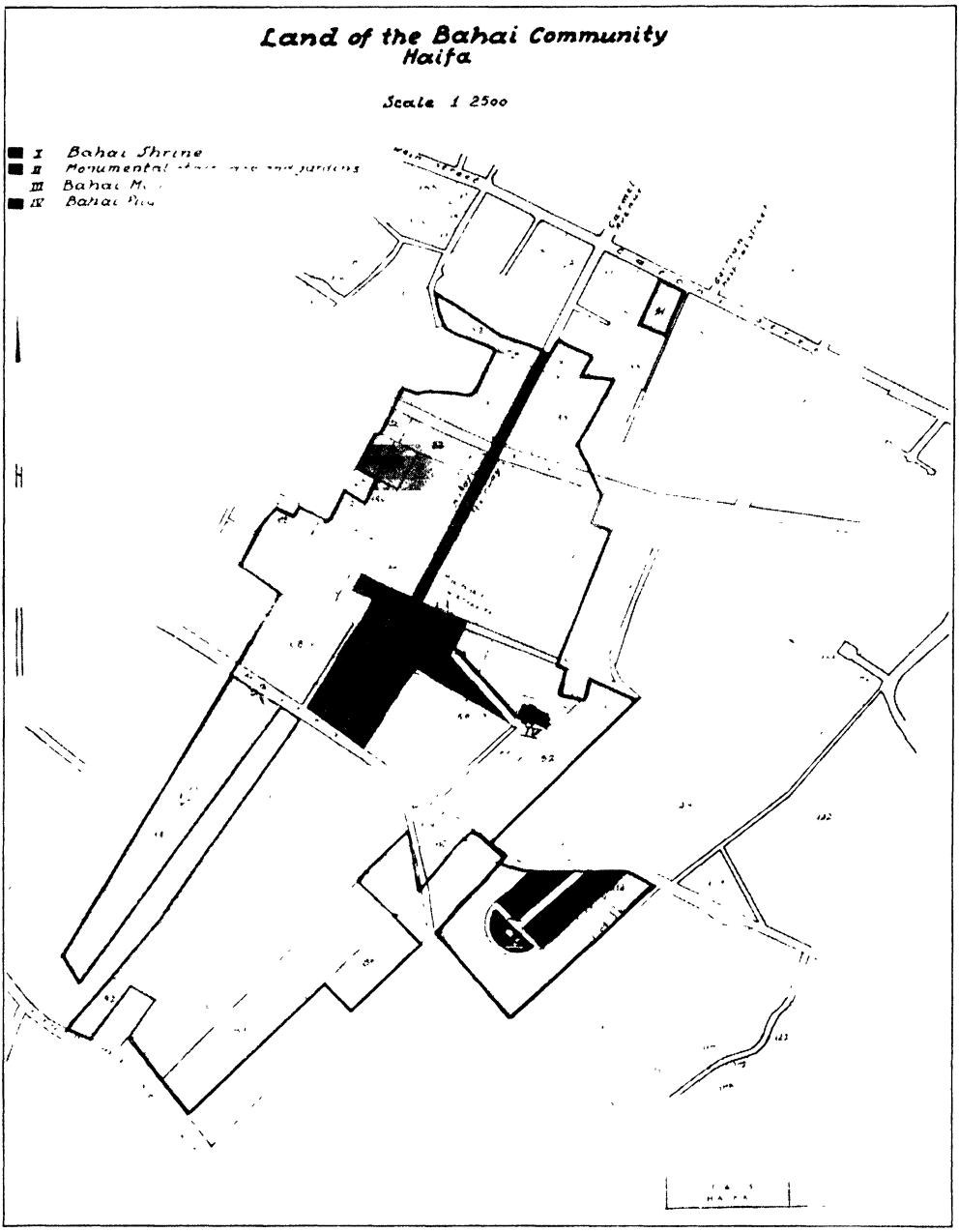
Glad Tidings! Glad Tidings!
The Sun of the Supreme Horizon hath radiated to all the world with boundless Effulgence.

Glad Tidings! Glad Tidings!
The hearts are all in the utmost purity.

Glad Tidings! Glad Tidings!
It is the Splendor of His Highness Bahá.

Glad Tidings! Glad Tidings!
Zion is dancing.

Glad Tidings! Glad Tidings!
The Kingdom of God is full of Exhilaration and Commotion.



Map of Bahá'í holdings showing extension of properties surrounding and dedicated to the Shrine of the Báb on Mt. Carmel.

THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

Visible Embodiment of the Universality of the Faith of Bahá'u'lláh

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY.

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L ADHKÁR

A Letter from Shoghi Effendi

The Beloved of the Lord and the Handmaids of the Merciful throughout the United States and Canada.

My well-beloved friends:

Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signalized the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

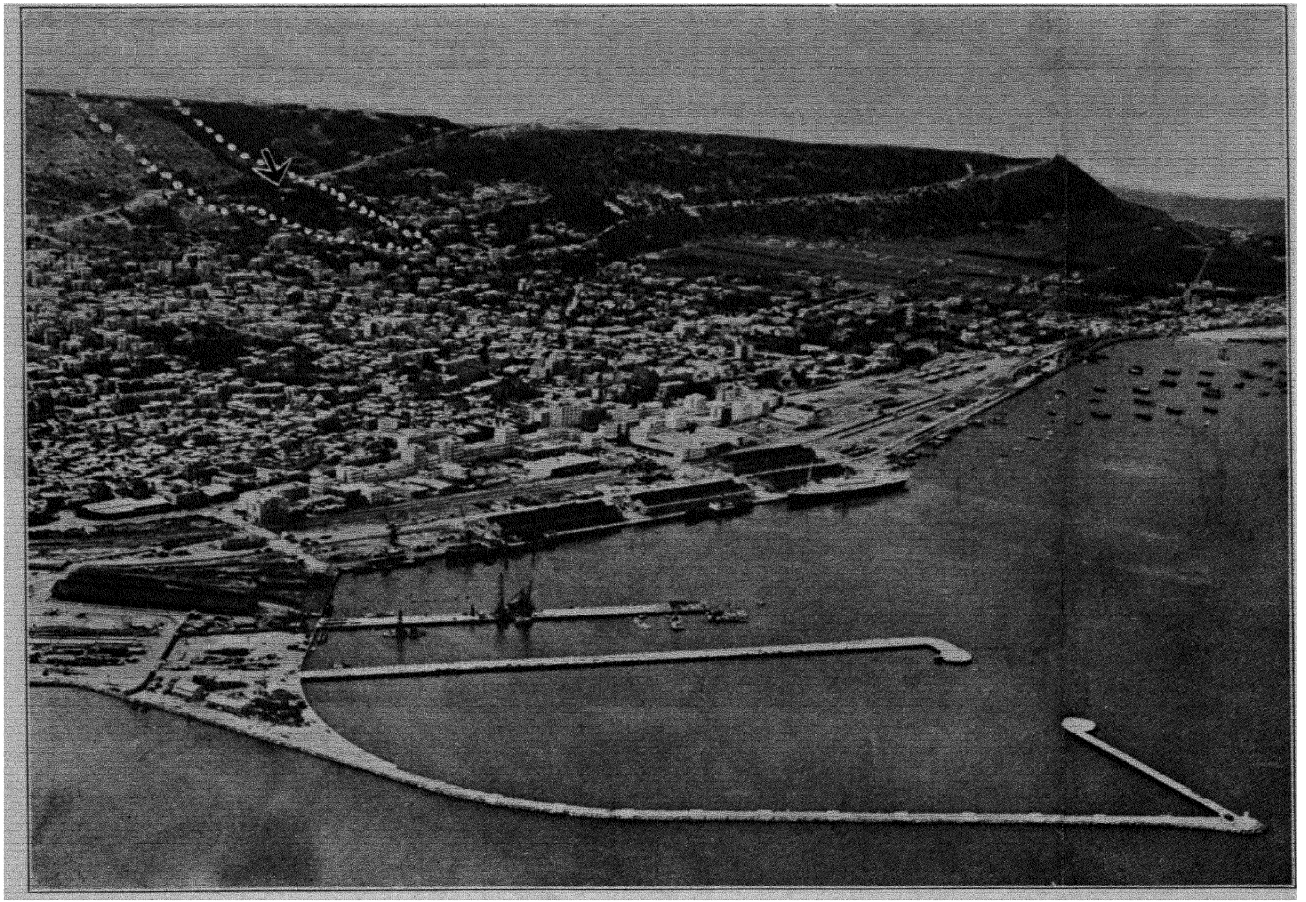
Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparing devotion to our sacred Temple has already aroused in the breasts of the multitude of our brethren throughout the East. Nor is it I feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook which the early prospect of the construction of the far-famed Mashriqu'l-Adhkár in America has unmistakably occasioned in high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be con-

ducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá'í character may conceivably engender in the administration of the Bahá'í community of the future, it should be remembered that these specific Bahá'í institutions, which should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world, can best function and most powerfully exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly submissive to, the claims inherent in the Revelation of Bahá'u'lláh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts should be accepted and duly acknowledged by the elected representatives of the believers with the express understanding that they would be utilized by them only to reinforce that section of the Bahá'í Fund exclusively devoted to philanthropic or charitable purposes. For, as the Faith of Bahá'u'lláh extends in scope and in influence, and the resources of Bahá'í communities correspondingly multiply, it will become increasingly desirable to differentiate between such departments of the Bahá'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however, be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discriminating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often conflicting interests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beauteous, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and the self-sacrificing strivings of the small yet determined body of the convinced supporters of the Faith of Bahá'u'lláh. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahá'u'lláh, and to vindicate on the other its broad, its humanitarian, its all-embracing principles!

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks



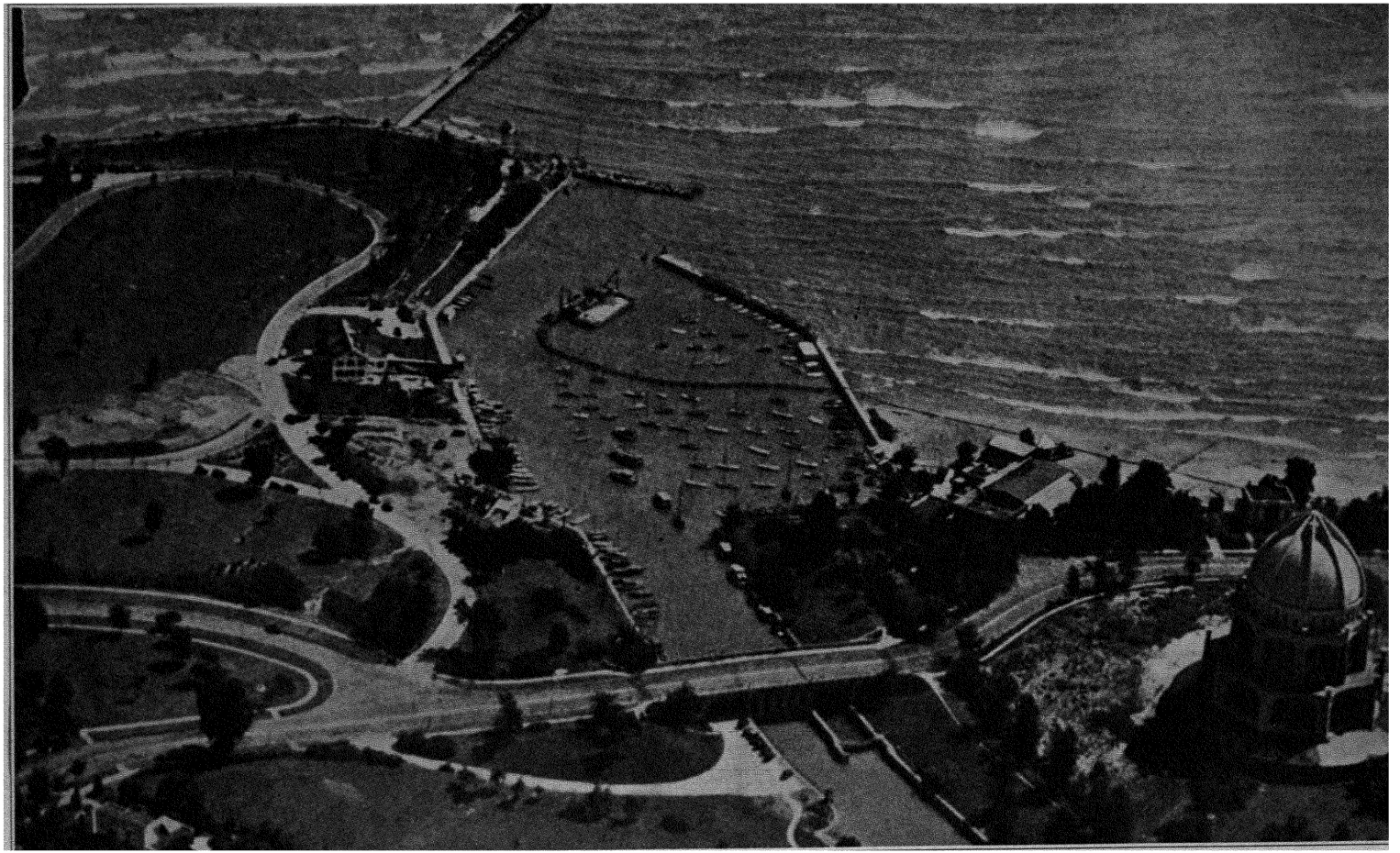
Aerial view of the port and city of Haifa. The arrow points to the Shrine of the Báb amidst its surrounding gardens. All the property, roughly indicated within the white dots, is permanent open space, dedicated to the Shrine.

which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitáb-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulæ and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshipers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to



Aerial view of the Bahá'í Temple at Wilmette, Illinois, U. S. A.

exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshiper. It cannot afford lasting satisfaction and benefit to the worshiper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Dearly-beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfill our high destiny?

Haifa, Palestine,
October 25, 1929.

PROGRESS IN ORNAMENTATION OF THE UNIVERSAL HOUSE OF WORSHIP

By Allen B. McDaniel

DURING the summer of 1937, a Technical Committee, composed of outstanding business and technical men—selected both from within and without the Cause on the basis of qualifications—made a thorough study and review of the field of architectural concrete with special relation to the ornamentation of the Universal House of Worship. This Committee reported to the National Spiritual Assembly at its August meeting at Green Acre, recommending the continuance of the external ornamentation with the exposed aggregate type of architectural concrete, the re-employment of Mr. John J. Earley for the gallery story ornamentation, and the further use of the services of The Research Service as managing and supervising engineers.

Work was begun on the gallery story ornamentation at the Earley Studios, Rosslyn,

Va., early in September, 1937, and subsequently at the Temple. Advance orders were placed for the materials, such as quartz for aggregates and steel for reinforcement, to save costs on a rising market.

Measurements were taken of the faces of the gallery story at the Temple, and templates were made and shipped to the Studio, where the necessary working drawings and wooden models were prepared.

As the ornamentation of this story comprised a base or door section, a window area enclosed with piers and a flat arch, and a top portion of spandrels and a cornice, the project was planned with a view to carrying on the work with the highest efficiency and greatest economy. The economic plan, which resulted from a careful, preliminary study and was consistently followed during construction, involved several major steps: (1) preparation of the models and molds for the ornamentation of the three sections of the large window area, for the spandrels, for the cornice and for the pylons; (2) construction of the wooden forms for the pouring of the base section of the piers, of the architraves and of the arches at the Temple; (3) pouring, seasoning and shipment of the concrete casts; (4) placement of reinforcement and pouring of concrete of base section at the building; (5) erection of window casts and pouring of piers and casings; (6) concreting of arches above window opening; (7) placement of three spandrel sections; (8) erection of cornice casts; (9) capping of cornice; and (10) construction of pylons in place on the structure. These operations were carried on at the Studio and at the Temple as the work progressed to expedite the use of men and materials, and to produce coordination of activities.

The preparation of the original clay models—the first step in the work at the Studio—was completed early in March, 1938. Meanwhile, the plaster models—from which the molds were made—were under way and were finished by the early part of April.

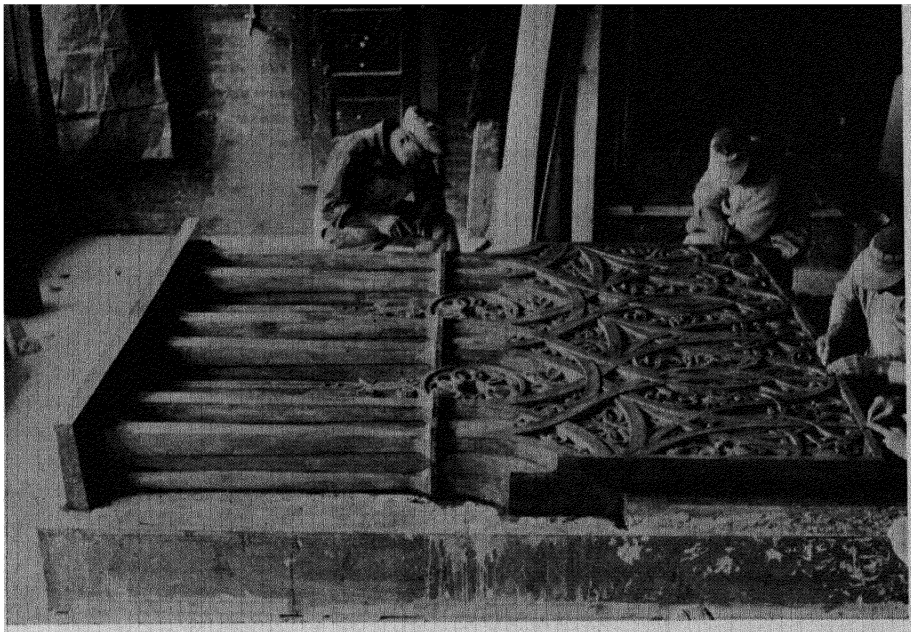
Casting of the various sections of the ornamentation proceeded as the molds became available. This phase of the work was organized on a production basis; the molds were re-used enough times to make the required number of casts for each section—18 spandrels, 27 upper window heads, 27 left window heads, 117 columns, 126 cornice elements, and other similar pieces.

In April, 1938, work was begun at the Temple with the placing of the concrete to form the exterior decoration of the base or door section. As the casts were completed and seasoned at the plant, shipments were made to the Temple and the sections set in place. This erection work was so scheduled and organized as to build from the bottom up and to complete the various portions around the building in sequence. This method has produced such successful results that by the middle of November, 1938, the nine faces were finished—with the exception of the pylons—about three weeks ahead of schedule.

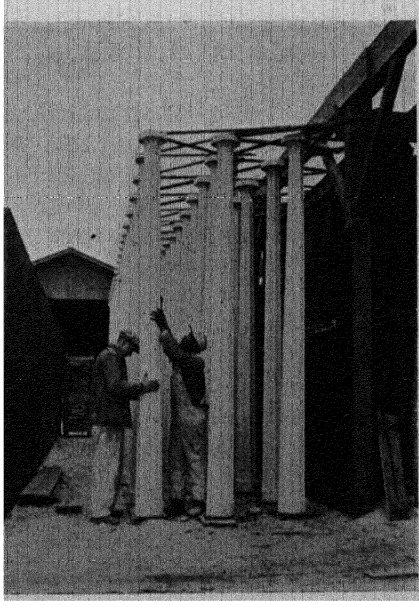
The final completion of the gallery story ornamentation is dependent on weather conditions but the casting of the nine pylons will be done next Spring as soon as the contractor can resume operations. Outdoor work of this particular nature is impracticable during the Winter and early Spring months.

The estimated cost of the work is $125,000.00. The contractor through judicious planning and efficient handling has effected some savings. A few parts of the process have cost more than anticipated. In the end, the actual cost will be fairly close to the estimated cost, unless unforeseen conditions arise.

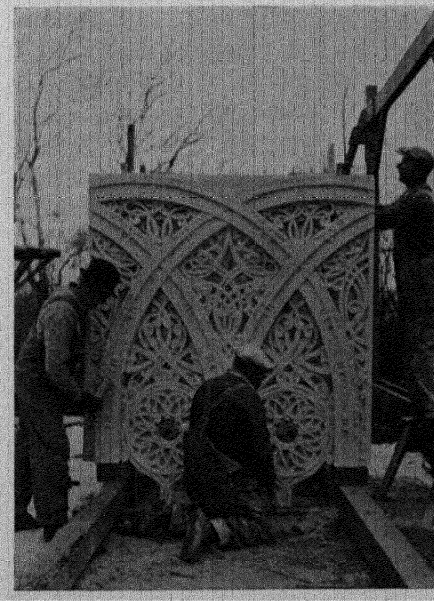
As the placing of the ornamentation has progressed, the unfolding beauty of the Temple has aroused increasing interest among people of this great community in the heart of the American continent. Visitors in ever increasing numbers are becoming attracted to and visiting this Universal House of Worship—a beacon of faith, hope and light in a darkening, chaotic world.



Sculptors at Work on Original Model.



Finished Units for Gallery Section.



Design in Unit for Gallery Section.

INTERESTING EXPERIENCES WITH TEMPLE VISITORS

By Gertrude Struven

OUR beloved Master has said, regarding the Mashriqu'l-Adhkár, "This is the beginning of organization; it is like unto the first church founded in Christianity; it is an expression of the elevation of the Word of God," and again, "When built, then, the Mashriqu'l-Adhkár will be the greatest teacher, for it is an expression of the elevation of the Word of God."

Recently the Guardian has stated, "The Master's promises about the spiritual power to be released by the completion of the Temple will not be fulfilled until the external decoration is done."

Again in a letter recently received from the Guardian by Mr. Hilpert Dahl, who has charge of the Guide activities at this time, he gives an added impetus to this work when he says:—

"Regarding the guide work at the Temple; the Guardian attaches the highest importance to it, inasmuch as it affords a splendid opportunity for presenting the Message on a very large scale. The responsibilities which this function calls for are as vital and far-reaching as the privileges it confers on the individual believer.

"The Bahá'í guide has indeed a very sacred obligation to discharge. Not only has he to perfect his knowledge of the Cause, but also to develop all those qualities of tact, wisdom and of ability to present the Message which every Bahá'í teacher requires. It is the duty of those who are in charge of organizing the guide work at the Temple to make every effort to widen its scope, raise the standard of its personnel, and thus increase its effectiveness."

At meetings held every Thursday evening in the Foundation hall, methods of presenting the Teachings are discussed from many angles. Interest is being shown by the guides and by some new believers who are studying with the idea of becoming guides. Many questions are asked and discussed by all who wish to participate.

Because of radio announcements, groups ranging from twenty to six hundred often come, usually by appointment. They are assigned special speakers who give the Message to the group as a whole; afterwards the visitors are divided into smaller groups and shown the Temple. More questions are asked and answered by the guides who conduct them. Small, casual groups are usually given much more time and their needs are more fully met.

Guides should be prepared for almost any kind of surprise visits. While large groups are supposed to make appointments, they often come in hordes, quite unexpectedly. Recently our caretaker was occupied with an expected group of 108 employees of the Public Service Company of Northern Illinois, when an unannounced crowd of 320 women of the National Credit Association, arrived in several huge busses. There were only two guides present that day, but the caretaker spoke to them all together at first and then they were escorted through the building. Although it is not so satisfactory to be in a large group, these visitors showed much appreciation of what they had received.

The important thing is how many return as individuals to investigate for themselves and find real attraction in this glorious Faith. An increasing number of those who return bringing others is noticeable and the effect of the Century of Progress Exposition made a definite increase in people of capacity. Numbers of Wilmette citizens come quietly by themselves to the Sunday afternoon lectures, but they appear not to want to be noticed or approached.

When people come from places near Assemblies or groups of Bahá'ís, they are invited to register stating their wishes for notices of meetings, traveling teachers, or for literature to be sent them. These names are given to the person who is appointed to do this work. A list will follow, giving some idea of the many and varied clubs which are served; some make yearly visits, others come even more frequently. Among the latter are students of the National Col-

lege of Education which is within a few blocks of the Temple. They come often, sometimes with their instructors, or with their head mistress, who is herself very friendly to the Cause. They have, by the way, an extensive Bahá'í library of their own and they also subscribe to the "World Order" magazine. Many of these students come to us for information which they wish to use in their studies of Comparative Religion and allied subjects.

Another club which is a frequent visitor is the large Nature and Hiking "Prairie Club" of Chicago. They have been for several Christmases on hikes to see the famous holiday illuminations of the north shore and also to stop at the Temple. They come rain or shine. One year at the time of their outing there was snow and sleet, but in spite of the bad weather, eighty-one came. This time they asked the privilege of asking questions. Most of their questions proved to be about Muḥammad—His relation to this Revelation, His Teachings and how they agreed with the Christian Teachings. Fortunately, the guide had been making a study of this subject and the evening was enjoyed by both visitors and guide.

Occasionally groups have come saying, "We have only a few minutes to stay, so we must hurry," but they have become so interested that they have stayed for hours.

Groups come from many neighboring towns and cities, as well as from other states and countries. We are always delighted when they remark, "We have been seeing the sights and points of interest all through this region, but this—this—exceeds them all by far." During the Century of Progress Exposition, many visitors from far and near said that this Temple was above and beyond anything they had seen, and of itself was worth the whole trip. A large proportion of these received much of the Teachings also.

The following is a list which gives some idea of visiting Clubs:

19 Members of the Nineteenth Century Club of Oak Park
21 Members of the Eastern Star of Wilmette
55 Members of the Know Your Town Club of Stolp School, Wilmette
National College of Education in Evanston, different visits:—
43 students
63 students with instructor
32 students with 17 children of the Model School
7 students Class in History of Religion
200 Geographic Society of Chicago
550 Members Chicago Recreation Tour, under Chicago Board of Education

On one Sunday there were 879 visitors (exclusive of the Sunday afternoon audience) which included:—

600 W.P.A. Educational Project, Board of Education, Chicago
57 Members Altrui Club of Chicago Women
60 Members Chicago Chemistry Club
25 Members of Howard School of Wilmette, with their teacher; following is a letter of appreciation from them:—

Bahá'í House of Worship
Sheridan Road,

We the Travel Club of Howard School wish to send this note of thanks to you.

We sincerely thank the three ladies, the caretaker and the head-engineer for their kindness in showing us over your beautiful building last week, Tuesday June first. Your interesting talks opened new doors to us. A new view of religion was revealed to us.

We deeply appreciate what you did for us.

Sincerely,
Howard Travel Club

Club President, Mary Jane Henderson
Club Secretary, Ellan Burns.

Numbers of other letters similar to this have been received.

125 W.P.A. Free Educational Tour, Chicago
37 North Shore Boys Club
16 Fellowship 1st Methodist Church, Evanston (16 boys)
23 —two primary school grades with their teachers

24 Members Bethel Lutheran Young Ladies Society of Chicago
56 Industrial Art Teachers
40 Evanston Girl Scouts
143 Free Chicago Tours for Chicagoans
64 Portage Park Woman's Club and People's Church of Chicago
35 Boys from the Society of the Divine Word, St. Mary's Mission House, Techny, with Father Kraft
125 Boys from the same society, with three priests
35 Students in Landscape Architecture, State University, of Ames, Iowa
61 Albion College, Altoona, Michigan—Class in Sociology, Dean Whitehouse, leader
21 Students Von Steuben School, Chicago
32 Members Congregational Church
9 Universal Study Club
175 Libertyville Woman's Club
98 Englewood Woman's Club
81 Electrical Association of Chicago
18 Riverside Study Club
50 Young People's Group—People's Liberal Church, Chicago
28 Northridge Woman's Club of Wilmette
225 Wilmette Woman's Club
with
30 Dramatic Club of Chicago
33 1st Baptist Church, Evanston
25 Epworth League, Methodist Episcopal Church, Ravenswood
55 Daughters of Indiana
14 Trinity Evangelical Lutheran Church, Chicago
44 Budapest University Chorus
40 Bohemian Club, Chicago
150 Chicago Tour Club
10 Culture Club
65 Schurz Out Door Club
30 C.C.C. boys
40 People's Church, Junior Woman's Club
86 1st English Lutheran Church, Chicago
99 Chicago Free Tours
24 Chicago Ladies' Aid Association
30 Eleanor Club
25 Ladies' Society of Idritt Co-operative of Chicago
24 Members Elmhurst Woman's Club
17 Members Presbyterian Church, Highland Park
200 Members Chicago Free Tours

In connection with the groups listed, there follows a brief record of the total numbers of visitors to the Temple since the records were begun:—

For the years from 1932 to July 1937, inclusive, the record of visitors, exclusive of those attending Sunday meetings, covered 54 months in which time we had 67,321 visitors, comprising 15,836 groups, large and small.

The largest group recorded, coming *without* appointment, 320. The largest number of Sunday casual visitors, with no Clubs present, was 438, on September 22, 1935. Only occasional visitors are conducted through the Temple during the cold months when there is no regular heat.

With the small groups which come daily in the season, we meet every type of question imaginable. The Orthodox ask again and again the same old questions; a few open their minds, perhaps for only a few moments.

One group of a slightly "unorthodox orthodoxy" recently endeavored in their visit, to be patient, polite and tolerant, and asked their questions, listened quietly to our explanations, and tried to harmonize them with their own ideas and beliefs. One of their number who was more able to comprehend would repeat the answer; for instance, "You say that this man Bahá'u'lláh brought the same Light as Jesus the Christ, and so nothing is taken away from Christ, but is a fulfillment?" Thus she seemed to form a link between the guide and the questioners, rather lessening the tension in the group themselves.

They expressed themselves as very grateful for the time and "trouble" which had been taken. Upon leaving, one of their number, very conscientiously said, "We do not wish you to understand that we accept all that you have told us." They were assured that they were as free as the air.

Some of their questions were:—

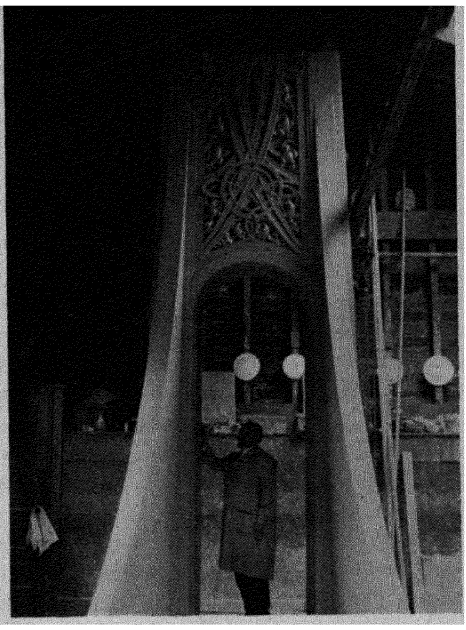
How do you regard "heaven and hell"?

How do you interpret the Resurrection? Do you not think that "He will come in the clouds?"

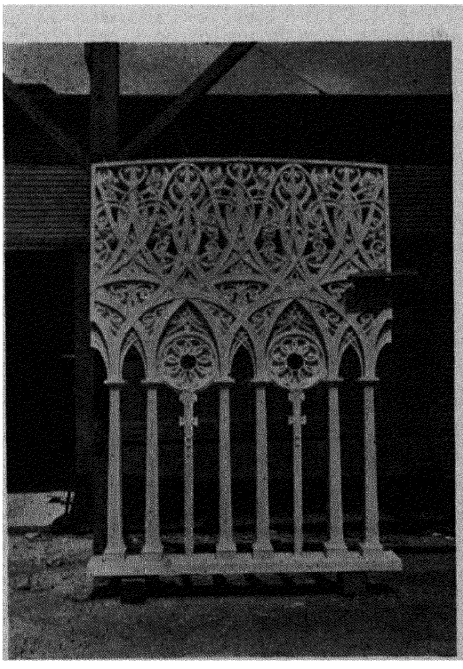
Do you not believe in the "redeeming blood of Jesus, and that none other can be saved?"



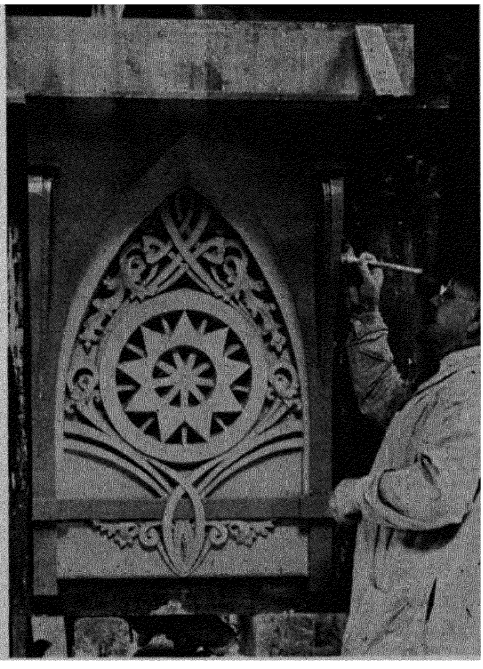
Finished Units Awaiting Shipment to the Temple.



Plaster Model, Base Section of Pylon.



Finished Unit, Section of Window Head.



Carving an Original Model

Do you have some observance answering to the "Lord's Supper"?
Do you observe baptism?

On the other hand, we have had young divinity students; one especially, just beginning to preach and not yet crystallized into the theological mold, nor as yet subject to the dictation of a congregation, was much impressed with the Teachings. On departing he took with him a volume of "Bahá'u'lláh and the New Era," in order to continue his investigation and requested further contacts if any teachers were in his vicinity. Other liberal young ministers also have gone harmoniously along with us, as we discussed the Teachings and principles. They have had no reservations and seemed to be in perfect harmony.

One guide says, "I find that although sometimes questions begin at once when entering the Temple doors, or even outside, more questions are likely to arise at the Model, where it is practically impossible to speak of the beautiful symbolism of the Temple without at the same time giving the Teachings. There the Oneness of mankind, of religion, and of God are dwelt upon. Here also we try to arrive at some understanding of the personality and capacity of the visitor."

While going up the stairs to the "House of Worship," the guide tries to seize a moment in which to pray for guidance in this service. As soon as a visitor arrives at the auditorium, after a gasp of wonder and admiration, and almost without exception, he asks the cause back of this edifice. Then comes the question: "Why was it built way out here in Wilmette, or even in Chicago? There must be some great force behind you that you are enabled to design and erect this inspiring Temple."

The guides are, indeed, aware of a "force" which is agitating all things. They feel the Temple to be a fortress, and are conscious many times of spiritual support, and feel uplifted and empowered to deliver with authority and ardor, the Message of Bahá'u'lláh. The Temple is the easiest place in the world in which to deliver this glorious Message, and thus those who serve gain invaluable experience in meeting all races, creeds, nationalities; high and low, rich and poor, religious, un-religious, enthusiastic and apathetic, educated and ignorant; angry ones, blind, seeing and indifferent. Some there are who have never read a religious book; many young people know nothing about the church or the Bible. One little couple of lovers wandered in and out, never realizing that there was anything above the Foundation hall. When told, they "didn't think they would go up."

There have been several atheists who professed great longing for faith but clung tenaciously to their own cherished ideas. One of these was a young Jew, a doctor and scientist. He said he longed for faith, but being scientific, he could not believe in God; there is no proof. After some conversation, it seemed advisable to give him 'Abdu'l-Bahá's Tablet to Dr. Forel. He soon brought it back, explaining, "I read it because you were so kind, but 'Abdu'l-Bahá assumes so many things!" He had first decided not to read it, but finally having done so, found no truth in it. One's heart ached for him that he might cry out from the depths of his soul, "Lord, I believe! Help Thou my unbelief!"

Another Jewish visitor was quite different. He was a beautiful old man, a Rabbi, who believed in the divinity of Moses—something rare in our experience—and stated that "anyone who studied deeply the teachings of Moses would clearly understand that." He said he was coming again. He might well have been the old "grandfather" spoken about by one of three lovely young Jewish girls who came later. We did not at first know they were Jewish. They were obliged, due to the number of visitors at that time, to join with another two, young people who stated they were from Rome, Italy, and we assumed them to be Catholic. They seemed interested in everything told them. Presently these two left, and the young trio began asking their questions. One of them asked, "Do you have services in the Auditorium and worship the sun, as we have been told?" When told our belief in the Oneness of mankind, she asked, "Do you think racial intermarriage would help to bring about world harmony and peace?" Answered, "yes," she said "my grandfather believes that also." "Your

grandfather must be a very wise man—is he not?" and she said sweetly, "Yes, he is, and he believes much that you have told us; he would love your teachings; I am going to bring him."

The guide said, "This is, however, a very delicate question, and must be approached very wisely and carefully. Ethnologists declare there is actually no superior race; one race may be in the ascendant at one time, and centuries hence it may become degraded, and another advanced, according to their adherence to the laws of God, or according to God's plan for them.

After a talk in which they asked many good questions, one of the girls became suddenly aware of what this "Oneness of Mankind" might involve, and rather breathlessly asked, "You believe in intermarriage between colored and white?" She was told that for the future, the ideal was to have no race feeling whatsoever; and that two young people wishing to marry, must according to Bahá'í law, have the consent of both parents.

According to Bahá'u'lláh, we were one race, one family in the sight of God; that racial, religious and political prejudices were recognized as the definite causes of separation and war between men; and that "War is the most dreadful thing in the world of humanity." She said, "Do you believe that eventually all nations will become unified and have one religion?"

Answer, "By abolishing these causes, man will be enabled to live in peace and tranquillity."

Bahá'u'lláh has said, "The generality of mankind is still immature. Had it acquired sufficient capacity We would have bestowed upon it so great a measure of Our knowledge that all who dwell on earth and in heaven would have found themselves by virtue of the grace streaming from Our pen, completely independent of all knowledge save the knowledge of God, and would have been securely established upon the throne of abiding tranquillity."

During the Jewish holidays, a large number of Jewish women visited us. Many were older women, hearty and cordial. Some of them wore shawls on their heads. They were very understanding, and when the group left, one of them stepped forward, laying her hands on those of the guide, and said with a beaming smile, "You are *good* people; I hope you will have the greatest success. God bless you!"

Another group of fresh and charming young girls came from Northwestern University. They were confessedly surprised and delighted to receive the explanations about the building, and a great deal about the Cause. They were so happy, they sat down on the floor in Foundation hall, two perched upon the table, and all absolutely absorbed, fairly showered their questions on the guide—questions regarding World Peace, racial unity, political unity.

"What relation does Bahá'u'lláh bear to Christ?"

"Do Bahá'ís believe Him to be equal in station to Christ?" and "Then He does not take anything away from Christ, rather fulfills?"

They had previously asked, "Why do we need a new revelation, when Christ revealed all and more than we have ever lived up to?"

"Why should He come from Persia?"

"Do you use the Bible as your 'Book,' and do you use that in your service?" Then "What do you mean by the "Holy Utterances?" This seems to be the most arresting question, and often marks the point when they begin to comprehend that this is truly a *new Revelation* and a new Dispensation.

"Which are the nine religions to which the number 'nine' refers?"

"Do you believe in Baptism . . . re-incarnation . . . How do you regard Resurrection, the Trinity"?—These and many other questions were explained. But the most absorbing thing to them was, "The New World Order" and the part which youth will play in this Day.

A large proportion of our visitors are young people, and their open hearts and minds, the lack of prejudice, the enthusiasm and sense of justice which they express do indeed bring joy and gladness to our hearts.

An odd coincidence happened in July. On the 5th, a poor family of six Iránians came with the expressed desire to see the Temple. The man stated that they had been Greek Catholics, but since coming to Chicago they had become "Christian." He said, "I have had a vision of Jesus. Seven times

it happened, and now I can ask at any time, questions, and Jesus will answer me." The man kept up a constant stream of conversation, giving no opportunity for the guide to say anything, except to speak a little regarding Muḥammad, whom the visitor repudiated. He kept repeating, "You are all wrong, all wrong in believing that there was ever another divine being upon earth beside Jesus!" We soon pleasantly arose and concluded the interview. As they left, the guide said, "Perhaps we are agreed on one thing; we all desire what God desires for us." At this the woman said with fire in her flashing black eyes, "Do you believe every word in the Bible?"

These people came from a town near Tabríz, Írán.

The next day, long after hours, two more Íránian Christians came, and urgently asked the same guide to show them the Temple, and to tell them about Bahá'u'lláh, of whom they knew something. These two, a young man and woman, were also from that town near Tabríz, Írán. The man began an animated talk, derogatory to Muḥammad, which the guide tried to check, stating that we believed His Holiness Muḥammad to be one of a great line of Prophets. He remarked that "he admired Muḥammad as a fine business man from the first, and that he himself could be like Muḥammad, if he desired." The guide explained that Muḥammad was one of the Prophets of God, of a kingdom above that of man, and that neither he nor any other man could ever become a Muḥammad or a Christ." He asked very meaningly if the guide had ever read the life of Muḥammad. She answered, "Yes, but I did not believe the statements of His enemies." Then he said, "In other words, your mind is fixed." The guide replied, "Bahá'u'lláh, All-Knowing has given us the true station of Muḥammad and we believe He was a Manifestation of God. Also, Muḥammad's own words bear witness to the Truth."

Then the guide tried politely to end the discussion, "as we feel that argument ends nowhere." He apologized and asked one more question! "Did you ever read that statement by Christ, where He says, "I am the last, and after me there will be no other, and before Me there were none?" When the guide said that she had never seen it, he offered to send it to her, but it has never arrived.

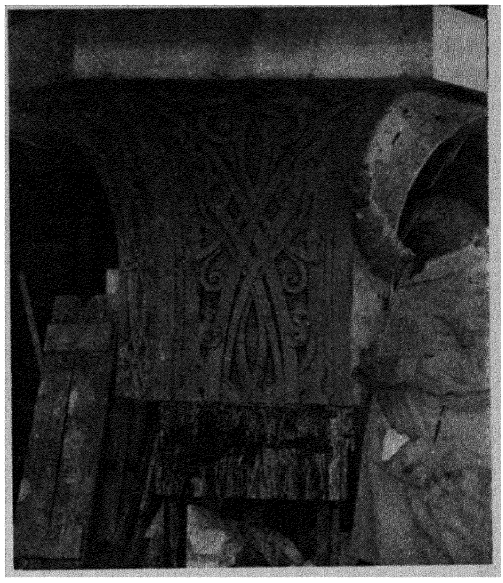
These two groups came on successive days, from the same town near Tabríz, Írán. They came with the same request, to see the Temple and to hear of Bahá'u'lláh but showed not the slightest interest. Both were fanatically Christian in their claims, and both attacked Muḥammad.

The young man declared that he had never heard that the Báb was a prophet. Does it not seem strange that an occidental Christian, now Bahá'í, should be called upon to defend His Holiness Muḥammad to Íránians, who avowed faith in Christ and denied Muḥammad, and, who, in the natural order of things, would have been followers of Muḥammad?

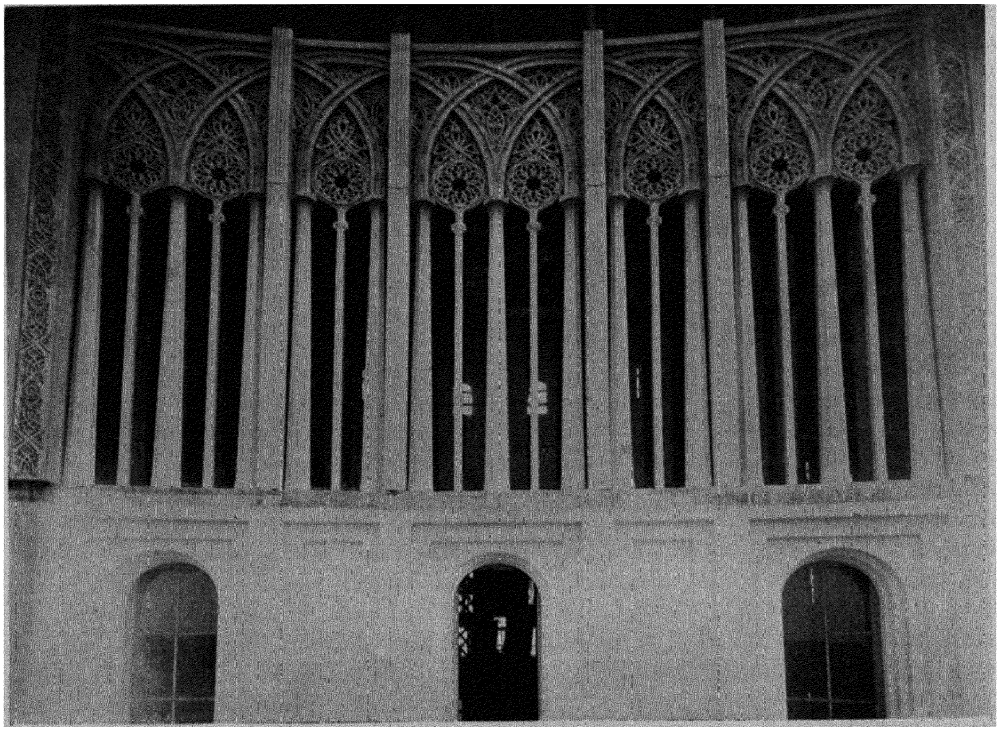
On another day a young man from Turkistán came straight here, as soon as he landed in America. He said, "I saw a picture of this Temple in my country, and made up my mind immediately that I was going to see that Temple. And here I am!" He was a follower of no religion, but the young American woman who escorted him advised him to accept religion and hoped he might find in this Revelation that which he needed. He asked many very vital questions and went away quite filled.

On the same day, a very interesting young Syrian, not a Muḥammadan, came in. This man had been several times before and was interested. He liked the idea of each Bahá'í being expected to teach according to his capacity. He said, "I like that; isn't it really the true philosophy of America, if it were lived up to?"

Many children of varying ages come with the idea of writing compositions on the Temple. One group of these came with their teacher. The guide gave them very careful and explicit details with their particular purpose in view. The children were much interested. The teacher offered to send the guide one of the best compositions. The guide suggested that he also send one of the poorest. When the essays came they had all sorts of ideas incorporated in them—old rumors that have circulated for years, such as sun worship, a separate room in the Temple for each faith and so on. None of these,



Sculptor at Work.



The Architect's Beautiful Vision.

of course, had been given in the interview. In respect to truth, the best composition was no better than the worst.

At the time when the castings of the ornamentation of the dome were being hoisted into place, two ladies from a neighboring town advanced toward the Temple, and as often happens, the guide met them outside to begin making their acquaintance. One quite aggressively stated, "You had a bad storm last night and I see you are repairing the damage." The guide, rather taken aback, and to gain a little time, asked her to repeat her statement. "You are repairing the damage after the terrible storm." It was difficult to convince her that there had been no storm, nor any damage to the Temple, and that the ornamentation was for the first time being applied. Then she made another statement, "This is a Buddhist Temple." This too was explained. After these false starts, they began to listen and became very much attracted, asking real questions, and when they left they were transformed from the two ladies who had entered, into quite awakened seekers. One, as she arose to go, said with a deep sigh, "Well! It pays to come to the source in order to find out."

Another funny thing was said by a lady of the village whose windows looked out on the Temple. This was just as the very first pieces of stone were being applied. When she comprehended that they were covering the glass inner dome, she said in real dismay, "What! You don't mean to tell me you are going to cover my beautiful, grey bubble?"

A searching catechism was given one of the guides, by one who was thought to be a Jesuit priest. His questions were planned and very specific. This guide felt that she had been divinely guided, for answers which were spiritual and harmonious, came so easily, and afterwards she realized some of the pitfalls which had been unconsciously avoided.

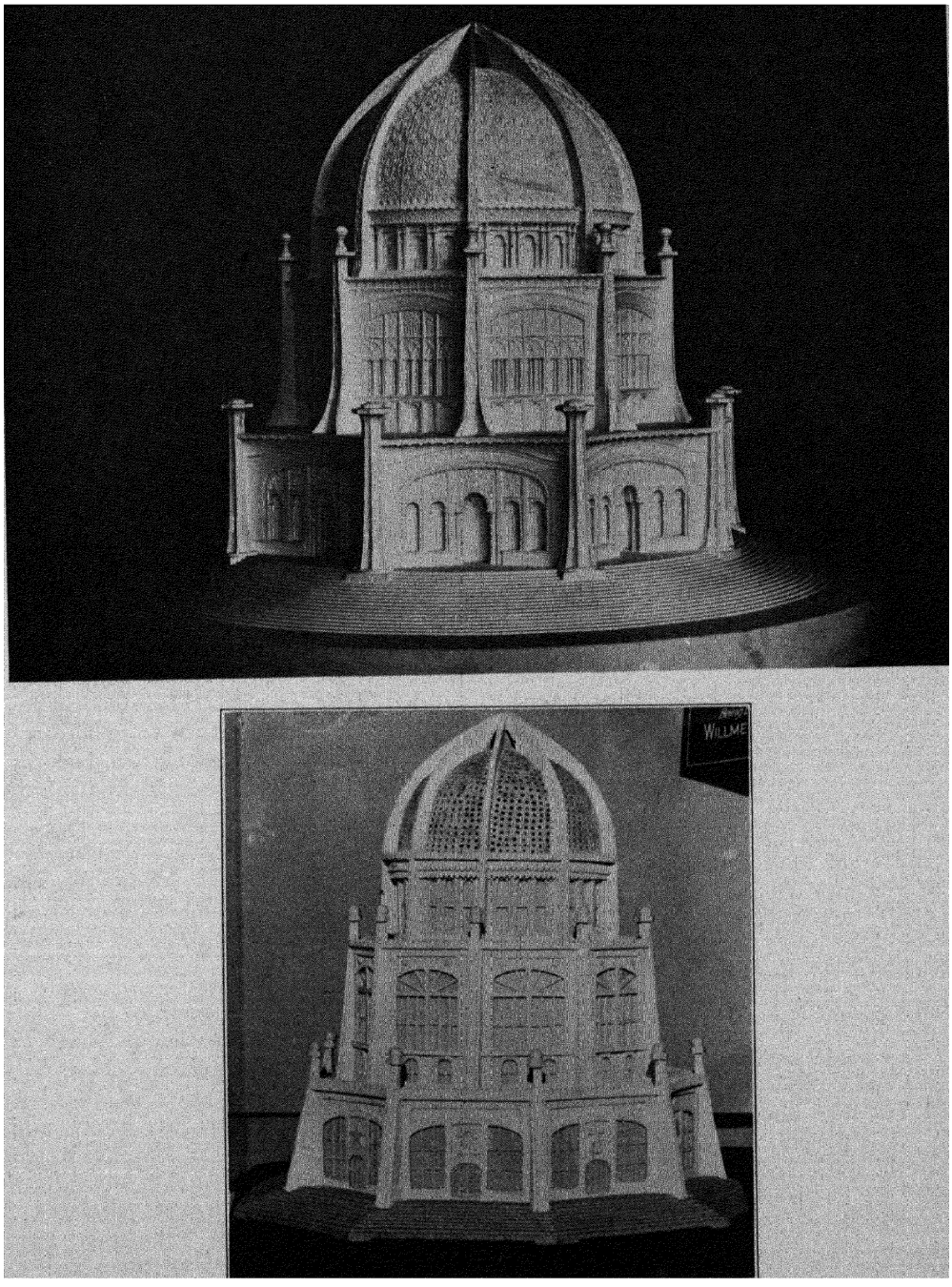
One of the guides had always dreaded meeting scientists. One day an unusually interesting scientist presented himself. To her surprise there was no superior attitude, but true humility, and a very fruitful conversation ensued. As he left he said, "I am fully aware that you have knowledge of which I am entirely ignorant." Also words to the effect that science had reached a point where it must next reach out toward the realms of the spiritual. He appeared much impressed by his visit.

On one Sunday morning a family from California who were touring the country telephoned, asking if we had a Sunday School. When they arrived they asked to leave the children in the Sunday classes which were in session. They made the tour of the building, then in the afternoon they all returned to hear the lecture. They came as they were, in camping clothes, and felt pleased with their day's occupation. They had been told by the conductor on the "El" that they should see the beautiful Bahá'í Temple. This happens to be quite a regular thing. Hotel clerks, train dispatchers, ticket agents, taxi drivers and bus drivers, all are interested to direct any strangers who seem unacquainted with the region, and to recommend that they see the Temple.

There came a middle-aged German, who wished to know "What Bahá'u'lláh had brought," and "what He had done." At first this man feared that differences and disagreements would creep in, as in the past, and he very much wanted to know what could be done to prevent it. He was seeking, and this Universal Faith in many ways appealed to him. He "was a Mennonite, but could not subscribe to their notions." He asked if Bahá taught life after death, and said also, "You say all religions, Jews, Catholic, Protestant all are free to worship here? How (very doubtfully) do you expect to have peace and worship without friction amongst these antagonistic groups?" Thus was a wonderful opportunity given to explain to a real seeker the foundations of World Unity.

Again a group of young Adventists from the South, among other things asked, "What do you believe as to the life beyond the grave, and the Resurrection?" They said their church was divided, the older members believed in the literal "rising from the grave," but they did not. They were happy in hearing of Bahá'u'lláh's wonderful Teachings regarding the condition of the soul after it leaves this world.

Groups of young boys are among our frequent visitors; some are called down from playing on the "ramp" which is to boys the most intriguing and tempting recreation.



Models of the Bahá'í Temple Being Constructed at Wilmette, Illinois, U. S. A. Above, one of the new plaster models carved and cast in the studio of John J. Early, the contractor for the outside ornamentation of the Temple itself. Below, an old model entirely made by hand of cardboard and wood.

One group expecting to be scolded, came down and were pleasantly surprised at being invited to come in and see the building, the boilers, the model and so on. They became interested in it all. Some of the most lovely experiences have been with boys, unspoiled as yet, and who, in regard to prejudices and religion, are purehearted. Their hearts won, they become fascinated, first by the Temple and then by mutual discussions on peace and war, racial prejudice, justice, but always and especially peace. A few of these boys have appeared surprisingly thoughtful along spiritual lines, boys from 13 to 15 years of age. We have several times continued our acquaintance, taken them over to the caretaker's home, shown them pictures, and talked more at length on subjects of the day. They have even returned later and brought more boys and introduced us as "their friends." These are informal little visits. Sometimes they play the piano and are as nice and happy as can be.

Another time a little boy and girl about five and six years old came. They listened very seriously and later the little boy, thumbs in his tiny suspenders, said to the little girl: "Do you know—I like the mechanics of this building very much!"

An interesting group from Washington state and from Iowa came in one morning. One of the men asked, "How do you look upon God? All-Powerful, All-Knowing and Just, yet, how can He allow these dreadful conditions in the world? If I was making an image or figure, I should wish to make it perfect. I can't understand how this can be." The guide replied that both Muḥammad and Bahá'u'lláh state that "if God had pleased He had surely made all men one people. His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who *seek* the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen . . ." Man suffers from his own breaking of God's laws, and weak ones receive Justice from God in the world of the spirit.

His companion said that he had always thought that men should be all of one faith but couldn't imagine how, even in hundreds of years, it could be so. He said, "How could the three great divisions in America, for instance, the Jewish, the Catholic and the Protestant ever become reconciled and become one faith?" Then they said, "What do *you* believe of Bahá'u'lláh? Whom do *you* believe He is?" "Does Bahá'u'lláh get His Teachings from the Bible or where does He get them?" And there they often get their first realization that this is a New Revelation and that Muḥammad and Christ brought their own Book, as does Bahá'u'lláh, and that *these* are the "Holy Utterances."

A very cultured and sincere East Indian family, in native costume, were here recently. The man said he had first been Muslim, then he became Agnostic, then an investigator, studying Theosophy and philosophy of different schools, after which he returned to the Muslim Faith. He was especially interested in economics. He will, after their visit here, return to Jerusalem. It was suggested that he visit Haifa, enroute. He intends doing so, after which he will return to Lahore.

There is a Chicago gentleman, born in India, who frequently brings his Indian friends and visitors to the Temple.

On one of the frequent visits of the students from the National College of Education, the professor who came with them asked, "What will keep the Cause from slipping in the future? Would it dispose of, or absorb other Religions?"

Some odd questions come to us: "Do you believe in the Consummation of Time" (This was a "poser" for the guide). "How do you account for the separation of the Jews?" One brusque gentleman, in a hurry, said he would stop to listen if the guide would "prove the existence of God in one sentence."

One man interested in organs declared ominously, "Your church will never prosper without an organ." Many times it is said, even after careful explanation, "I can never accept the idea of anyone, no matter how wise and beautiful, taking the place of Christ."

Almost every day some one comes with the idea that we "are Sun-Worshipers, and that is the reason for our having so much glass in our building."

Odd and startling personalities do not pass us by. A man declaring himself to be God, entered, stating that his father could create, and that he himself had the same power.

It comes as a surprise to a number of people, to recall that all Religions have, including their own, arisen in the East. One girl, when asked where *did* the Christian religion arise, replied promptly, too promptly, "Rome."

It has more than once been asked, "Why do you not join with us in our church which is already established? Then you would not be obliged to erect this great building during the depression. And others cannot think it right when there is so much suffering, to spend so much money on any building. Sometimes this has given an opportunity to enlighten the questioner. Few, if any, have seemed to consider the many workmen who have been employed, nor the benefits to the arts and trades which have accrued in such an important work.

Again one asks, "How are you able to build such an edifice . . . are your members all wealthy?" When it has been explained to them how some of the loving Bahá'ís in the Orient had sacrificed even food, in order to give because of their love for the Faith, they could not comprehend, and have remarked, "It seems too bad for such poor people to give money for a Temple which they may never see, nor have any part in." They ask, "Where are the other churches of this cult?" "Who is your leader?" It has been asked by others, "How can one become a Bahá'í, and a member of your community?"

Often the guides are refreshed in meeting those who come delighting in the freedom from the restrictions and limitations of the past, from racial, religious and other narrow and outworn prejudices. These ask about our "Ultimate Goal" and love what we have to tell of this great World Order of Bahá'u'lláh, and especially "The Most Great Peace" and the "Oneness of Mankind." Although they may not all understand fully, their hearts are definitely turned toward good, and praise the aims and principles. To some it appears as though the Message was too great, too glorious, and more than they are able to expect after the gloomy night. These may return to satisfy their longings.

We have been blessed on several occasions, with the visits of pure and severed nuns, who have come so quietly and simply, and in their purity of heart have accepted the Truth. They have gone their way to continue their lives of devotion to God.

And as we serve in the Temple, 'Abdu'l-Bahá's ineffable promises must more and more spur us on, so that when the "thousands who will come to the Temple" do come in the future, and when the "outer ornamentation is completed," there will be teachers ready and able to share with them this glorious Message which they will then eagerly seek.

We already have a faint foretaste of the future needs as we guide the steadily increasing numbers, inquirers and even sight-seers, representing so very many countries, creeds and classes.

Not long ago, a gracious tribute was paid to the Bahá'ís and to the influence of the Temple, by the editor of "Wilmette Life," when in an editorial he wrote:

"The 28th annual convention of the Bahá'í religious societies of the United States and Canada, held in the Universal House of Worship in Wilmette last week-end, directs attention to the value of this devout group to the north shore. Aside from the beauty of its temple which should be an addition of note to the architecture of any city in the world, the fact that it is the Mecca of Bahá'ís of the entire western world is of importance. It means that innumerable adherents of the cult will make pilgrimages to this seat of their interest, and in so doing will bring material and spiritual blessings upon north shore communities.

With the completion of the temple and its auxiliary buildings it is certain that many devotees of the Bahá'í Faith will come to live among us, to become good neighbors and valued friends. Therein lies the greatest value of the temple and its builders to the north shore."

'Abdu'l-Bahá has said, "When the foundation of the Mashriqu'l-Adhkár is laid in America and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. . . . From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all

parts of the world. I hope that ere long the foundation of this celestial Temple will be laid. Thus may it be conducive to the happiness of 'Abdu'l-Bahá." (From "Unveiling of the Divine Plan" and quoted in Jean Masson's little book, "The Mashriqu'l-Adhkár")

". . . When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating therefrom, . . . the people shall hasten to worship in that heavenly temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful." (Star of the West, Vol. VI, p. 133)

REFERENCES TO TEMPLE

1. FROM U. S. STEEL NEWS, MARCH, 1937

CEMENT CREATES BEAUTY

Classical statues such as the ancient Greeks laboriously sculptured out of costly marble can be modeled today out of art marble chips and Atlas White portland cement, the latter a product of Universal Atlas Cement Co. The life-sized figure shown on this page, made of white marble chips and Atlas White in a plaster of Paris mold and then polished and rubbed with carborundum, has a smooth and dazzling white finish. However, almost any colors, textures and forms of ornamental concrete can be obtained with Atlas White cement through the use of colored aggregates and skillful workmanship.

Another outstanding example of the perfection that has been obtained in the art of casting concrete made with Atlas White cement is the Bahai Temple, depicted on the front cover. For the ornamental concrete tracery of the dome an opaque white quartz and a clear crystalline quartz were used with Atlas White. The dome required the placing of 387 precast concrete sections. Eventually the whole structure, which is 150 ft. high, will be covered with ornamental concrete castings.

2. FROM REVISTA ATLAS, PORTUGUESE EDITION, DECEMBER, 1934

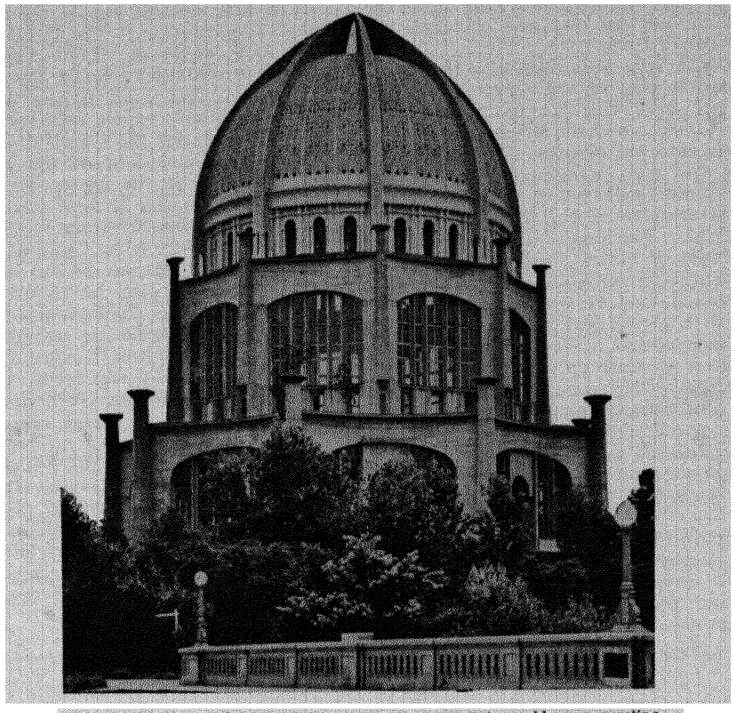
AS VISTAS DA PAGINA OPPOSTA e da capa de frente mostram a notavel cúpula de concreto ornamental do templo de Baha'i, perto de Chicago (E.U.A.) Toda a cúpula é como um enorme rendilhado de concreto feito com cimento ATLAS WHITE e um aggregado branco composto de quartzo e feldespatho. Até agora só a cúpula foi terminada com um revestimento de concreto ornamental, mas no seu estado final todo o edificio terá o mesmo acabamento.

Este trabalho de belleza excepcional foi executado pelo esculptor architectonico John J. Earley, de Washington. O concreto, de côr branco puro deslumbrante, foi vazado em secçoes nas officinas e de alli enviado ao templo, onde se collocou no seu lugar. Este processo exigiu infinita precisão na forma e dimensoes das peças, mas devido ao grande cuidado exercido, todas se ajustaram perfeitamente, sem as juntas serem facilmente visiveis.

3. FROM REVISTA ATLAS, SPANISH EDITION, DECEMBER, 1934

LAS VISTAS DE LA PAGINA OPUESTA y de la carátula enseñan la notable cúpula de hormigón ornamental del templo Baha'i, cerca de Chicago (E. U.) Toda la cúpula se compone de una tracería de forma como de encaje, de hormigón prevaciado hecho con cemento ATLAS WHITE y un agregado blanco compuesto de cuarzo y feldespato. Hasta ahora, sólo la cúpula se ha terminado con un revestimiento de hormigón ornamental; pero en su estado final todo el edificio tendrá el mismo acabado.

Esta labor de belleza excepcional fué ejecutada por el escultor arquitectónico John J. Earley, de Wáshington. El hormigón, de color blanco puro resplandeciente, se vació en secciones en el taller; de allí se envió al templo, donde se colocó en su lugar. Este procedimiento exigió exactitud inusitada en la forma y dimensiones de las piezas; pero, gracias al grande esmero con que se hicieron, todas ajustaron perfectamente sin señal manifiesta de juntas.



Followers of the Bahá'í Faith from all parts and sections of the world are cooperating in the building of a House of Worship, unique in design and appearance, at Wilmette, a short distance north of Chicago. Pictured above is the dome of this beautiful structure, partially completed, and open daily to visitors.

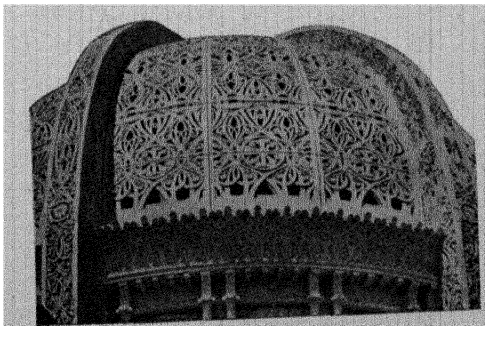
WHEN BAHA'IS BUILD A TEMPLE

BAHA'IS of the world are building a unique Temple or House of Worship, on the shores of Lake Michigan, in Wilmette, Illinois, just north of Chicago. Thousands of visitors from all parts of the world have been shown through this building since it was opened, and guides on duty each day have answered their questions regarding, not only the unusual constructional and architectural features, but also what the edifice stands for spirituality.

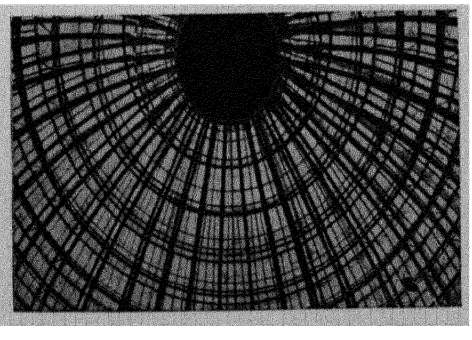
This beautiful Bahá'í House of Worship is the first to be built in the Western Hemisphere and because it is unique in design is attracting the attention of architects all over the world.

The late Louis Bourgeois, the architect, explained that the design and details were inspired by the teachings of Bahá'u'lláh, the Founder of the Bahá'í Faith. Into this new architectural design is woven in symbolic form, the oneness of mankind and the unity of all religions, as well as the design of all previous styles of architecture, together with an entirely new motif which sym-

A close-up of the lace-like design and scroll work on the dome of the Bahá'í House of Worship is given in the picture below.



A view of the interior of the dome in the Bahá'í House of Worship is shown below giving some idea of the bracing necessary in the construction work.



bolizes in the merging of circle within circle, the merging of all religions into one, which is the goal of the Bahá'í Faith.

This Temple is a nine-sided structure with nine doors, nine ribs in the Dome and when completed will have nine fountains and walks leading up to it. In fact, all the dimensions and measurements are divisible by nine. One can read in this many significant meanings but perhaps the most significant is, that just as the numeral nine contains all the figures leading to it, so the Bahá'í Teachings include the fundamental teachings of Moses, Christ and all God's former Messengers to mankind.

The super-structure of the Temple is to be clothed with a geometrical ornamentation, exquisite in character and beauty. These traceries when examined are made up of the most beautiful combinations of the triangle, the square and the circle. The Swastika cross, the looped cross, the Greek cross and the Roman cross. The five pointed star, the six pointed star, the glorious nine pointed star and last but not least the looped life symbol of the old Egyptian hieroglyphics.

The six pointed star is the emblem of the Jewish Dispensation, the five pointed star was used by the early Christians as the symbol of Christ, and the cross which is also used, as a symbol came very much later with the introduction of theology into the Christian teachings.

The nine pointed star is the emblem of the Bahá'í Dispensation. The Bahá'í Temple itself is a nine pointed star. Looked at from an aeroplane it would seem a great star dropped upon the ground, and when lighted at night all its nine points will appear brilliantly. The nine pointed star forms the beautiful rose-like top of each window and door of the Temple's lower story. While at the center of each star will gleam the decorative lettered form of a Persian phrase, which translated into English reads: "O Thou Glory of the Most Glorious."

The essential purpose of this institution is to provide a meeting place for all who seek to worship God, and since the Founders of all the great religions of the world are recognized as Divine Messengers or Prophets therefore all of their followers regardless of race, class, creed or other man-made classifications are invited to come to this universal house of worship. Moreover, since the Bahá'í Faith has no paid ministers or priests, in other words no professional clergy, the worshipper entering the Temple in the future, will hear no sermon, take part in no ritual and will be free to meditate and listen to readings from the text of the Holy Books.

The exterior ornamental concrete will cover the entire building similar to the Dome which is now completed.

—From *The Highway Traveler*,
October — November, 1937.

BAHÁ'Í CALENDAR AND FESTIVALS

FOREWORD

By Dr. J. E. Esslemont

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, *e.g.*, the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signalized the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Íránian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES, AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.
Feast of Naw-Rúz (New Year), March 21.
Declaration of the Báb, May 23, 1844.
The Day of the Covenant, November 26.
Birth of Bahá'u'lláh, November 12, 1817.
Birth of the Báb, October 20, 1819.
Birth of 'Abdu'l-Bahá, May 23, 1844.
Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Báb, July 9, 1850.
Ascension of 'Abdu'l-Bahá, November 28, 1921.
Fasting season lasts 19 days beginning with the first day of the month of 'Alá', March 2—the feast of Naw-Rúz follows immediately after.

BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Riḍván,
The ninth day of Riḍván,
The twelfth day of Riḍván,
The anniversary of the declaration of the Báb,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The Feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayríz, Írán, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (Fête Day of 'Abdu'l-Bahá), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARDING THE BAHÁ'Í CALENDAR

THE Badí' Calendar (Bahá'í Calendar) has been taken by me from the "*Kitáb-i-Asmá'*," one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar.' The Declaration of the Báb took place on the evening preceding the fifth day of Jamádíyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádíyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-Rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the

first Naw-Rúz of the Badí' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

Days	*Arabic Name*	*English Name*	*Translation*
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḍál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	*Arabic Name*	*Translation*	*First Days*
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Aẓamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Raḥmat	Mercy	June 24
7th	Kalimát	Words	July 13
8th	Kamál	Perfection	August 1
9th	Asmá'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masá'il	Questions	December 12
16th	Sharaf	Honor	December 31
17th	Sulṭán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) February 26 to March 1 inclusive—
four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá to be the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the



Bahá'í Youth Conference of Lima, Ohio, U. S. A., March 22, 1938.

city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán,* the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá, and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. Ḥubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badí	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váḥid	Unity.

Each cycle of nineteen years is called Váḥid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váḥid" is nineteen, that of "Kull-i-Shay'" is 361. "Váḥid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Qudrat, of the month of Jalál, of the year Bahháj, of the fifth Vahid, of the first Kull-i-Shay'."

HISTORICAL DATA GLEANED FROM NABÍL'S NARRATIVE (VOL. II) REGARDING BAHÁ'U'LLÁH

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
arrival latter part Jamádíyu'th-Thání, 1269 A.H. March 12–April 10, 1853 A.D.	Qullu'ṭ-Ta'ám	House of Hájí 'Alí-Madad (in old Baghdád)
departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.–Rajab 12, 1270 A.H.		House of Sulaymán-i-Ghannám
B. SULAYMÁNÍYYIH		
Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.	Prayers	
During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.	Qaṣídiy-i-Varqá'íyyih	
Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.	Saqíyas-Ghayb-i-Baqá	
C. BAGHDÁD	Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih	
arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.–Rajab 12, 1272 A.H.	Ṣaḥífiy-i-Shaṭṭíyyih	
	Haft-Vádí (Seven Valleys)	
	Tafsír-i-Hú	
	Lawḥ-i-Ḥúríyyih	
	Kitáb-i-Íqán	
	Kalimát-i-Maknúnih (Hidden Words)	

C. BAGHDÁD—*continued*	Works Revealed During This Period	Houses Occupied During This Period
departure from Mazra'iy-i-Vash-shásh: Thursday, March 26, 1863 A.D.–Shavvál 5, 1279 A.H.	Subḥána-Rabbíya'l-A'lá	
Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashshásh.	Shikkar-Shikan-Shavand	
	Ḥúr-i-'Újáb	
	Halih-Halih-Yá Bisḥárat	
	Ghulámu'l-Khuld	
	Az-Bágh-i-Iláhí	
departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), April 22, 1863 A.D.–Dhi'l-Qa'dih 3, 1279 A.H.	Bázávu-Bidih-Jámí	
Súriy-i-Ṣabr revealed on first day of Riḍván.	Malláḥu'l-Quds (Holy Mariner)	
arrival at Garden of Najíbíyyih (Garden of Riḍván), April 22, 1863 A.D.–Dhi'l-Qa'dih 3, 1279 A.H.		
arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.	Súriy-i-Ṣabr	
departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.–Dhi'l-Qa'dih 14, 1279 A.H.		
length of overland journey from Garden of Riḍván to Samsún on Black Sea: 110 days.		

Firayját (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.–Dhi'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)
Judaydih,
Dilí-'Abbás,
Qarih-Tapih,
Saláḥíyyih (stayed two nights),
Dúst-Khurmátú,
Táwuq,
Karkúk (stayed two days),
Irbil,
Záb River,
Barṭallih,
Mosul (stayed 3 days),
Zákhú,
Jazírih,
Niṣíbin,
Ḥasan-Áqá,
Márdín,
Díyár-Bakr,
Ma'dan-Mis,
Kharpút (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilík-Tásh,
Sívás,
Ṭúqát,
Amasia, (stayed 2 days) (*cont'd*)

Iláhíyyih (while approaching Sámsún, "Lawḥ-i-Hawdaj" was revealed), (last day of overland journey),
Sámsún (stayed 7 days), Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople
Sinope (arrived next day about noon), Black Sea port; stayed few hours,
Anyábulí (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival at noon on Sunday, August 16, 1863 A.D. Rabí'u'l-Avval 1, 1280 A.H.	Subḥánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2-story, near Khirgih Sharaf Mosque)	1 month
Length of sea voyage from Sámsún to Constantinople 3 days. Length of journey from Constantinople to Adrianople 12 days.		House of Vísí Páshá (3-story, near Sultán Muḥammad Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Buyúk-Chakmachih (arrived about noon)
3. Salvarí 4. Birkás 5. Bábá-iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Saturday, December 12, 1863 A.D.–Rajab 1, 1280 A.H.	Súriy-i-Aṣḥáb	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	Lawḥ-i-Ḥajj I " " " II		
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádíyyih quarter, near Takyiy-i-Mawlaví	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.–Rabí'u'th-Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Ṣíyám (Prayers for Fasting)	3. House in Murádíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭan-Salím Mosque)	6 months
	Lawḥ-i-Sayyáh	5. House of Riḍá Big	1 year

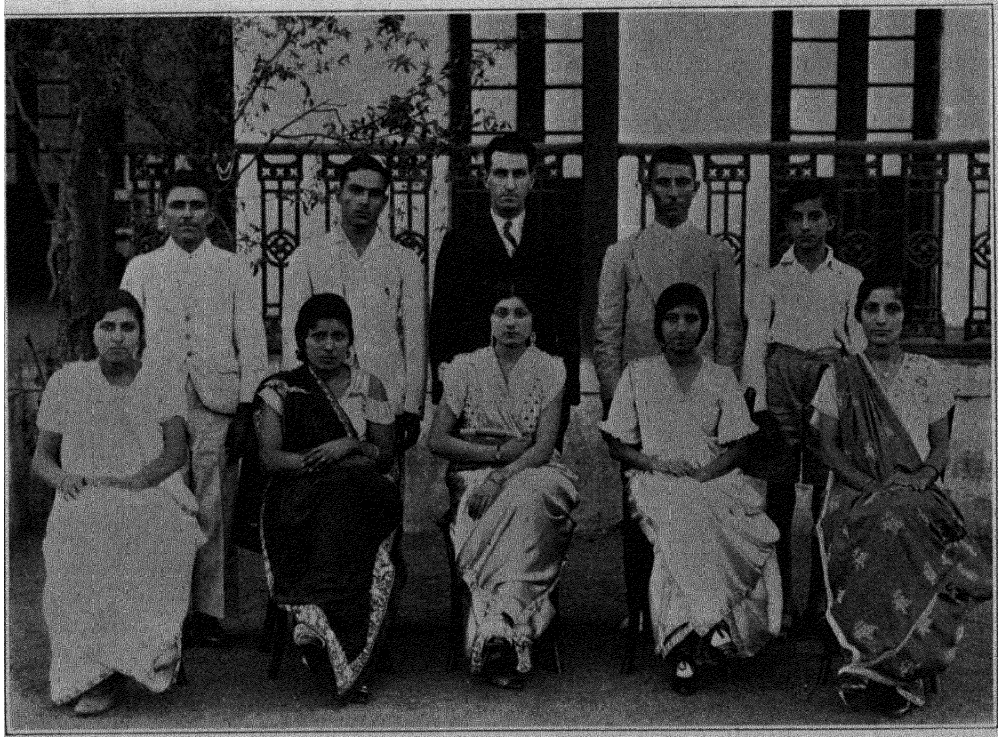
E. ADRIANOPLE—*continued*	Works Revealed During This Period	Houses Occupied During This Period	Duration
	Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	6. House of Amru'lláh (3 - story. North of Sulṭan - Salím Mosque)	3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia)	7. House of 'Izzat-Áqá	11 months
	Lawḥ-i-Nuqṭih		

1. Uzún-Kuprí
2. Kashánih (arrived about noon. Lawḥ-i-Ra'ís (Tablet of Ra'ís) was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madellí (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868–Jamádíyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)		
	Lawḥ-i-Malikih (Tablet to Queen Victoria)	2. House of Malik	3 months
		3. House of Rábi'ih	
Purest Branch died on Thursday, June 23, 1870 A.D.–Rabí'-u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar)	4. House of Manṣúr	2 or 3 months
	Súriy-i-Haykal	5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed)	
	Lawḥ-i-Burhán		
	Lawḥ-i-Ru'yá		
	Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	6. Mazra'ih	
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	



Bahá'í Youth Committee of Baghdád, 'Iráq, 1936-1937.



Bahá'í Youth Conference of Poona, India, March 22, 1938.

YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

THE WORLD ACTIVITIES OF BAHÁ'Í YOUTH APRIL, 1936–APRIL, 1938

By Marion Holley

I. INTRODUCTION

"This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh . . . involves no less than the complete unification of the entire human race." [1]

IT IS difficult for any young Bahá'í to remember the events of the past two years apart from the Guardian. No other period of Bahá'í history seems so connected with him, so much in debt at each turn for his guidance and vision. Not as a result of hero-worship, but through plain honesty alone, this debt must be acknowledged and its sources traced in any survey of achievement for the years 1936-1938. For the essence of that achievement was surely the sudden understanding of our Faith as fact not hope, not ideals for Utopia but citizenship in a live community, the appearance of which marked this earth's coming of age.

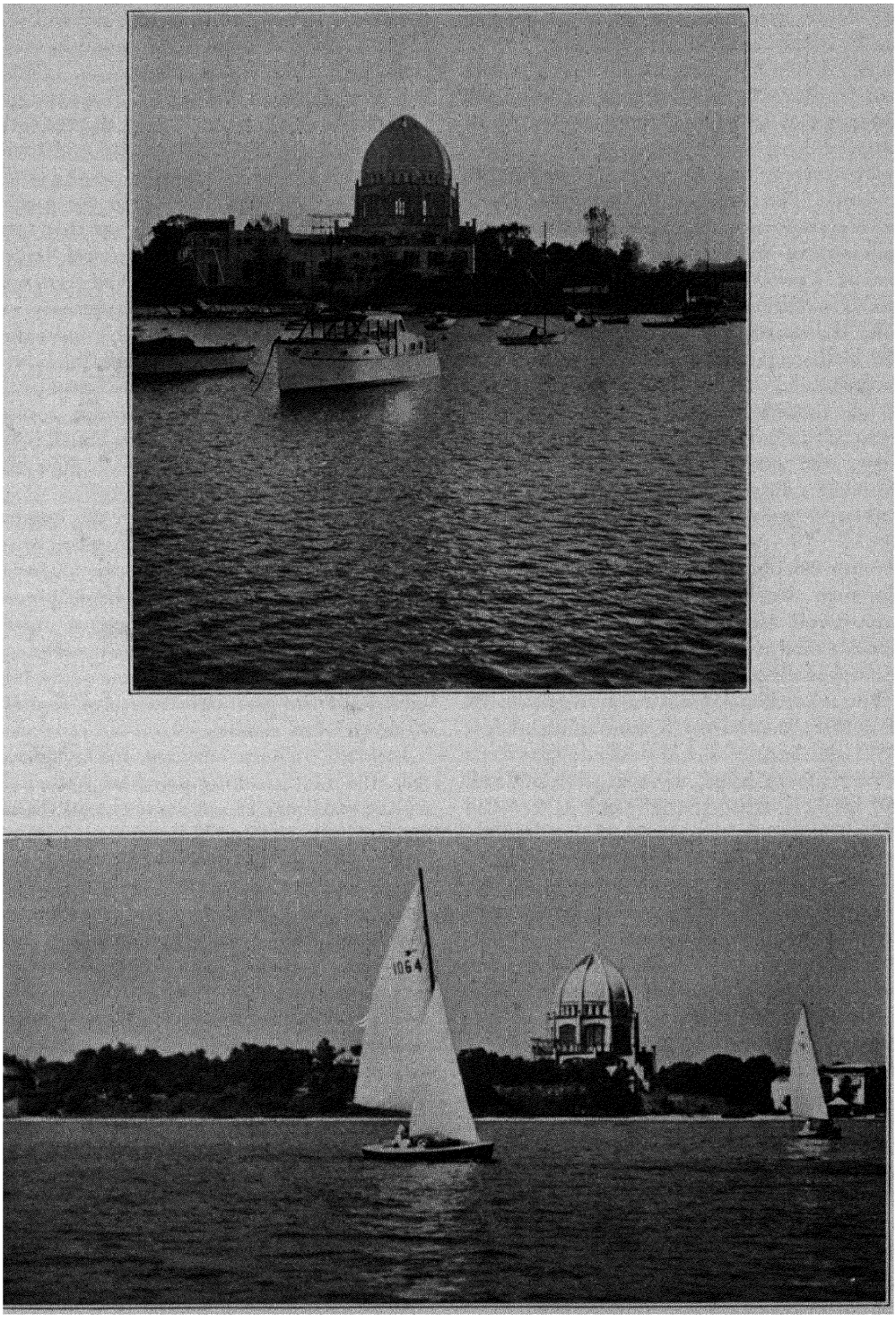
The impact of a potent pamphlet, "The Unfoldment of World Civilization," written in March, 1936, produced this vitalizing effect. The oneness of man; the abolition of prejudices of race, class, and religion; the hope for the Most Great Peace—fragments of belief before—by the electric shock of the Guardian's words were at once crystallized into a whole man, a citizen of the world, no less. Every young Bahá'í tingled with the experience, and as his consciousness grew clear, he knew himself transferred instantaneously and irrevocably to a higher level of social and individual conduct. What a goal, what an assurance, what power became his from that moment! Thus by a few words did the Guardian consolidate a world community and every Bahá'í, young or old, assumed his place in it.

"Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic World Order of Bahá'u'lláh can mature and develop." [2]

But this clarification, swift and dramatic as it was, constituted only an introduction. There followed countless letters to individuals and great statements of policy to the National Assemblies, which strengthened and made more tangible the first vision. World citizenship, young Bahá'ís came to understand, required not a verbal loyalty but profound and far-reaching change of action. Distinction! Here was the keynote. In a civilization ridden by mounting passions, strife and hatred between economic classes, barbaric war among nations and political alignments, cruel neglect of human need, and a tragic inquietude of spirit—Bahá'ís were called to faithful practice of the love of God and man.

Professor Jan Huizinga of Leyden University had written in 1936: "We are living in a demented world. And we know it. Everywhere there are doubts as to the solidity of our social structure, vague fears of the imminent future, a feeling that our civilization is on the way to ruin. They are not

[1] Shoghi Effendi, "The Unfoldment of World Civilization," p. 2.
[2] *Ibid.*, p. 35.



The Bahá'í Temple at Wilmette, Illinois, U. S. A., viewed from Lake Michigan.

merely the shapeless anxieties which beset us in the small hours of the night when the flame of life burns low. They are considered expectations founded on observation and judgment of an overwhelming multitude of facts." [3]

These facts Bahá'ís were not encouraged to deny. The Guardian himself faced them; he analyzed their causes and prepared the followers of Bahá'u'lláh for their culmination in "a period of intense turmoil and widespread suffering" which would "proclaim alike the death-pangs of the old order and the birth-pangs of the new." [4] But most pertinent, he drew with clarity the outlines of that modern man who, alone, should have fortitude to withstand the turmoil and construct the coming civilization. That he would be a different man from the one in the streets every young Bahá'í was compelled to admit. "I desire for you distinction," 'Abdu'l-Bahá had said many years earlier. At last such distinction had become a prime requisite, if the Faith for which so many sacrifices had already been made was to move triumphantly forward.

But what kind of distinction? Basically, of course, it rests on a quickening of the blood and bone of the individual; it consists in new energy based on spiritual confidence and ideal, in what the religious have called rebirth, a transformation which results only from the influence of the Manifestation of God. The "task of converting satanic strength into heavenly power is one that We have been empowered to accomplish," Bahá'u'lláh proclaimed.[5] A life lacking such transformation is certainly not yet of Him.

Shoghi Effendi wrote to this point in several letters, from which the following excerpts are made: "How to attain spirituality is indeed a question to which every young man and woman must sooner or later try to find a satisfactory answer. It is precisely because no such satisfactory answer has been given or found, that the modern youth finds itself bewildered, and is being consequently carried away by the materialistic forces that are so powerfully undermining the foundations of man's moral and spiritual life. . . ." [6] ". . . The dangers facing the modern youth are becoming increasingly grave, and call for immediate solution. But, as experience clearly shows, the remedy to this truly sad and perplexing situation is not to be found in traditional and ecclesiastical religion. . . . What can control youth and save it from the pitfalls of the crass materialism of the age is the power of a genuine, constructive and living Faith such as the one revealed to the world by Bahá'u'lláh. Religion, as in the past, is still the world's sole hope, but not that form of religion which our ecclesiastical leaders strive vainly to preach. Divorced from true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal. The need of our modern youth is for such a type of ethics founded on pure religious faith." [7]

The past two years have seen the issuance of a clear challenge to Bahá'í youth to prove the faith which is undoubtedly theirs in every moment of their lives. Shoghi Effendi has also announced that certain of Bahá'u'lláh's laws must now be universally applied, i.e., prayer, fasting, monogamy, the consent of the parents in marriage, and abstaining from alcohol.

Perhaps to contemporary society, however, the most arresting points of distinction are the obedience to government and the solution of all group problems through consultation. A Bahá'í is one whose method must accord with his goal, and his goal is the solidarity of men. Almost every other modern technique of social change acts through pressure groups, strikes, opposition, and refusal to cooperate. This profound variance of method creates for the young Bahá'í innumerable problems of relationship—in his occupation, to his country if at war, with groups working for world peace or economic reorganization, and most acutely with his government if its policy is suppression of his beliefs or Faith.

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[3] "In the Shadow of Tomorrow," quoted in *World Order*, August, 1937, p. 194.

[4] "Unfoldment of World Civilization," pp. 8-9.

[5] "Gleanings from the Writings of Bahá'u'lláh," p. 200.

[6] Through his secretary, December 8, 1935. *Bahá'í News*, No. 102, p. 3.

[7] Through his secretary, April 17, 1936. *Bahá'í News*, No. 104, p. 1.

Each year a Bahá'í youth must increase in tact, patience, deeper wisdom, above all in a love of man and God which no opposition, however persistent, can shake. While his aim is the Most Great Peace, he is no pacifist. "Non-cooperation is too passive a philosophy to become an effective way for social reconstruction." [8] Pledged to the use of justice in every situation, he may not resort to forceful means for its accomplishment. "The Bahá'ís . . . are advised to avoid, as much as they can, getting mixed in labor strikes and troubles, and particularly to desist from all acts of physical violence which indeed run counter to the very spirit of the Cause." [9] Although his world view precludes a fervid nationalism, he is constantly in mind of Bahá'u'lláh's instruction: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness." [10]

One further policy remains. For Bahá'í youth it means a careful attention to vocation, perhaps an organized research, undoubtedly in this period of world depression, arduous effort. ". . . Idle people who lack the desire to work can have no place in the new World Order. . . . Every individual, no matter how handicapped and limited he may be, is under the obligation of engaging in some work or profession, for work, specially when performed in the spirit of service, is according to Bahá'u'lláh a form of worship. It has not only a utilitarian purpose, but has a value in itself, because it draws us nearer to God, and enables us to better grasp His purpose for us in this world." [11]

Such are the requirements of Bahá'í distinction! That youth who dedicates himself to the standard, whose resolution to attain it remains firm, and whose enthusiasm never diminishes, becomes then equal to his part in the great "building process . . . to which the life of the world-wide Bahá'í Community is wholly consecrated." [12]

American youth have a specific role to fulfill in this process, first enunciated by the Guardian to the Annual Convention of 1936 in an historic message. "Would to God," he cabled, "every State within American Republic and every Republic in American continent might ere termination this glorious century embrace light Faith of Bahá'u'lláh and establish structural basis of His World Order." The plan for such gigantic achievement is contained in the Teaching Tablets of 'Abdu'l-Bahá. Here are found the objectives each one must strive to reach by 1944. With the establishment of this goal, Shoghi Effendi truly released a spiritual dynamic in the heart of the American continent which is stirring into fire the ardor of every young Bahá'í.

But even as the Guardian disclosed a task of heroic proportion, he rewarded our effort in advance. The period of this survey was crowned by an event so joyous, so intimately connected with Bahá'í youth that the response to it can never be couched in words. By his marriage, an "inestimable honor (was) conferred upon (the) handmaid of Bahá'u'lláh, Rúḥíyyih Khánum, Miss Mary Maxwell." [13]

To young Bahá'ís, Rúḥíyyih Khánum represented the peak of distinction, of loyalty to the letter and spirit of the Faith, of devotion to its beloved Guardian. Her services as a member of the first American Youth Committee, her stirring eloquence as a teacher, the moving power with which she had spoken of the Dawn-Breakers in the sessions at Green Acre and Louhelen, her subsequent travels in Europe and especially her superb work in Germany, had aroused in her contemporaries warm admiration. When through her the American believers acquired a "tie vitally binding them" to the institution of Guardianship, symbolizing for all time the union of the East and West,—the hearts of her co-workers were touched by emotions of the deepest gratitude and love. Although the full significance of the event could never be appreciated, they knew that Rúḥíyyih Khánum had set another standard of virtue, that in her life she must now achieve an unprecedented sacrifice.

And they resolved to follow her in this path, to the limit of their abilities.

[8] Shoghi Effendi to Helen Bishop, November 21, 1935.

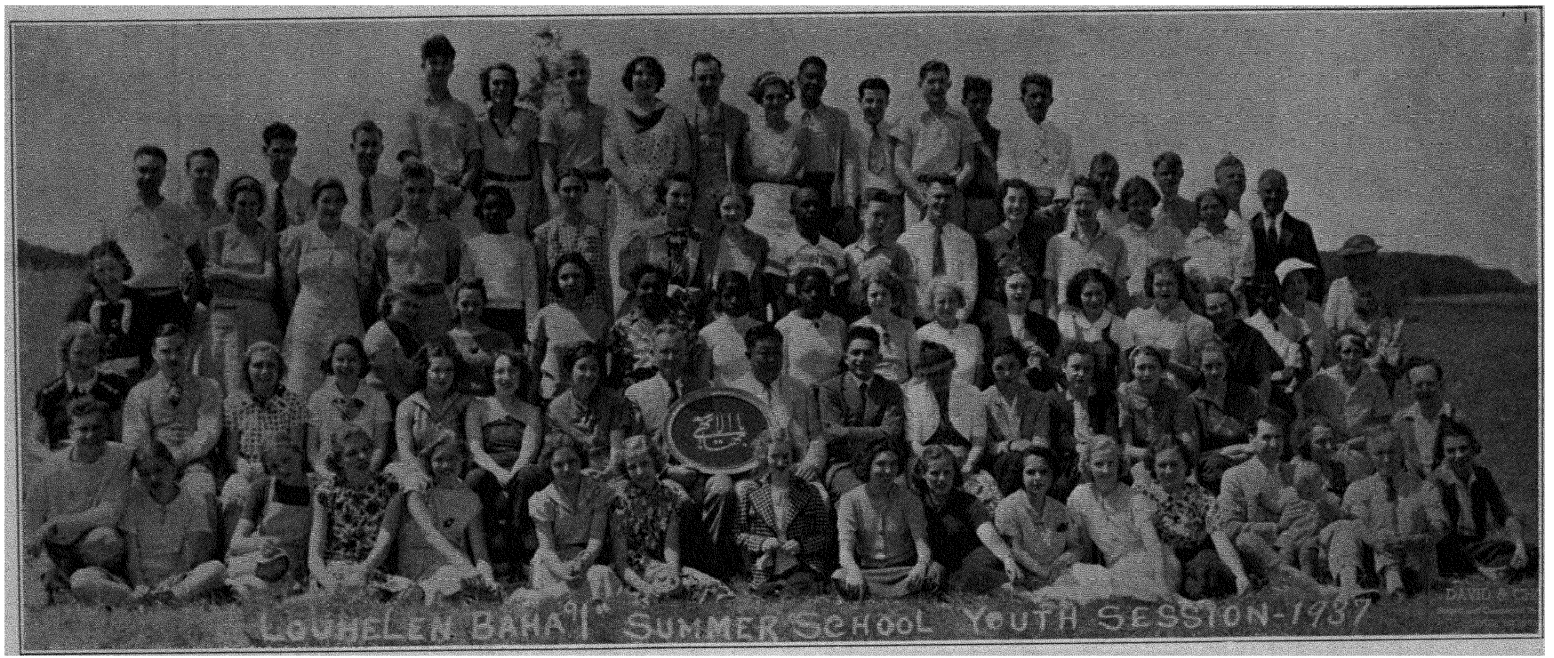
[9] Shoghi Effendi to Bernard B. Gottlieb, June 30, 1937.

[10] "Bahá'í Scriptures," par. 74.

[11] Shoghi Effendi through his secretary, March 22, 1937. *Bahá'í News*, No. 108, p. 1.

[12] "Unfoldment of World Civilization," p. 35.

[13] Cablegram, *Bahá'í News*, No. 107, p. 1.



Louhelen Bahá'í Summer School Youth Session, 1937.

II. THE AMERICAS

". . . An inescapable, well-nigh staggering responsibility rests on America, its one chief remaining citadel." [14]

Since its first appointment in 1933, the Youth Committee of America has supported a responsibility, not only for the progress of the Faith in the United States and Canada, but throughout the Bahá'í world. This was a result of the Guardian's explicit instruction, and each year has brought a more effective effort, a sounder consolidation of the "international body of active young Bahá'í men and women . . ." Partly because of the Committee and its careful planning, but more than all because of the wholehearted response of local groups, Bahá'í youth around the world have achieved a unity, vitality, and intelligence which did not exist before 1933.[15]

The status of youth activities in America is numerically shown in a survey made during the summer of 1937. Sixty-eight communities reported. Of these, twenty-eight had youth committees, forty-four organized youth groups, and nine others had one or a few interested youth. The total number of young people studying the Bahá'í Faith was six hundred and twenty-one, of whom three hundred and thirty-four were Bahá'ís.

The National Youth Committee itself reflected the new interest in a marked increase of function. Extended business meetings were held during 1937 at the Louhelen and Green Acre Summer Schools, which most of the members were able to attend. Six general letters were addressed to young Bahá'ís through the columns of *Bahá'í News* and *Bahá'í Youth*, and the latter publication was enlarged in size and circulation to become the chief medium for local and international work. A correspondence bureau was set up as a new Committee function, with two secretaries responsible for Asia and Europe. The World Bahá'í Youth Symposiums were scheduled annually, as a concerted proof of Bahá'í unity. Youth Sessions at the Summer Schools continued to develop in importance. A plan was adopted for intensive study days during five months of 1937-38, "to deepen and widen the range of our knowledge." Effort was continuously exerted to obtain registration of those young people who desired to become Bahá'ís upon reaching the age of twenty-one. In addition to such national activities, local groups reported a wealth of original and sustained programs, through which the circle of Bahá'í influence was steadily widened during these two years.

In a letter to the National Committee, under date of July 28, 1937, Shoghi Effendi again renewed his hopes for it in these words: "He would urge you not to spare any effort in the discharge of the responsibilities and obligations that have been laid on your shoulders for the initiation, organization and conduct of Bahá'í youth work. It is your duty to continually remind the Bahá'í youth of America to cling steadfastly to the ideals inculcated in the Teachings, and to give them the full scope, encouragement and guidance they require for the application of these ideals not only in their own limited circle but in the larger world outside."

A point by point consideration of activities follows:

A. BAHÁ'Í YOUTH—This quarterly, which at the beginning was no more than a mimeographed bulletin, has become a significant "conference ground," a source of international communication, an organ representative of the best thought and planning of Bahá'í youth. In 1936 editorial and business responsibilities were separated, and in the fall of 1937 the publication was moved to New York City, with an increase to sixteen pages and one thousand copies each quarter. Its material, from March, 1936, to October, 1937, was diversified, including editorials and general articles from twenty-one young authors, letters from the Guardian, verse, suggestions for study, international news, general letters from the Youth Committee, and announcements. The study suggestions are worth noting: a list of books for three types of students, eight outlines for Symposium discussions, a bibliography on consultation, "Some Definitions," "Root Principles of the Bahá'í Faith," and a "Self-Inventory

[14] Cablegram from Shoghi Effendi to the National Assembly, August 4, 1937.

[15] For comparison see previous surveys of youth activities in *Bahá'í World*, Vol. V and Vol. VI.

Sheet." Doubtless the most important articles published were two by Rúḥíyyih Khánum, written by her just prior to the Guardian's marriage, descriptive of Haifa and the Holy Shrine. (June and October, 1937.)

B. INTERNATIONAL BUREAU—As the business of the Youth Committee grew, it became apparent that some division of secretarial work would have to be made, and thus in 1936 an international secretary was appointed. This action received the hearty approval of Shoghi Effendi, who wrote on November 21, 1936, establishing the Bureau's policy as follows: "He firmly believes that it is high time for young Bahá'í men and women in every land to get in close and constant touch with each other's activities, and to develop the necessary medium whereby they can acquire a common and powerful consciousness of the responsibilities and duties that have been laid upon their shoulders as builders of the New World Order of Bahá'u'lláh. The formation of a Bureau for international Bahá'í Youth work is, therefore, a most timely suggestion, and one which the Guardian confidently believes will awaken wide response throughout the entire Bahá'í world. The Bahá'í youth is in need of a common basis for cooperation and of an organ for the direction and expansion of its activities, and for the promotion and application among its members of the highest and noblest ideals upheld by the Cause. May your meritorious endeavors in this connection yield the most satisfactory results. In your general communications to the Bahá'í youth, the Guardian wishes you to lay special emphasis on the Bahá'í teaching of the Oneness of Mankind which, as you certainly know, is the distinctive feature of the Revelation of Bahá'u'lláh." (Through his secretary to Ṭáhirih K. Mann).

Upon recommendation of the Committee to the National Spiritual Assembly, nine associate members were then appointed to represent the following nations: England, Germany, France, South Australia, India, Palestine, Egypt, 'Iráq, and Írán.[16] These members were helpful in distributing to young Bahá'ís in their areas the information sent out by the international secretary.

During 1936-37 four general letters were addressed to some sixty Bahá'ís abroad. In addition, a large correspondence was developed with Bahá'í youth in more than a dozen countries. The work progressed so rapidly that it was necessary to designate a second international secretary for 1937-38. Thus the future of world-wide communication, upon which real solidarity must depend, was adequately ensured.

C. WORLD BAHÁ'Í YOUTH SYMPOSIUMS—The second annual celebration by Bahá'í youth, acting simultaneously throughout the world, was held on March 7, 1937, under the general theme "Religion—A Way of Civilization." Careful preliminary work was done by the American National Committee in preparing publicity, circularizing local youth groups, and providing a series of outlines for discussion of the eight sub-topics chosen. (i.e., True Religion, America and the Most Great Peace, Science and Religion, World Economics, Paths of Unity, The Meaning of World Order, Bahá'í Youth and the World Today, Humanity's Coming of Age.) Most of the January, 1937, issue of *Bahá'í Youth* was devoted to these plans, and the March issue was especially edited for public distribution. In the Eastern and Central areas of the United States, regional conferences were held in preparation, and several communities were able to arrange radio broadcasts of their symposiums.

Measured numerically, the success of these meetings eclipsed the first year's effort for eighteen American conferences were held, plus eleven others in Germany, India, England, Hungary, 'Iráq, and Írán. Audiences in Chicago, Milwaukee, New York, Teaneck and Karachi were estimated as between one and three hundred persons. It is especially interesting that five of the conferences were held in Germany (Heidelberg, Stuttgart, Esslingen, Göppingen, and Karlsruhe), undoubtedly due to the stimulation of the National Youth Committee first appointed in the summer of 1936. This significant national effort on the part of German youth came only shortly before the official proscription of the Bahá'í Faith by that country.

[16] Appointees were Dorothy Cansdale, Friedrich Macco, M. Hakim, Bertram Dewing, Sohrab Bahmani, Massoud Rassikh, Muṣṭafá Kamil, Jamil I. Baghdádi, and Hájí Mirza Bozorḳ Afnan Aalaaie.

The support of the Guardian was enlisted by a cablegram sent on March seventh, as follows: "Youth Committee reports twenty-four symposiums March seventh in five countries pledging continued loyalty by public presentation Faith. Request prayers confirmation." To this he replied: "Delighted. Assure Youth Committee fervent prayers. Deepest loving appreciation." Later a scrapbook record of the symposiums, including signed letters from the Bahá'í youth at each one, was sent to Shoghi Effendi.

One young Bahá'í aptly summarized the significance of these meetings: "Our feeling of unity was strengthened through working together on this project, and we gained a much greater realization of the scope of this wonderful Faith."

At this writing plans are in motion for the third annual series of Symposiums, scheduled for February 27, 1938. Using as a general theme "Humanity's Coming of Age," the National Youth Committee has suggested nine topics, embracing in scope both personal and social applications of the Bahá'í Faith. (These are: Dawn-Breakers, Changing Human Nature, Portals to Freedom, Creative Living, Why Be Religious?, World Order—Not Utopia, World Citizenship, The World —An Organism, Peace Realists.)

Every method is being utilized to reach young Bahá'ís in all parts of the world, not only through the columns of Bahá'í Youth, but by a series of four general letters to be mailed to two hundred international addresses.

D. SUMMER SCHOOLS

One of the most remarkable developments in America has been the interest of young people in the three Summer Schools, their successful promotion of Youth Sessions at Green Acre and Louhelen, the constant increase of attendance, especially of non-Bahá'ís, and the penetration to local communities of a compelling enthusiasm born through these efforts.

Shoghi Effendi has recognized these values in several letters of reply to the greetings sent by Youth Sessions. In 1937 he wrote of "the remarkable spirit of enthusiasm, of fellowship and of united and constructive service that animated the Bahá'í Youth Week at the Green Acre Summer School." [17] That same summer he stated what is doubtless the paramount object of every like Session, "that the spirit engendered by that meeting will be so deeply infused into the hearts of all the attendants as to stimulate them to rededicate themselves afresh to their sacred task of spreading the Teachings among their fellow-youth throughout the American Continent." [18]

A major part of the following material is quoted from official reports of the Schools, published in *Bahá'í Youth* for October, 1936 and 1937.

1. GREEN ACRE YOUTH SESSION

Prior to 1936 no more than a week-end conference had been scheduled for Bahá'í youth at Green Acre. But by decision of the National Spiritual Assembly, the first week of August, 1936, was specified for the Youth Session and a Committee was appointed to arrange it. This enterprise was supported by over thirty young people and was thus repeated during the same week in 1937.

"Sixty-five young people attended Green Acre's second annual Youth Week. This was almost double the number of last year. But, figures cannot do justice to a week spent in study of the World Order of Bahá'u'lláh, and in the fellowship of Bahá'ís gathered at historic Green Acre.

"The opening Sunday program consisted of a feast in the afternoon held at the new study hall by the Eliot Assembly. In the evening, Marion Holley of Pasadena, California, formerly secretary of the National Youth Committee, spoke to a large audience.

"On the week days devotions were held from 9:15 to 9:30, after which a forty-five minute forum was held. The forum topics were: Changing Human Personality, Bahá'í Marriage, Economics and the Bahá'í Teachings, Understanding Current Events, and Moral Aspects of the Bahá'í Teachings.

"Mr. Horace Holley conducted the class on Administration, which began each day at 10:30. An introductory talk on some phase of the Administrative Order was followed by open-forum discussion until noon.

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[17] To the National Youth Committee, September 7, 1937.

[18] To the National Youth Committee regarding Louhelen, July 28, 1937.

"Several beach parties were held afternoons during the week. Tuesday afternoon Mr. Schopflocher read his notes from Haifa. Wednesday afternoon was given over to a consideration of the recent cablegrams received from the Guardian. Mr. Quigley of New York conducted the discussion and then introduced Mrs. Mabel Ives, who led a discussion on methods of pioneer teaching. . . .

"The highlight of the whole week came on Saturday evening, when about one hundred young people from Eliot and surrounding communities were guests at a supper-dance. The members of the National Youth Committee were introduced by Toastmaster Quigley. Several musical numbers and a skit followed. Marion Holley spoke on 'The Next Great American Frontier, Prejudice' which must be conquered by this generation. Dancing until midnight followed the supper.

"That this social event had created a great feeling of friendliness for the Bahá'ís among many young people in the vicinity of Eliot was shown by the way they kept returning to Green Acre in the weeks following." [19]

2. LOUHELEN YOUTH SESSION

Louhelen has set the example from the first in its Youth Session. Beginning in 1934 with an attendance of twenty-seven youth, its enrollment advanced in 1935 to fifty-seven, in 1936 to eighty-two, and to ninety-six in 1937, past which point present facilities will not permit it to go. Each year the Summer School Program Committee has appointed a youth committee to share responsibility in planning, the members of which have usually lived in one area. (i.e., Chicago in 1936, Lima in 1937). These young members have directed not only the program of study and recreation, but have worked out a system of self-government, much needed for a conference of this size.

Excerpts from official reports follow:

"The program (June 22-26, 1936) was opened each day with a devotional meeting in which selections from the Sacred writings were read by various members of the young people. This was followed by three courses conducted, respectively, by Prof. Stanwood Cobb on 'Security for a Failing World,' and 'Islám,' Prof. Glenn Shook on 'Comparative Religions,' 'Administrative Order,' and Mrs. Dorothy Baker on 'The Bahá'í Life.'

"A forum was conducted by the young people every afternoon. The following subjects were discussed at these meetings: the matter of registration with the Local Spiritual Assembly of all young Bahá'ís who intend to become voting members at the age of twenty-one; the position of Bahá'ís in time of war; the social life of young Bahá'ís; and methods of spreading the Faith.

"The remainder of the day was given over to recreation. The young people found opportunity to visit informally with one another and with the teachers who sympathetically joined in all the youth activities." [20]

"With eighty-two young people and numerous counsellors and teachers registered, the Youth Session at Louhelen Summer School, June 27 to July 1, 1937, was eminently successful.

"The National Youth Committee met during the Session, giving inspiration and ideas to the group. Members came from as far away as California and Montreal, Canada.

"The forum style classes, which followed morning devotions and lasted until noon, were conducted in a manner that often evoked comments from the floor. Willard McKay's lectures on the New World Order and the series of talks on the Bahá'í Life, given by Kenneth Christian, Mr. and Mrs. Emeric Sala, and Marion Holley, in several instances furnished material for use in the afternoon open forum. Twice it was necessary to hold extra discussion groups in the late afternoon. Classes always lasted far over dismissal time.

"During the second morning hour there were two classes, advanced and elementary. Miss Garreta Busey conducted the advanced class on the Dispensation of Bahá'u'lláh, while Annamarie Kunz and Margaret Kunz jointly led the elementary group in the history and principles of the Cause. . . .

"With all the fun, the atmosphere was not frivolous but gave promise of greater youth activities, as individuals left Louhelen

[19] *Bahá'í Youth*, Vol. III, No. 3, page 14.
[20] *Ibid.*, Vol. II, No. 3, p. 12.

with a greater understanding of the Teachings and a deeper determination to serve the Cause." [21]

3. GEYSERVILLE SUMMER SCHOOL

"Geyserville Summer School has never yet sponsored a Youth Session, and it is doubtful whether it will, so successfully have the young Bahá'ís adapted their activities to the life of the regular sessions. When in the future, Geyserville and all of the Bahá'í Schools have attained their maturity as real universities of the new world, it may be that a specialization of program will result in classes for those of various ages. It is interesting, however, to dally with the thought that a Bahá'í university may be so original in design that it will function, perhaps, as an expression of Bahá'í community life, all-embracing of those groups which make up a normal community. Of these, adult Bahá'ís, young Bahá'ís and Bahá'í children are equally important.

"In the ten years since the inception of Geyserville Summer School, young Bahá'ís have assumed an ever-increasing rôle and have made a growing contribution to the program. Actually, these ten years have seen the development of one generation of youth which has taken its place in adult life. Another generation, from five to ten years younger, now officially denotes itself as the Youth Group. While immediately behind it, pressing into genuine and conscious action, comes a third generation which, although organized as the Children's Class, is already competent to teach the Cause. It is this constant pressure of the age-groups upward which brings to the Bahá'í Faith fresh vigor and incentive, and the trend was particularly noticeable this year in Geyserville, since each group made its own outstanding contribution to the sessions.

"Each morning the regular lectures were attended by the young Bahá'ís who then met in a discussion group immediately after lunch to study and assimilate these talks. About twenty-five youth joined in this procedure, inviting to assist them various adult counsellors. In addition, each day was devoted to the consideration of certain questions most commonly asked by young people. A different member of the group led the discussion at every meeting. These typical questions have been compiled and should be found useful in Bahá'í youth groups throughout the country.

"The young Bahá'ís were especially successful this year in creating enthusiasm among local Geyserville youth, who not only joined in the recreation, including daily swimming and dancing in the new Bahá'í Hall twice a week, but came regularly to meetings, even buying their own literature. . . .

"The spirit of Geyserville is one not to be forgotten, and brings a constant inspiration to the daily actions of those who are privileged to participate. Surely the fine cooperation which exists between young and old should be fully credited, for thereby the School is enriched, its sessions diversified, and its community life given a reality which is wholesome and beautiful. Thus does Bahá'u'lláh create His new society!" [22]

Again in 1937 (July 3-18), Bahá'í youth of the western region met with the regular session, participating in the adult classes and discussions. Certain specific activities were, however, developed by a youth committee for the fourteen young Bahá'ís. These included three round-tables per week, two public meetings presenting a symposium of young speakers, and a program for the annual High Jinks.

E. STUDY DAYS—A new departure in concentrated study was suggested to local groups for their 1937-38 programs. The National Committee, believing that "to prepare ourselves thoroughly for life in the Bahá'í community and for youth work and effective teaching, we must have much more than a mere surface knowledge of the Bahá'í Faith," developed outlines and references for five study days. Subjects included "Bahá'í—a Spiritual Being," "Bahá'í Theory of Knowledge," "Bahá'í—the Activist," "Bahá'í—the Realist," and "Bahá'í History." [23]

F. OTHER OUTSTANDING WORK—So diverse have become the interests of young American believers that a detailed account is no longer possible in a survey of this nature. There are a few projects, however, to enu-

[21] *Ibid.*, Vol. III, No. 3, pp. 13-14.
[22] *Ibid.*, Vol. II, No. 3, pp. 12-13.
[23] *Bahá'í News*, No. 110, p. 6.



Members and delegates of the International Youth Group which held a session in Green Acre, Eliot, Maine, U. S. A., in order to meet with the Bahá'ís while on their tour of America during 1936.

merate which may stimulate further originality in teaching methods.

Foremost are several achievements by Bahá'í university students. A number of these, studying at the University of Illinois in Urbana, in 1936-37 organized their study group as an official University activity. Their picture appeared in the college year book, *The Illio,* together with the names of officers and faculty advisors. As a consequence, this youth group received much favorable notice, opportunities to present the Cause to students developed, and cooperation was offered to such other organizations as the Campus Peace Committee. In the following year the group took under consideration the establishment of a credit-course in the University curriculum dealing with the Bahá'í Faith. Although no immediate result could be anticipated, the Urbana Bahá'í youth have demonstrated the possibility of official university action, and are undoubtedly first in the field.

At Syracuse University, Joseph McK. Noyes, with the backing of two other Bahá'í students, wrote an open letter which was published in the college newspaper on February 23, 1937, under the title, "Bahá'í Movement." The letter grew out of campus discussion on world peace and set forth the Bahá'í attitudes and program, inviting further investigation. This small group of students also sponsored several luncheon meetings for Bahá'í speakers of note. At Syracuse University, also, a Bahá'í is invited each year to outline the Teachings to the class in comparative religions, under Professor Piper.

Such an exposition was also made for a similar class at Scripps College, Claremont, California, in the spring of 1937.

Young Bahá'ís of Wilmette have recently begun informal meetings for students resident at International House, the University of Chicago.

Thus throughout the country Bahá'ís are beginning to introduce the Faith to university students and professors. It is a branch of public teaching which deserves increasing emphasis in the next years.

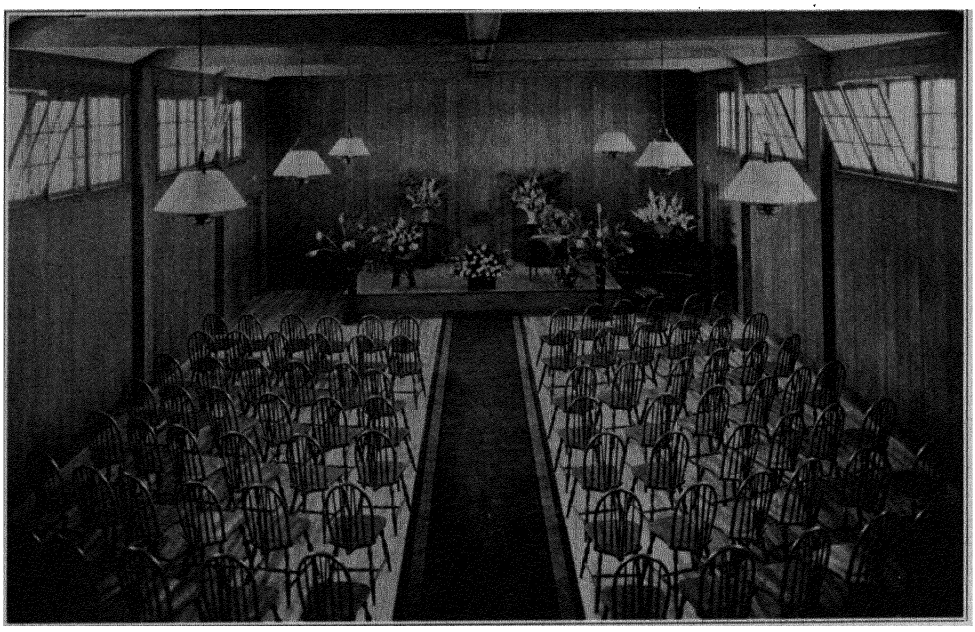
No youth have made greater strides through cooperation with other youth groups than the Montreal Bahá'ís. It is felt that their report of a conference in 1936 merits full publication. Delegates were again sent to the Montreal Youth Congress of May, 1937, with similar results.

"The problems confronting youth today, —problems of war and peace, employment and unemployment, and the proper education required to fit young people for world citizenship,—are creating a unity which promises to surmount political and religious barriers. In practically every country youth is arising in a sincere effort to uproot the throttling weeds of universal greed, hatred and fear which threaten to strangle the flow of the precious life blood of true civilization.

"One such effort crystallized in a Youth Congress which was held in Montreal in May, with delegates representing fifty thousand young people of the city from one hundred and thirty-five different groups. Two delegates and two observers were sent from the Bahá'í Youth Group.

"The Bahá'ís found the opinions expressed and the spirit of unity maintained in complete harmony with their own Teachings. It was an invaluable opportunity to contact many young people, intelligent and open-minded, and to express in a broad way the universal principles of Bahá'u'lláh, interjecting into the discussions and resolutions the Bahá'í spirit and thought. Two suggestions made by Bahá'í delegates were applauded and adopted. One delegate recommended a Negro representative for the central Board of Council. Another, in speaking to a motion which condemned the policies of three aggressive nations, asked for a broader, more universal view of the question which would understand and remove causes rather than condemn their effects. It was suggested that, since the whole world-wide society of nations, composed of but one human race, is a single organism bound together by ties of trade, industry and transportation, no unit should be condemned as all are equally guilty in permitting these causes to exist. The motion was dropped. Another motion was enlarged by a Bahá'í to include an interchange of delegates among the groups represented, that all might have a greater opportunity to appreciate and learn of other points of view.

"The part played by the Bahá'ís was relatively small but as each delegate was required



Interior of the new Bahá'í Hall recently erected on the property of the Geyserville Bahá'í Summer School in California, U. S. A.

to give the name of the group he represented, it was a splendid chance for indirect teaching work. Nor will the many contacts established be lost, for the Bahá'í Youth Group of Montreal is already making plans to invite members of the Congress to speak on its platform." [24]

A Christmas teaching conference has become almost an institution for the young Bahá'ís of the Eastern States. Their second two-day meeting was held on December 26-27, 1936, in New York City, with delegates from seven other cities in attendance. It was an occasion for a thorough interchange of viewpoint, and on Sunday afternoon, the regular public meeting was conducted by visiting Bahá'í youth.

G. REGISTRATION OF BAHÁ'Í YOUTH—In July, 1936, the Youth Committee reported a statement adopted by the National Spiritual Assembly, relative to registration with local Assemblies. The text of the statement follows, together with certain comments from the original article:

" 'Young people between the ages of fifteen and twenty-one, whether children of Bahá'ís or not, may record with their local Assembly their intention of becoming members of the community on reaching the voting age, and thereby receive the privilege of attending Nineteen Day Feasts and other Bahá'í meetings, but without the privilege of voting. They may read selections in the spiritual program of the Nineteen Day Feast but not serve as chairman of that program. If matters affecting Bahá'í youth are under discussion they may report their views on the subject. They may also be appointed as members of local youth committees by the Spiritual Assemblies. Children of Bahá'í parents do not receive this privilege automatically but must make the same declaration of intention as other young people. Bahá'í parents are not to coerce their children to make this declaration, but are expected to point out to their children the importance of voluntarily associating themselves with the Bahá'í Faith.'

"Although this ruling has been in effect, in briefer form, for more than a year, Bahá'í youth have neglected to obey it, nor have the local Assemblies given it that emphasis which it merits. . . .

"Bahá'u'lláh has said in the appendix to

[24] *Bahá'í Youth*, Vol. II, No. 2, pp. 10-11.

His Book of Laws that 'the age of maturity is in the fifteenth year; women and men are alike in this respect.' Thus at the age of fifteen, every young believer who is pledged in his heart to the Faith of Bahá'u'lláh, should assume those responsibilities and duties which He has enjoined. At that age the observance of prayer and fasting is called for; and in its ruling on registration, the National Assembly has made it possible for Bahá'í youth to partake in a most important institution of community life—the Nineteen Day Feast. Just as no serious adult Bahá'í can neglect this right to vote or overlook the varied duties of citizenship in the Administration, so no young Bahá'í can call himself by that name and neglect to register formally with his Assembly.

"At this important time, when the Cause stands upon the threshold of a great new drive, of an effort in teaching unexcelled even by our illustrious predecessors; when the gigantic challenge of establishing this Faith in every State and every Republic in America has just been thrown to us; and when as young Bahá'ís we have just received a special message from the Guardian to 'vindicate' through 'our words and deeds' the power we have gained from Bahá'u'lláh,—surely there is no one of us who will delay in fulfilling the National Assembly's request." [25]

The message of Shoghi Effendi, to which the above article refers, was addressed to "The Twenty-Eighth Annual Convention, Bahá'í Youth," on May 21st, 1936. It embodied a call which he had never more forcibly put. To close this section with his words is to epitomize the profoundest hopes of the American Bahá'í youth, and to open the prospect of that future they and their fellows aspire to win.

". . . In these days of universal affliction, of widespread disillusionment and discontent, the eyes of the entire Bahá'í world are directed towards the activities which the Bahá'í youth are initiating in various countries with the view of hastening the unfoldment of the Divine Plan. Their hopes for a better and saner world center chiefly in you who have been called upon to vindicate through both your words and deeds those verities which alone can effectively establish unity and peace in the world.

"To achieve this truly gigantic task the Bahá'í youth throughout the world must not only strive to spread the knowledge of the Teachings, but also and above all to live them as completely as circumstances permit. They should attract people to the Cause not so much through the exposition of its principles and teachings but through the power of their individual lives. The Bahá'í youth must indeed exemplify through their lives, both as individuals and as conscious and active members of the Bahá'í community, the purity, the effectiveness and sublime character of their Faith. They can teach best when they live up to the standard inculcated by Bahá'u'lláh." [26]

III. EUROPE AND ASIA

"The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom." [27]

Europe, for centuries the center of life to civilized nations, has in our own times become a mother of death. The energies of her concentrated peoples, so various and fecund, are directed with intense devotion to self-destruction, unnatural as it is deadly. It is as if, bent upon suicide, Europe had agreed to consummate it with bravado, with drums and goose-step, passion and parade, suave night attack and diplomatic gesture. The certainty of tragedy is guaranteed in every war office, its swift beauty in the fleets of stream-lined bombers. What madness, one wonders, has bitten her peoples, what incurable convulsion has seized and separated them? How shall the world be immunized against this virulence?

It is neither valor nor sense to ignore the real terror of the situation. The culmination of violence initiated in Ethiopia, extended to Spain, and imitated in Asia with universal effect, will not be forestalled by conclaves of decorated statesmen whose impotence or bad

[25] *Bahá'í Youth*, Vol. II, No. 2, p. 4.
[26] *Ibid.*
[27] "Unfoldment of World Civilization," p. 41.

intentions have already been proved. Nor will mass excitements, however widely prescribed, make a likely medicine. Must we not frankly admit that the question is no longer one of rescue for our decadent, too subtle society, but rather, toward what order shall the living work, both now and hereafter?

This is the question to which Bahá'u'lláh made a full and superb answer. As if to spread His vision throughout Europe before too late, the Guardian, during the past few years, has encouraged Bahá'ís to travel and teach there, and American believers have responded with special enthusiasm. Notable youth work has been done by such individuals as Rúḥíyyih Khánum, Jeanne Bolles, David Hofman (an Englishman whose first Bahá'í training was received in America), Helen Bishop, Mrs. W. S. Maxwell, Mrs. Ruhanguiz Bolles, Lorol Schopflocher, and Mme. Orlova. Their reports, in addition to those received by the International Bureau, have been freely utilized in this survey of progress, alphabetically arranged according to countries.

A. BULGARIA—Miss Bolles reports several young Bahá'ís in Sofia. No special meeting has as yet been established.

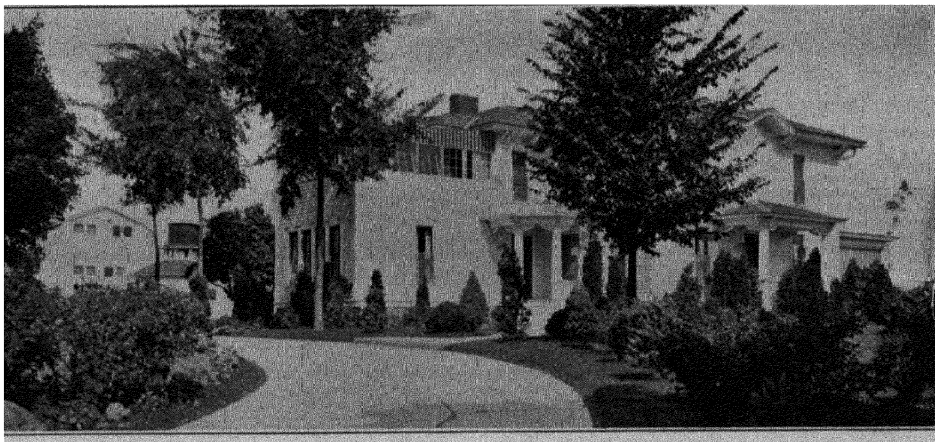
B. ENGLAND—London has a large and active youth group, including several Íránian students, with members who are versatile and qualified. Many of the lectures at the Bahá'í Summer Schools of 1936 and 1937 were presented by them; they include several of England's outstanding Bahá'í speakers; while a number are supporting the Bahá'í Theatre Group. This London group sent five delegates to the International Bahá'í Student Conference in Paris, January, 1937. It has participated in the two world Bahá'í Youth Symposiums. On October 14, 1937, it sponsored a Youth Rally at Caxton Hall, Westminster, attended by almost fifty new people, which proved most vital in program and response. The four speakers, Bahá'í youth of promise, were Claudia Aldridge, Marguerite Wellby, Louis Rosenfield, and Molly Brown. A regular meeting is held throughout the winter, and in summer months the schedule gains zest with youth picnics. Plans are now in hand for intensive study week-ends, a "miniature Summer School."

A most unique activity is the Bahá'í Theatre Group organized in London under the sponsorship of the National Spiritual Assembly, by Mme. Barry-Orlova with the aid of Mary Basil Hall. By the fall of 1937 the company had grown to fifty-three, Bahá'í and non-Bahá'í youth of diverse nationalities and beliefs.[28] The company has sought original material; its repertoire in 1937 included "As You Like It," a dramatization of Bahá'u'lláh's "Seven Valleys," an acting version of the "Drama of the Kingdom" by Mary Basil Hall, and "The Little Wood" by Minna Davis. Under the direction of Mme. Orlova the Group received professional training, was presented by the Men of the Trees Society, the Inter-Religious Fellowship, and the London Bahá'í Assembly, and began its second year on an independent financial basis. A comment by Mme. Orlova reveals the possible significance for other Bahá'í communities of this interesting endeavor: "The members were not all Bahá'í, but it is beautiful to see what a method of teaching this Theatre Group idea becomes, not only for the actual members, but for their family and friends. Everyone is impressed by the Bahá'í cooperation, lack of prejudice, and spirit of 'the play's the thing.' . . . In the Group there was neither creed nor nation."

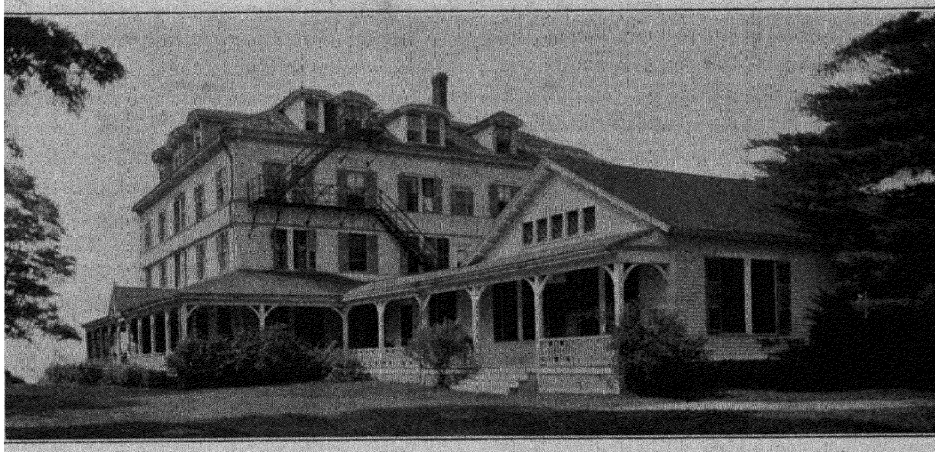
C. FRANCE—A distinctive achievement of Bahá'í youth in France has been the Oriental Students' Union which, since 1930, has sponsored yearly conferences in Paris of Bahá'í students scattered throughout Europe. This conference has long been valued by Shoghi Effendi as a significant contribution to the Faith. The last meeting in January, 1937, widened its scope to include all young Bahá'ís who might be able to attend, and as previously mentioned, the London Youth Group sent five delegates. The following account was published in *Bahá'í Youth*, June, 1937:

"In the city of Paris, on the second and third of January, 1937, the Union of Bahá'í Students held their seventh annual conference. Besides the many students from Paris,

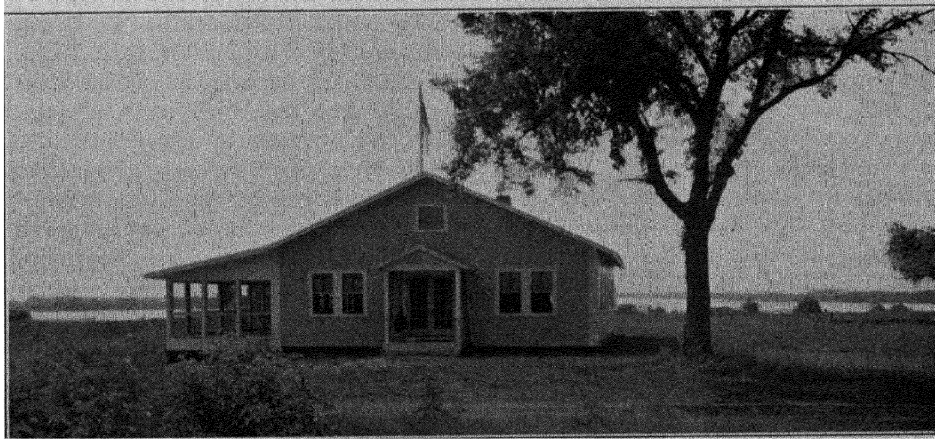
[28] The By-Laws provided that two members must always belong to a Spiritual Assembly, local or national.



Bahá'í Summer School for the Central States, Louhelen Ranch at Davison, Michigan, U. S. A.



The Green Acre Inn, open to all those attending the Summer School as well as to the public.



The Bahá'í Hall in Green Acre, a recent addition to the properties of the oldest Bahá'í Summer School in America, open annually at Eliot, Maine, U. S. A.

the provinces, and foreign countries, special visitors were present from England, Germany, and the United States.

"The importance attached by the Guardian to this annual activity of European Bahá'í youth is shown in a paragraph from a letter from him to the conference, written by his secretary: 'It is needless to say how much the Guardian values and appreciates profoundly these efforts which your Committee put forth so ardently to advance the friendship, the mutual understanding and cooperation between the members of the body of Bahá'í students scattered widely across Europe. The fact that such a conference has taken place regularly has for him a significance of the greatest importance, in these days when the young people of the world are turning away so rapidly from the religious institutions and churches in the midst of which they were born. In an age when the forces of irreligion and materialism are invading all ranks of society and seriously ravaging the hearts and minds of men, it is truly splendid to see young Bahá'ís assemble, men and women, for the purpose of discussing and studying the fundamental teachings, spiritual and moral, which Bahá'u'lláh has brought to the world and to examine the ways and means required for spreading and disseminating them.'

"M. Hakim, who presided at the conference, presented a report of youth activities in America.

"Mlle. Irady spoke on the subject, 'The Place of Women in the Bahá'í Faith.' Other speakers were Mme. Orlova and Mrs. Schopflocher from America, Mlle. Migette from Lyons who came with a group of Bahá'ís and friends.

"On the second day a group of London Bahá'ís were welcomed. Miss Claudia Aldridge read a paper entitled 'Relations Among Members of a Bahá'í Community.' Other speakers at this session were Mr. Bakchayech, Dr. Mühlschlegel, Mlle. Zamenhof, and Mr. Zabíh."

The visit of Mrs. W. S. Maxwell to Lyons resulted in the establishment of a new youth group in June, 1936, whose first members were Mlle. Lucienne Migette, Mlle. André Flour, Mr. and Mrs. Moddaber, and Mr. Yazdí. It is interesting that Mlle. Migette is "Chef de la Surveillance des Eaux de Lyon" and holds the highest degree in chemistry. As mentioned above, this group sent delegates to the seventh conference of the Union of Bahá'í Students in Paris.

The International Bureau is also in communication with M. Soghomons of Marseilles, who states that although no group has been founded, there are several interested students who wish to be informed of Bahá'í youth activities.

D. GERMANY—Young Bahá'ís of Germany would doubtless be the first to attribute much of the stimulation which their work has received to the extended travels of Rúḥíyyih Khánum in their country. Partly as a result of her suggestion, made during the "Sommerwoche" in 1936, they successfully petitioned the National Spiritual Assembly to appoint a Youth Committee, the first of its kind in Germany. Original members were Friedrich Strauss, secretary, and Friedrich Macco of Heidelberg; Annemarie Brauns, Karlsruhe; Ruth Schmalfuss, Leipzig; and Wilhelm Gollmer, Stuttgart. On September 10, 1936, the Committee was first addressed by the Guardian, as follows:

"To the Bahá'í Youth Committee of Germany and Austria,

"Beloved friends and co-workers:

"Your very warm message of August 22 addressed to the Guardian has been duly received, and its contents have deeply moved and cheered his heart.

"He is indeed rejoiced by the news of the formation of a Bahá'í Youth Committee in Germany and Austria, as he feels convinced that the time has come when young Bahá'í men and women in these two countries should come together and organize their activities upon a firm foundation. Your Committee therefore fulfills a deep-felt and most urgent need, and will, it is hoped, increasingly develop into a powerful and effective medium for the coordination of Bahá'í youth activities throughout Austria and Germany. The responsibility that has been laid upon your shoulders is certainly heavy and delicate, particularly in these days when the attention of the youth all over the world is being wholly and forcibly diverted in direc-

tions that are fundamentally irreconcilable with the very spirit and mission of the Cause. Your chief task is, therefore, to exercise a wise and continued control over young believers in order to prevent them from being dragged away by the strong materialistic current of the age.

"It should be your committee's constant endeavor to stress to all young believers the supreme necessity of their adhering faithfully and intelligently to the principles and laws of the Cause, to consider the Faith as their highest allegiance, and consequently to concentrate heart and soul on finding the ways and means that would enable it to rapidly spread and effectively establish itself in the consciousness of mankind.

"With the best wishes and fervent prayers of the Guardian for the success and extension of your labors, and with his cordial greetings,

"Yours in His Service,
"H. Rabbani."

"Dear friends:

"The work you have initiated deserves the highest praise and will no doubt attract the richest blessings. The steady expansion of your activities is vital to the spread of the Cause in Germany and Austria at the present stage of its development. Persevere and never lose heart. The hosts of the Abhá Kingdom will guide and help you. My prayers are with you always.

"Your true and grateful brother,
"Shoghi." [29]

During the life of the Committee, somewhat less than a year due to official proscription of the Faith, close contact was maintained between it and the American Committee and mutual assistance was given. All German Bahá'í communities were circularized, asked to establish regular youth meetings, and a census was begun. Five local groups arranged conferences for the World Youth Symposium of March 7, 1937. (See report above.) The Committee held its second meeting during the celebration of National Day by the Bahá'ís of Germany and Austria, April 24-25, 1937, at which time a special program was planned for Bahá'í youth attending the Summer School session in August. This session was later canceled.

The last official communication from these courageous young Bahá'ís was received after this meeting apropos of the Summer School, when Friedrich Macco wrote: "I hope that we may then greet friends from America again. Perhaps it will be possible for one of the youth to come. Such visits are of extra importance because they make a real understanding possible."

Though short-lived, the National Youth Committee of Germany and Austria awakened a vital and widespread interest in the Bahá'í Faith among young believers, consolidated its program with admirable rapidity, and set a standard in persistent and devoted effort for future generations to fulfill.

E. HUNGARY—In Budapest the Cause has rapidly advanced, through pioneer work of several American believers, notably Miss Jeanne and Mrs. J. Ruhanguiz Bolles and Mrs. Lorol Schopflocher, and with the enthusiastic cooperation of the local group which was formed. Miss Bolles has reported a special response from young people of talent and initiative. Although no youth group had then been formed, Budapest joined in the celebration of International Youth Day on March 6, 1937. The following facts were obtained from Miss Bolles:

"The Symposium took place in a private reception room of the Gellert Hotel and was attended by twenty-four young people, all Hungarians with the exception of one Hungarian-American, daughter of a minister. Among those present was the brother of a journalist who recently wrote in his book, 'On the Eve of Palestine,' that the problems of the Holy Land can only be solved by a Messiah. Also present was the daughter of the artist, Robert Nadler, who painted 'Abdu'l-Bahá's picture during His sojourn there in 1913. There were a number of students, too, as well as two doctors, one of languages and one of chemistry.

"The Symposium was conducted by Jeanne Bolles, acting as chairman, who also gave an introductory talk on the general title and theme of the day, 'Religion, A Way of Civilization.' Mrs. Schopflocher spoke on 'Science and Religion.' Mrs. J. Ruhanguiz Bolles, last speaker, addressed the audience in

[29] *Bahá'í Youth*, Vol. II, No. 4, p. 12.

German on what the thinkers of the world are saying in relation to religion and the coming of a new Manifestation. At the close of the meeting, a young Hungarian, Mrs. Komlos, spontaneously arose to say a few words in appreciation of the Faith and of those Bahá'ís who had come to Hungary to teach.

"A tea followed the meeting. Many questions were asked in English, German and French. A number of young people who had not previously come to the meetings asked if they might now attend them. The spirit was one of dignity and harmonious animation throughout. The meeting lasted from five to nine P.M.

"Miss Bolles left a small library of German and English books with the group. The 'Hidden Words' are now being translated by a believer into Hungarian."

F. NORWAY—Word has been received from Miss Johanna Schubarth that a small study circle of four young people was begun in the winter of 1936.

Thus in half a dozen nations of Europe the Bahá'í Faith is firmly rooted in that generation whose task will be to build, after disastrous conflict, a society actually consonant with twentieth-century accomplishments and needs. "As we view the world around us," Shoghi Effendi wrote in 1936, "we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established." [30] Young Bahá'ís are able to contribute constructively to this process because they are conscious of it, have clarified their goals, and derive a constant vigor from their Faith. The value to Europe of her Bahá'í youth can be fairly weighed only in the scale of this contribution toward an ordered world.

Now the peoples of Asia are subject to many of the same stresses as have been noted in Europe, their awakening sense of nationalism creates foreboding, their social institutions are even less suited to modern requirements. It is thus significant that among them the principles enunciated by Bahá'u'lláh are also penetrating, and in several chief countries young Bahá'ís are able to report a notable progress in the past two years.

A. EGYPT—Mrs. Lorol Schopflocher visited Ismailia in May, 1936, and met with several young Bahá'ís who started a study group. Mrs. Schopflocher also toured other Egyptian communities at the Guardian's request, emphasizing youth work wherever she spoke.

In 1937 an inquiry was received by the International Bureau from the Local Assembly in PORT SAID, for methods to begin youth activity. Mr. Jean Chawafaty, local secretary, planned to organize such work.

B. INDIA—Three Bahá'í communities of India and Burma have already established youth groups—Bombay, Karachi, and Poona,—and the extension of this work is now a national objective. "Acting on a resolution passed by the National Spiritual Assembly at their annual meeting, some of the local Spiritual Assemblies have already reported re-organization of local Youth Committees while news from other centers is awaited. It is hoped that the Bahá'í Youth of India and Burma will soon organize themselves into a strong National Youth Committee and begin serving the Divine Faith with energy and enthusiasm. . . ." [31]

Young believers in Bombay sponsor a study class with special emphasis upon training for Bahá'í teaching. They have also acted as hosts to the students of the Islamia College, Andheri.

The Karachi Youth Group has celebrated each International Symposium, often welcomes world Bahá'í travelers and cooperated especially on the occasion of Mr. Siegfried Schopflocher's visit, and has proved itself a valuable asset to the local Assembly. There are sixteen active members in this group.

C. ÍRÁN—Young Bahá'ís of Írán have long been responsible for a number of well-defined activities. The nature of their work is shown by the following report prepared for the Iránian national secretary, which was reprinted in *Bahá'í News:*

"The duties of this group can be summarized as follows:

[30] "Unfoldment of World Civilization," p. 10.
[31] *Bahá'í News,* March, 1937, p. 3.



Members of the Young Women's Bahá'í Group of Ṭihrán, Írán.



Members of the Young Men's Bahá'í Group of Ṭihrán, Írán.

1. To encourage the Bahá'í youth and to bring about the means for their association with each other on a spiritual basis;
2. To exhort Bahá'í youth in living the life and carrying out the ordinances and principles of the Cause by purifying their souls and rejecting old habits and manners which may be against the Bahá'í principles;
3. To bring about, to the best possible extent, the means for physical training of the youth;
4. To give to the Bahá'í youth mental and intellectual training and to foster their education as much as possible;
5. To extend help and assistance to needy Bahá'í youth and to give needful guidance to students;
6. To enter into correspondence with Bahá'í groups throughout the world;
7. To make efforts towards the promotion of activities for teaching the Cause, and
8. To put the Bahá'í youth in touch with their social duties and to increase their knowledge of Bahá'í principles.

"The Bahá'í Youth Committee in Ṭihrán has lately arranged, among other duties, to give from time to time representations depicting the lives of early believers of the Cause in Írán. Such representations have been arranged so far to commemorate the life of Qurratu'l-'Ayn (the famous Bahá'í poetess and martyr), Jinab-i-Varqá (the martyr), Jinab-i-Zaynu'l-Muqarrabín, Ḥájí Amín and Ḥájí Mírzá Ḥaydar-'Alí, the famous Bahá'í teacher.

"The Youth Committee proposes to give similar plays for the Western believers. On May 15th, a representation was given . . . in commemoration of the life of our departed friend of the West, the late Monsieur H. Dreyfus. A detailed account of the life of this famous pioneer of the Cause in the West was given to the audience which numbered over a hundred people.

"The chief idea of giving such representations is to put friends here in touch with the wonderful and most valuable services rendered by such noble souls to the Cause and to encourage the present generation to follow the example of courage, faithfulness and the spirit of sacrifice left by our early believers." [32]

The International Bureau has maintained contact with youth groups in Shíráz and Tabríz, both of which are constantly active in spreading the Faith.

D. 'IRÁQ—The following facts were obtained from correspondence between the youth of Baghdád and the International Bureau:

On December 9, 1936, word was received from Baghdád that a Youth Committee had been established, the purpose of which was to:

1. Plan for a class of study of the Cause, its principles, history and administrative order.
2. Arrange the program of public meetings which are held in the Ḥaẓíratu'l-Quds.
3. Arrange Nineteen Day Feasts.
4. Correspond with the various Bahá'í groups and individuals in 'Iráq and also keep in touch with youth throughout the world.

Mr. Kamil 'Abbás became secretary. The group began the study of "Bahá'u'lláh and the New Era," and translated into Arabic articles from the *Bahá'í World*, Volume V., especially the letters of the Guardian concerning Bahá'í youth activities (dated January, 1933), which became "the program of every member of the Committee." A general letter from the International Bureau was translated and sent throughout 'Iráq. The International Youth Symposium was celebrated for the second time on March 4 and 7, with a teaching conference for believers and a public meeting attended by about fifty youth.

So far this group consists wholly of men.

E. SYRIA—The Bahá'í students at the American University of Beirut numbered fourteen during 1936-37. Their secretary, Mr. A. Balyuzi, has written that they meet every other week for study and to receive news of Bahá'í activities around the world. They frequently entertain visitors from East and West, who pass through Beirut en route to Haifa.

Such are the evidences, then, that the Bahá'í Faith is winning the universal support of young people. Since 1933 the development of their work has been truly remark-

[32] *Ibid.*, February, 1937, p. 9-10.

able; yet they stand only at the threshold of opportunity. In the light of their expanding services, the following instruction of Shoghi Effendi is pertinent, for in it is established that balance which must always characterize the Bahá'í community.

"The chief purpose underlying all such activities undertaken by our Bahá'í youth throughout the world is to stimulate enthusiasm, promote instruction and foster the development of the spirit of solidarity and cooperation among young Bahá'í men and women, in order to enable them at a later age to collaborate intelligently and harmoniously with their fellow-believers of whatever class, age or origin. Such activities should be undertaken within the framework of the Administrative Order. They should neither be overemphasized nor curtailed. The formation of youth committees is a means to achieve the end stated above, and is not an end in itself." [33]

EXCERPTS FROM BAHÁ'Í YOUTH

March, 1936 to October, 1937

I. Message from Haifa—in two parts. — Rúḥíyyih Khánum

II. Editorials:
- The Most Joyful Tidings — Marion Holley
- Heritage — Kenneth Christian
- Widening Our Horizons — Heshmat Ala'i

III. Articles:
- Nobility — Kenneth Christian
- Independent Investigation — David Hofman
- Concerning Divine Education — Lewis Zerby
- A Bahá'í Prays — Zeah Holden

IV. Special Features:
- Outlines of Study for the Second Series of International Youth Symposiums
- Why I Am a Bahá'í
- An Open Letter — Joseph McK. Noyes

MESSAGE FROM HAIFA

The Mansion, Bahjí,
Jan. 22, 1937.

DEAR fellow-youth:

Here in this mansion made sacred to us all by the blessed Presence of Bahá'u'lláh, my thoughts turn to you and my heart brims over and I feel I must write to you all.

Everywhere is the presence of the Guardian. His care, his foresight, the mighty works he has accomplished in these last—what must have been to him—terribly trying years. The Mansion of Bahá'u'lláh he bought, he rebuilt, thus fulfilling a cherished desire of the Master; its peace and beauty are indescribable, upon the walls smile the faces of those who stood out in the front ranks: Bahíyyih Khánum gazes wistfully at us, that signal figure of the Heroic age of our Faith; Mírzá Abu'l-Faḍl, an example of the greatness of human wisdom and knowledge being transformed into the humble servant of Bahá; Lua, the early flame of the West, her pure eyes raised as if to the Master's face; Dr. Esslemont, modesty and spiritual altitude shining in his quiet visage; Keith, smiling her warm and radiant smile, our first American martyr. Within the central hall, with its cool white walls, blue stenciled, its marble pillars rising to symmetrical arches, stands an illumined model of our Temple surrounded by the framed facsimiles of Queen Marie's statements, her picture, and

[33] Through his secretary to Marion Holley, November 8, 1937.

the certificates of incorporation of different Spiritual Assemblies. Costly rugs hang on the walls and examples of the penmanship of the famous calligraphist, Mishkím-Qalam, in many forms; birds with rose-bedecked plumage that spell Bahá, the Greatest Name and other decorative writings. There are many photographs of the different Bahá'í groups, of Bahá'í pioneers, of the National Assemblies. Everywhere are displayed treasures of our Faith; illuminated tablets in the script of the Blessed Perfection, indescribably fine and perfect, and of the Master; most precious of all is a part of the "Hidden Words" as revealed by Bahá'u'lláh in His own hand.

Here one remembers at once the words in Nabíl; "Methinks I was in a place of which it could be truly said: 'Therein no toil shall reach us, and no weariness shall touch us' "; "No vain discourse shall they hear therein, nor any falsehood, but only the cry, 'Peace! Peace!' "; "Their cry therein shall be, 'Glory be to Thee, O God!' and their salutation therein, 'Peace!' and the close of their cry, 'Praise be to God, Lord of all creatures!' " Here in the Mansion one feels this.

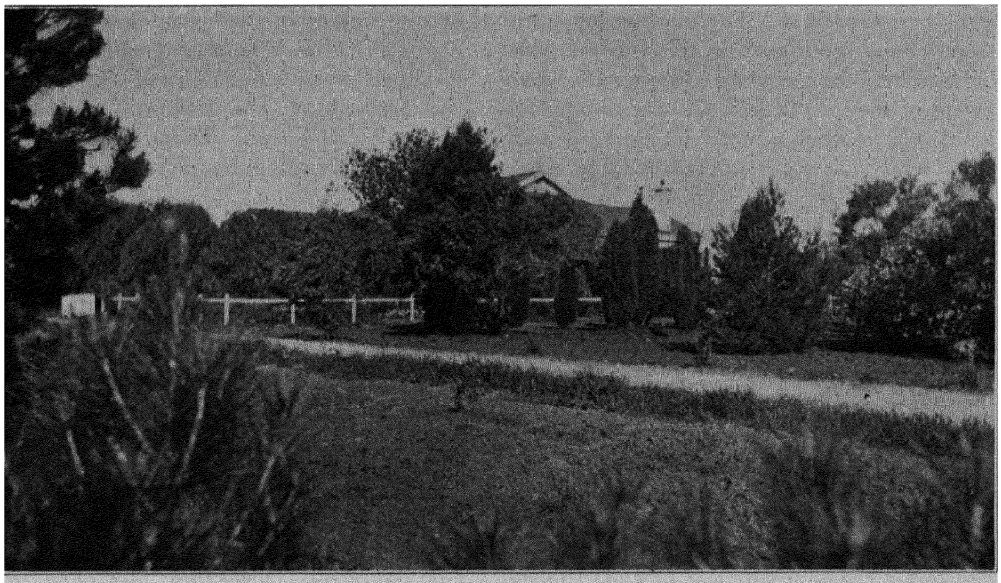
But in the Tomb of Bahá'u'lláh it seems as if all the world were there, in That Presence. One felt the all-ness of the earth, no distance, no separation except that of relation, all beneath His watchful gaze. It is not something one says, "now I must begin to feel it because this *is* the Holy Tomb," no, it meets you as you approach Bahjí even as a light meets you when you enter the circle of its radiance. It is as tangible as silence, or heat . . . this peace.

As Bahá'u'lláh must have been in His room . . . so one feels Him upon entering it. Phrases come back, cherished and dear to the mind of a Bahá'í: "A mild, dignified voice bade me be seated; 'Praise to be God that thou hast attained!' . . . I bowed myself before one who is the object of a love and devotion that Kings might envy and Emperors sigh for in vain. . . ." "What is His occupation?"; "He cheers the disconsolate and feeds the hungry"; "What of His rank and position?"; "He has none, apart from befriending the poor and the strangers . . . " and, when, en route to the Síyáh-Chál in Ṭihrán: "An old and decrepit woman was seen to emerge from the midst of the crowd, with a stone in her hand, eager to cast it in the face of Bahá'u'lláh; 'I adjure you,' she pleaded, 'give me a chance to fling my stone in his face!' 'Suffer not this woman to be disappointed, deny her not what she regards as a meritorious act in the sight of God,' " were His words. And "That which ensued is well-known, and if sometime you should happen to visit the prison of His Majesty, ask the director and chief of this place to show you two chains, one of which is known as Quara-Guhar and the other as Salasil. I swear by the stars of justice, that during four months, I was weighted and tormented by one or the other of these chains."

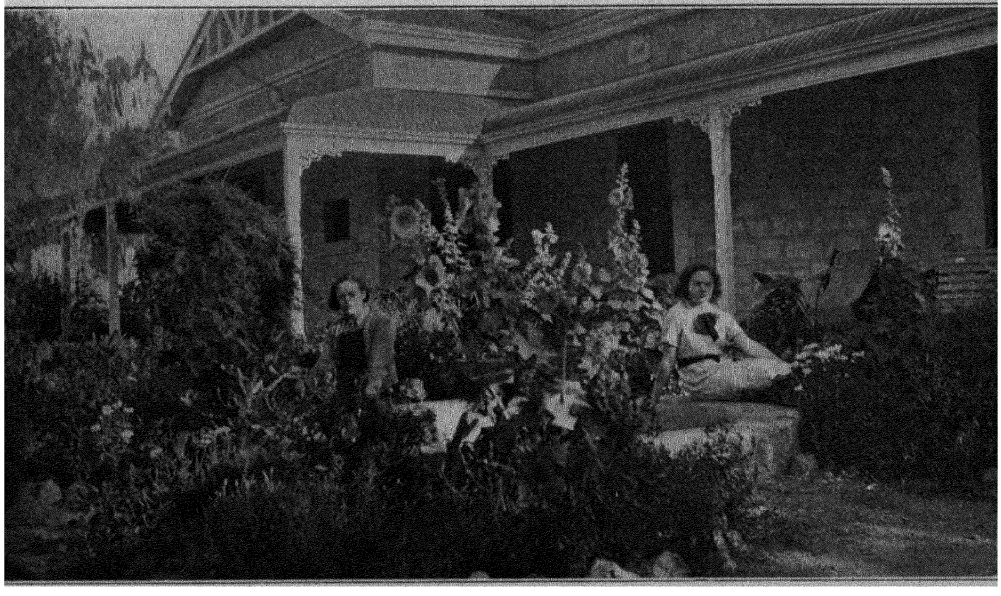
All this comes back as we stand in the utter simplicity of His room; beside the bed one lamp of white china, with a plain glass chimney, something pristine in its unornamented form; a deep blue painted ceiling; white cotton curtains in the windows; a low Divan on the floor and before this, a pair of bed room slippers. Here the "Glory of God" passed away from the earthly eyes of men.

But into everything, the garden, the decoration of the Mansion, the Tombs of the Báb and 'Abdu'l-Bahá, glimmering amidst the lights of Haifa across the bay, the archives, has pervaded like the refrain of a mighty song, the presence of the Guardian. All bespeaks his loving care, his ceaseless toil, and that authority with which he was invested by 'Abdu'l-Bahá. No one could describe the beauty of Shoghi Effendi; his utter unselfishness, unself-consciousness; his ineffable sweetness; his indefatigable capacities for work and creation. We have achieved much in the Cause these last years since the ascension of the Master, but whose suggestions, guidance, example and patience, has inspired us? And here, where five thousand books adorn the shelves of an international Bahá'í library, prominent among them: Nabíl; The Iqán; the Gleanings; the Administration; the Bahá'í World; the World Order letters. How poor indeed would become the shelves of our inner experience and knowledge if we should remove these gifts of his from our Bahá'í life.

Do we remember enough that last injunction of our Master: "that no dust of despondency may stain his radiant nature"?



"Rockwood," a Bahá'í home in Booleroo Centre, South Australia.



Two Bahá'í youth, the daughters of Mr. David Brooks of "Rockwood," Booleroo Centre.

We all love and adore him who is not only our "first Guardian," but our precious trust to serve and work with in this turning point of history. But are we always sufficiently aware of our privilege? Of our responsibility? He reaches out to us, seeking tools with which to construct the edifice whose plan Bahá'u'lláh conceived and the Master formulated. The tools must be strong, keen, apt to the task required of each one. These qualifications we can attain through adhering to the spirit, the Laws and the Ordinances of our Faith, combined with, "instant, exact and complete obedience." That Disciple of the blessed Báb who quaffed the fount of martyrdom with his Lord, whose remains were inextricably mingled with the mangled body of his Beloved; was not his faith epitomised when he, asked to recant, declared: "Never! . . . in Him I have found my paradise and in the observance of His law I recognize the ark of my salvation." He won his immortal reward when, the Báb having said that did one of them really love Him, they would with their own hand take His life; all hesitated, anguished at such a thought, but that youth, however, was willing to obey his Lord even to this and in these words the Báb rewarded the station of obedience for all time. "This same youth who has risen to comply with my wish, will, together with me, suffer martyrdom. Him will I choose to share with me its crown."

Here in Haifa beats the heart of the Cause; it is the administrative and spiritual center of our world; in these environs rest the remains of "Him Whom God will make manifest"; of the blessed Báb; of 'Abdu'l-Bahá, the Servant of the servants of God; of Bahíyyih Khánum. Here lives and toils, more than twelve hours each day, Shoghi Effendi. The great dynamic powers of our Faith are released from here, but they must have arteries, veins, capillaries, that the body of the Cause may be nourished and strong to serve despairing mankind.

A new Bahá'í year is approaching. Let us all, Bahá'í youth and those who are friends of our Faith and Aims, arise with a refreshened courage, a dauntless hope for our victories, an ever deeper devotion, that we may attain to these words of Bahá'u'lláh:

"The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon measure"; "The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon all men. Fill thy cup, and drink in His Name, the Most Holy, the All-Praised."

Your loving co-worker,
(Mary Maxwell)
Rúḥíyyih Khánum.

MESSAGE FROM HAIFA—A SEQUEL

IF one could have walked into a museum of the authentic relics of the days and life of Christ, what would it have meant to the Christian believers? If they had seen His sandals, dusty from the road between Bethlehem and Jerusalem, or the mantle that hung from His shoulders—or the cloth that protected His head from the sun; what atmosphere of assurance, of wonder, even of adoration would have stirred the inheritors of His Faith. If their eyes could have rested on even one fragmentary line penned by His hand. . . .

To most of the people of the world the meaning of such things is beyond their imagining; but to Bahá'ís, believers in the newest Revelation of God's Will as yet revealed to unfolding mankind upon this planet, this inestimable privilege has been vouchsafed. An iron door swings open upon Mount Carmel and we enter the International Archives of the Faith of Bahá'u'lláh. A modest series of rooms adjoining the resting place of the Báb, greet us. Framed tablets seem at first glance to be this room's distinguishing adornment; they stand about and are displayed in cases, we are told these are originals in the writing of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Here is a brief message of Bahá'u'lláh addressing His son: "O thou who art the apple of mine eye!"; here are the tablets of both her father and brother to

Bahíyyih Khánum. We glance closer and slowly, unbelievably, the reality of what they are penetrates. This is the exquisite penmanship, in the shikastih script, of the Báb, the fine flow of perfectly formed letters are upon a marvellously illuminated background; flames, golden clouds surround them till the design of their script takes form in a feather, gourd or sun set in brilliant flowers with borders in symmetrical designs, resting backgrounds of burning blue, green or red. All the famed beauty of the Iránian illuminated manuscript frames, one after another, those simple black-ink words. Then, as we gaze, charmed by the beauty, marvelling at the penmanship, we begin to realize that the hand of a Revelator of God's Will and Laws to mankind, penned those words. That the weight of their import revolutionized the thought of a nation; caused, through the opposition to the onward march of this new step in human progress the weakening of Islamic institutions; inspired 20,000 men, women and children to drink the cup of martyrdom; established the bedrock on which a world religion could be built.

We pass on to gaze upon the miniature of the Báb: nobility, refinement of being to its utmost perfection, resides in the lines of that quiet figure. His mien is so impressive; all the story of His life comes back to us as described in the narrative of Nabíl, "The Dawn-Breakers"; the sweetness of His voice chanting prayers, the gentleness of his ways, the fire of his love for God, for "Him Whom God will make manifest," for his fellow-men. The dignity of His bearing which overawed all His enemies—the inexpressible fortitude and readiness with which He bore banishment, imprisonment and final martyrdom. Like spring-tide seems to be everything associated with Him; His youthfulness, the exquisiteness of His speech and writing, the flame-like quality He inspired into His Faith and followers.

Passing to the adjacent picture we come to gaze upon "Him Whom God will make manifest." Our heart has been constricting as slowly we began to be grasped by the magnitude of the relics we are being permitted to see. Now it seems to throb heavily, we feel it beating; we try to feel what we are feeling as we gaze at the photograph of Bahá'u'lláh and remember the description of Professor E. G. Browne: "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain!" What confusion this picture arouses; we remember Who He is to us—we remember His words—words such as have never before been written by any hand—we remember His Revelation's purpose; the unity of the races of men upon this planet as their home in which they shall live under the benediction of The Most Great Peace. All this from within, and now we must reconcile this inner, more abstract world of experience, with the depicted figure upon which our eyes rest. The two forces clash at first. The human individuality of a Prophet reproduced in a photo is something the spirit of man has never before had to cope with. Here our fond fancies, our personal rovings into the realm of imagination, cease and we gaze at that figure, loved, adored, followed by men as a "Prophet," down through the centuries, as He was. It is a shock. The personification of divine attributes has always been a mystery to Man, but to those who came after the ascension of the Prophet, they could try to adjust or shelve the connection between Godly perfection in a human form, to suit very much their own desires; just imagine it and be perfectly content with their self-made solution. But here is a picture: here are the eyes that gazed into the souls of men, into the secret heart of the problems afflicting them; here the fingers that took pen in hand and revealed the decrees of a Beneficent God to His seeking and suffering children; here the Figure that paced as He spoke when words rolled from His tongue giving laws for a New World Order of the Human race, for the healing of its ailing body and soul. Our imagination stops. We are curtailed by coming face to face with what has been denied everyone except the

immediate generation that surrounded a Prophet, of seeing the Form in which the Light became embodied.

Still suffused with shock we cannot yet disentangle and understand, we pass on somewhat dazed. But if the Photograph of Bahá'u'lláh moves and baffles the soul, confounds the reason, when we see some of His tablets we become inwardly impotent. All the torrent of torrential rain, all the weight of light that streams and beats from the sun's rays, seem expressed in that head-long script; as if no force could withstand it, no sheet bear it. Its motion is not stilled by being confined to paper—it moves on and on, the power of those words. All the majesty, the fierce abandon of nature, the magnitude of the cosmos, seems to be symbolized by it, or be but symbols of it. And we still cannot adjust this shock within. "I am a man, and before me is the picture of a seated man, but he has given life to a dead world and light to the darkness of our chaos and despair, how can this be?" We are stupefied.

Passing into the next room we come to the effects of Bahá'u'lláh. We see His fezzes, brocaded; ivory, green, deep red. We see His bedding, quite simple even as that simple room in which He passed away in Bahjí across the Bay. We see even His slippers; these are all little bridges towards the picture of that seated figure; He used them—They are stuff of stuff. We see His comb and remember those words of His, "the comb, too, I have given thee that thou mayest tend My raven locks, and not to wound My throat." It lies there, a link again between the outer and inner, the Unknown and Unknowable God Who reveals Himself to us through His Manifestation. We see the pen case of Bahá'u'lláh, and can well understand after gazing at the torrential flow of this tablet, "At this point the pen broke and the ink gave forth nothing but blackness . . ." We even see that mirror in its case in which He must have gazed upon His own reflected visage. . . . "Naught is seen . . . in My beauty but His Beauty, and in My being but His Being, and in Myself but His Self. . . ."

We then turn to the things associated with 'Abdu'l-Bahá. Here a sudden cozy feeling of relief comes to our heart; the Master was always with us, showering left and right his love and kindness, his quick sympathy, his laughter and smiles. Here was a being more tangible, here the perfect man, here the Interpreter and Expounder of that unapproachable power which streamed from Bahá'u'lláh. The West has even found its way to him; a pair of much used field glasses are among his things, a pair of European summer shoes, even a vocabulary of English-Persian words, with correct English accent annotated by his hand. The warmth of his perfection wraps us "round and consoles that which has been moved and startled in us by that one glimpse into the face of Him Whom God will make manifest." We pass on and come to see at last a pair of spectacles worn by that wife of Bahá'u'lláh who was the Master's mother; sometimes Bahá'u'lláh used them too. This seems the last straw to that sense of mystery and awe that has been accumulating as our load of feeling as we passed from one historic document to another. Suddenly life seems much greater than it was before. Its beauty, its privilege enhanced far beyond what mortals dare to dream; all this "wonder" that underlies our universe and lives; all this greatness and glory; all this abandon and beauty of God—so close He lets it come to us that into the form of man, chosen as God's burning glass, the crucible of His Revelation, He permits and chooses His attributes to abode. "I was a man as other men asleep upon my couch when the breezes of the All Praised were wafted over me," wrote Bahá'u'lláh.

Oh, how dear life is to us! How priceless that into a human form—one of us men—the station; irrevocable, fixed, seated upon the infinite throne of Prophethood, should come for a space to dwell and guide us on our way. The inner and outer are reconciled; our hearts are subdued, still stunned, as we leave the archives by another door than that by which we entered. But a nearness, a sweet sense of mystery that neither saddens nor appalls, goes with us. We feel prouder to be men, better to be men, for God allowed our humble estate to feel the weight of His Perfection.

Can any Faith offer this to the experience of men except that of Bahá'u'lláh?

Rúḥíyyih Khánum

Haifa, Feb. 1st, 1937.

EDITORIALS

THE MOST JOYFUL TIDINGS

THIS is the year 1936, but for the Bahá'ís of the world March twenty-first will mark the beginning of the ninety-third year since the proclamation of their Faith. For them, Naw-Rúz, this New Year Day, will be fraught with especial significance, carrying as it will an acute sense of the contrast between the age-old cultures in which they move and act, and this infant ideal, unnoticed as yet, which throughout centuries to come will be shaping the destinies of men to a new pattern.

Not in recent years will this contrast have been so striking. The message enunciated by Bahá'u'lláh can make no compromise with the unruly and disordered world of today. These bitter rivalries with which nations have separated themselves, their egocentric spirit of nationalism, the arbitrary treatment of minorities within great governments, indifference to human misery, the neglect of elementary needs for food and shelter and a function in society without which individual life cannot subsist, the callous dismissal of fundamental and solid virtues, and this sickly state of faith in the priceless heritage of being human, these together indicate a condition of universal thought and action which is unbecoming, tragic and without result.

Living in this world, the Bahá'ís are not of it. Their faith in God and man is a challenge to it, and their constancy to the social goals laid down by Bahá'u'lláh as a framework for His all-embracing World Order, is an indubitable testimony to the fact that, however dreary human society may have become, there is a promise of progress for it in the future.

Young Bahá'ís, who for the first time this Naw-Rúz are meeting in an international celebration of their unity, are pledging to that future their best strength and their profoundest idealism, confident of the outcome because they are confident of the truth of Bahá'u'lláh's declaration.

"Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind." (*Gleanings from the Writings of Bahá'u'lláh*, page 92.)

Marion Holley.

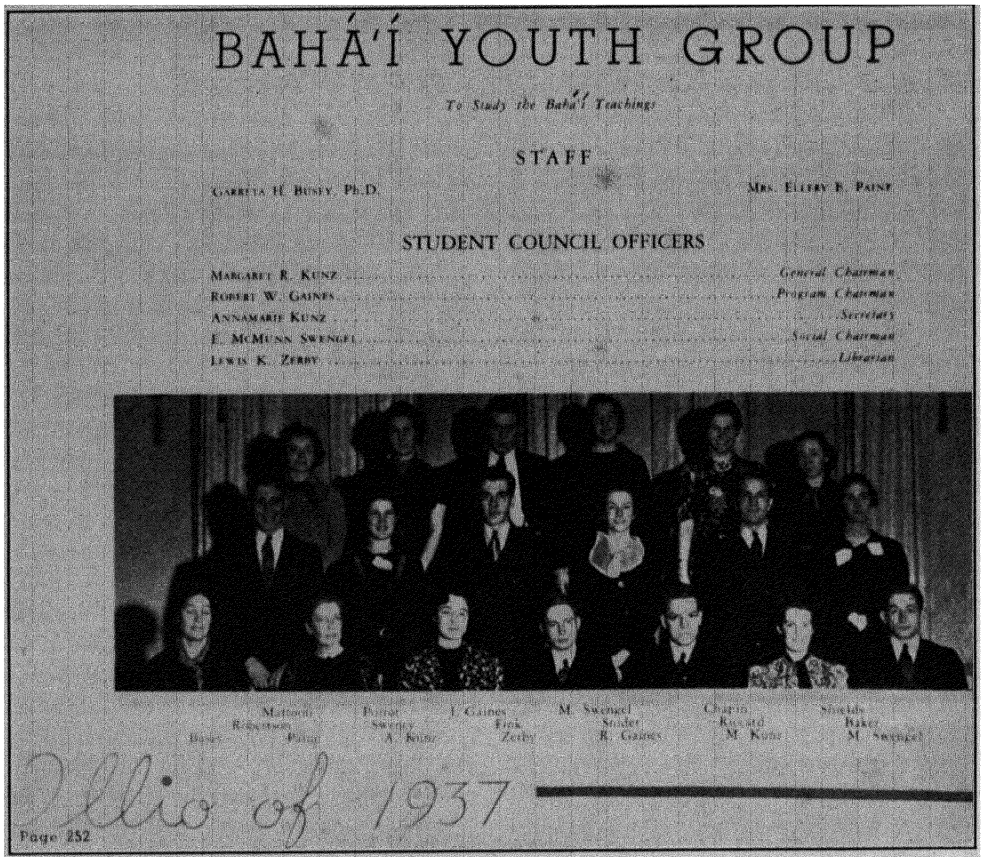
HERITAGE

THE World Faith of Bahá'u'lláh, still less than a century old, contains already an unbelievably priceless heritage for the stricken world of today and the centuries to come.

Here is a world-wide human unity, based not on the ties of blood, nationality, or economic interest—but on that mysterious reality called "the love of God." And this bond of unity has extended over three generations. Could there be a healthier demonstration of the power of true religious faith in the face of a world torn by dissensions, hatreds, and mounting fear?

History books, recounting the episodes of the past, have related the fervor with which large groups of people have died for a dynamic spiritual belief. However, since centuries have elapsed and brought a lessening of faith and a waning of religion, moderns have tended to scorn the power of religion to awaken men and women to heroism so complete that even death is faced unflinchingly.

But European travelers and historians have brought to the attention of the western world the great dynamic in the Bahá'í Faith, a dynamic which led over ten thousand Írán-ian Bahá'ís to death by martyrdom. So again the world sees the *heroism* of a living Faith! And let us not forget also the unseen heroism of Bahá'ís the world over who battle



Bahá'í Youth Group of the University of Illinois. From the University Annual, the ILLIO, 1937. This is the first Bahá'í Youth Group in America to be organized as an official University activity.

superstition, ignorance, and hatred as they labor unceasingly for the establishment of the Oneness of Mankind.

But this unity and this heroism are results of a great outpouring of truth, a Revelation from God unparalleled in all history by the magnitude and potency of its Teachings. Bahá'u'lláh has brought the key to religious unity, to an understanding of progressive revelation. Bahá'u'lláh has supplied the means for social unity and the solution to the perplexing problems of human strife. Bahá'u'lláh has revealed the divinely appointed institutions of a World Order which will mark humanity's coming of age.

And more than that, the world has seen the principles of love actually lived by the triumvirate of Bahá'í leaders—the Báb, who heralded the coming of the Day of God; Bahá'u'lláh, Founder of the Bahá'í Faith who gave the blue-prints and principles of World Order; and 'Abdu'l-Bahá, the Divine Exemplar who carried His Father's message to the world of the west. These three promulgated their heavenly mission in the face of all kinds of human opposition and hatred.

So we receive a heritage of unity, of heroism, of an outpouring of truth, and of the divine art of living.

Can modern youth add to this heritage? Yes. By dedication to its promulgation. By the living of its spiritual principles. By passing on to others the dynamic of the love of God (that mysterious reality permeating all the Bahá'í Teachings) so that security, peace, and happiness may be brought to people bewildered by this changing world.

Kenneth Christian.

WIDENING OUR HORIZONS

INDEED it is impossible for the spiritual quality to gain life except through the acts which are its meaning and expression. The ignoring of this relationship between the physical and the spiritual has, in the past, tended frequently to sap the strength from religion."—*The Conflict of Values,* by J. R. Bellerby.

Faith is the recognition of values given to mankind from Above. It is a conscious knowledge. This is a new orientation given to the term "faith" by Bahá'u'lláh.

World Citizenship implies knowledge as well as feeling of the whole body of mankind. It is neither an intellectual fixation nor an emotional conviction. It is both and neither. Love implies action, and sympathy with action. As a result of reaction between hydrogen and oxygen, water is created. So is Faith a result of the synthesis of feeling and intellect.

There is a small per cent of the population in this country who can afford to enjoy the so-called luxury of life, through traveling abroad, coming in contact with great minds, artists, scientists and other gifted groups, but the rest of the people are, in a sense, underprivileged. Culture, as distinct from civilization, may not be directly tied up with wealth; nevertheless, it is through the opportunities which our environment provides for us and the degree of our effort to absorb knowledge and wisdom, we are called cultured and refined.

From the Bahá'í standpoint, culture is a necessity and must supplement our modern civilization if we want a balanced society. To become a cultured person, one needs to have a wide range of information, not in one or two particular walks of life, but, rather, general information about the nature of the relationships among the different manifestations of life. A cultured man need not be a musician, painter, architect, or a sculptor, but, rather, it is the development of the sense of appreciation, and discrimination between the ugly and the beautiful. Culture is not purely acquired, as a vocation; it is the refinement of our senses of values in the realms of nature and human relationship.

The foundation of a world civilization and culture is summed up in these words: "Ye are the fruits of one tree—leaves of one branch." It is the organic *unity* which gives the tree its life. A tree ceases to exist the moment its component parts deprive themselves of the light and the heat of the sun, and fail to cooperate for the common goal which is the life and the growth of the organism as a whole. This organic unity is as genuine in human society as it is in the case of a tree.

When 'Abdu'l-Bahá was in Paris, in 1911, looking at the headlines of the papers, he saw, "A TRAIN HAS DROPPED INTO THE RIVER SEINE, AND A DOZEN PARISIANS ARE DROWNED." 'Abdu'l-Bahá said, "Every day thousands are killed as a result of the Italian invasion into Tripoli, and there is very little mention of it." . . . This spirit of provincialism science has conquered in view of the fact we can know, through radio, news from the farthest corner of the earth as if it is our next-door neighbor, yet we do not show any interest in foreign affairs. A general look at the American papers, with the exception of a few New York papers, shows this fact. Are people really disinterested in the affairs of their fellow men? Do they think that two bodies of water on both sides of this continent will keep them immune from contamination from the rest of the world?

We Bahá'ís declare ourselves primarily as citizens of the world, and next come our national, racial, or class allegiances. As a matter of fact, our loyalty to the world citizenship is absorbing so much of our energy that it has overshadowed any secondary loyalties. Furthermore, we claim that this loyalty to mankind is genuine and rational. Otherwise, we are apt to be equally fanatic, no matter how broad is the scope of our loyalty, as others are to their respective nations, races, and classes.

In order that a loyalty be genuine, knowledge is the first condition, and so action follows. A loyalty, or faith, without knowledge is blind. It might be active, but not necessarily constructive. Knowledge without faith is a time-table without a destination, and so the motivating power is lost.

We Bahá'ís have the faith and loyalty to our world citizenship, and, as an outsider may well witness, that faith is translated into action. What we need is *more knowledge,* —the thing of which the outside world has, in a sense, an excess, or, at least, it has lost the faith and consequently has given way to inactivity and fatalism. We must acquire more knowledge and inspire those that have knowledge to step out into the arena of action.

Here are a few concrete suggestions how to acquire more knowledge and information about our fellow-man throughout the world.

1. Reading of some leading papers—generally New York papers—their sections on foreign affairs carefully.
2. Subscribing, or borrowing from lending libraries, one or two leading magazines—preferably from foreign countries, and one or two of this country, such as "Events."
3. Study some standard text on post-war history.

Only the deepening of personal knowledge in such manner can result in the attainment of real knowledge of modern world conditions to supplement loyalty and action as world citizens. Hishmat Alá'i.

NOBILITY

Kenneth Christian

A "NEW HOUR" has struck in the history of the Bahá'í Faith!

Such was the message sent us a year ago by the Guardian. And now to the 1936 Convention has come an epochal message containing the terse phrases: "Humanity entering (the) outer fringes (of the) most dangerous stages (of) its existence."

The insight, the timeliness, the dramatic potentialities behind this message place a great responsibility upon us. To shoulder the Divine Plan and to carry out faithfully our part in the erection of the World Order necessitates, in my opinion, a careful examination of our individual attitudes.

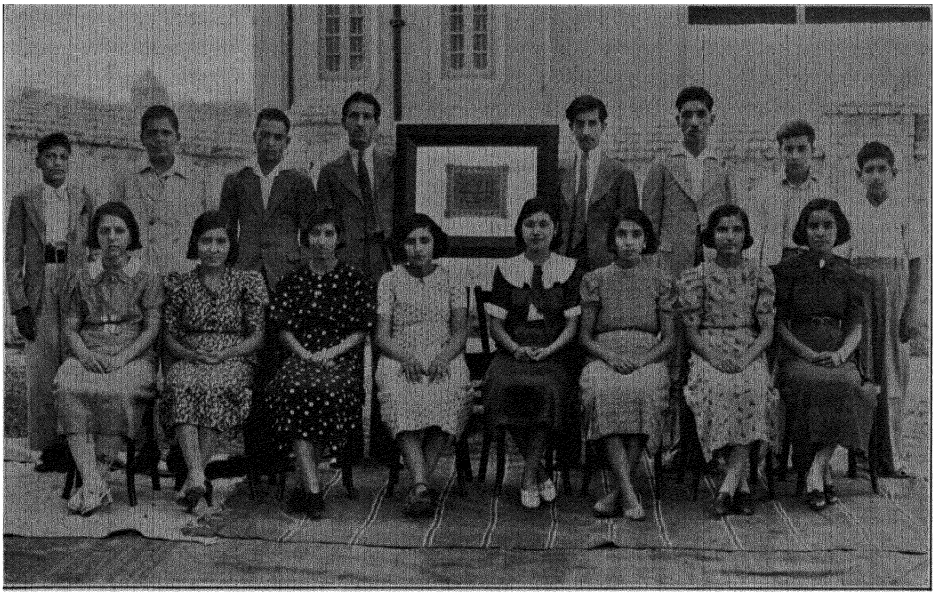
We cannot teach and serve the Faith of Bahá'u'lláh sincerely and adequately until as individuals we are clearly impelled by the spiritual standards of conduct which become allegiance to the Bahá'í Faith. Continued adherence by Bahá'í youth to the spiritual code of conduct for the new age will spread an influence incalculable in its benefits. Putting such a code into practice is definitely part of our task.

Recent communications from the Guardian have revealed the fact that he wishes Bahá'í youth to be clearly distinguished from the blasé moderns. In three things should we be agreed regarding our conduct. First, alcoholic drinks are to be scrupulously avoided. Second, "undue familiarity" should not mark any of our social relations. Third, the flippancy of modern thought and speech should be looked at in its true light as worthless, half-hearted effort to conceal social uneasiness.

The day of lip service is gone. Bahá'u'lláh proclaimed a revelation of deed service. In this period of Formation the youth of the Bahá'í world community must break from the worthless standards of the times and unfold the standards of God. After all are not alcoholic drinking, undue familiarity, and modern flippancy characteristics of people frantically searching for a security they do not feel? Have we not knowledge of the eternal Security? Are not these three modern tendencies typical evidences of the bankruptcy of the age? And is it not our opportunity to build up a new age in which man and woman, the world over, may live in peace and creative harmony removed far from the cheap idealism of the present?

We can at once begin the establishment of these new standards if as individuals and as groups we adopt the spiritual attitude of nobility which will differentiate us from others. Bahá'u'lláh has written in *Hidden Words:* "Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created."

In one of his talks in the United States 'Abdu'l-Bahá said, "It is possible so to adjust oneself to the practice of nobility that



The Bahá'í Youth Group of Poona, India, at the Naw-Rúz feast, March 21, 1938, year 95 of the Bahá'í era.

its atmosphere surrounds and colors every act. When actions are habitually and consistently adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs try any longer to be good—all acts are become the distinctive expression of nobility."

As the Cause of God forges ahead in this New Hour, a time fraught with tremendous responsibilities and opportunities, let us examine our conduct critically. Are we living forerunners of a new age? Or are we stereotyped puppets in the blasé modern manner? The Guardian is challenging us to pioneer in the realm of human conduct. Let us make nobility the accent of our lives!

INDEPENDENT INVESTIGATION

DAVID HOFMAN

ONE of the most significant trends of modern times is the frank examination of traditional standards and values. Orthodoxy in religion, morals, social attitude, economy and art has crumpled under the pragmatic test of daily life and has suffered the scorn of new generations seeking a wider expression than is possible within the limited area of existing convention.

It would be a mistake to attribute this movement solely to such superficial causes as changing fashion or "the scientific age." The criticism of long-accepted values goes far deeper, down to the very foundation of social life. It is not the result of youth making fun of its elders, nor of "neoisms" despising previous ideas. There is throughout the world a definite desire for some standard, some criterion of conduct and thought which can restore perspective to the bewilderment of modern life.

The incapacity of ancient creeds and moral codes to meet the conditions of twentieth-century life has been amply demonstrated, with their consequent abandonment in fact, if not in theory. And here lies our danger. For while refusing to accept existing attitudes as a criterion of rightness, we nevertheless maintain our own personal prejudices and use them as our standard of measure-

ment. The resultant chaos is possibly just as bad as the crucifixion entailed in maintaining outmoded codes in an age advanced beyond their use. Institutionalism has at least a semblance of unity. Free thought which does not transcend personal prejudices, can have none.

We have begun well. The enlightenment is really under way; but if we would escape the charge of decadence we must pursue our investigation further and build our life on a new foundation capable of supporting a new society. If, in our investigation, we seek only a confirmation of our cherished ideas, we cannot make progress. If, on the other hand, now that we have thrown off the shackles of shibboleth and fear, we proceed to search diligently, untrammeled by rationalism, seeking only Truth, such a unity of thought will unite the human race as has never before been witnessed. For the knowledge at the disposal of humanity today is already sufficient for the establishment of a universal principle. It is only the left-over prejudices and provincialisms of the previous age which prevent its acceptance.

That principle has already been set forth by Bahá'u'lláh, and has taken firm root in modern ideology. It remains for us to put it into practice and build our World Order on its unshakable foundation.

CONCERNING DIVINE EDUCATION

LEWIS ZERBY
(Sophomore at University of Illinois)

THE purpose of the one true God, exalted be his Glory, in revealing Himself to men is to lay bare those gems that lie hidden within the mine in their true and immortal selves."

"Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom."

(*"Gleanings from the writings of Bahá'u'lláh."*)

It is impossible to separate spiritual education, or true education, from the divine wisdom and power which is revealed to humanity by the Exalted Manifestations of God's infinite Grace. The educational institutions of today are failing to recognize this essential truth and so they are not realizing their true purpose. Educators are striving "to lay bare those gems that lie hidden within the mine" of their students' "inmost selves" by means of human power and wisdom; and although they are necessarily failing, they do not know the cause of their failure.

One reason education is failing today is that the teachers are not giving the students an opportunity to develop all of their inner capacities. Educators do not know the capacity of man. Only the Manifestation understands man's great power for good and only the Manifestation commands man to completely fulfill this capacity to do good by living according to God's commands. The Prophet of God teaches men truth by commanding them to act as He acts, and the life which results from this action is the goal of spiritual education.

The divinely educated man is not merely a person who is intellectually complete. Although he pursues factual knowledge, he is primarily a servant of God who has developed a beautiful and radiant character by obeying the Divine Commands. This character can be developed only by a wholehearted endeavor to live as the Manifestation of God lived. The perfect life and the God-like character which result from it are the ultimate aim of all true education.

'Abdu'l-Bahá and Bahá'u'lláh both point out very clearly that education is in essence self-expression. This is the meaning of the phrase "to lay bare those gems" that lie hidden in man's inmost self. The Prophet of God never educates a person merely by teaching him intellectual facts and scientific data. He stimulates man to live a creative life by causing him to worship those ideals the worship of which brings about the expression of divine characteristics. The life of an educated person is characterized by the virtues

of integrity, courage, sovereignty, strength, and power, as well as the virtues of love, patience, humility, and mercy. These are the gems that lie hidden in man's inmost self, and these are the gems that only divine wisdom and power can lay bare. The purpose of spiritual education is to cause man to express these gems in his entire life, a life which is truly "characterized by the attributes of divinity."

A BAHÁ'Í PRAYS

ZEAH HOLDEN

I OBSERVE that this soul of mine seeks a spiritual complement in its evolution. There is something about life which business, social, and cultural enjoyment cannot include. That something is nearness to God.

"They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City (of Certitude), that a moment's separation from it would to them be unthinkable. . . That City is none other than the Word of God." . . .

If with the impenetrable armor of attachment to the world I insulate myself from God, I cannot hope to attain, but if, through the power of His Word, I subdue the worldly or exterior part of my mind, I engender the inward life of that which I fain would be, my soul is released, and I am spiritually free.

To approach God I must know Him. And as I learn to know Him in Bahá'u'lláh and behold His perfect reflection of all the attributes I love so well, my heart, in its potential likeness, stirs with an irrepressible longing to glow more luminously with the beauty of His image.

May I not hope to meet Him in mutual recognition? Since "God is always aware of His creature," the moment I apply that truth and apprehend its significance, that moment, be it in the stillness of the night or in the pandemonium of the day, I become aware of Him! To actually realize (make real) that God is in my presence is to *be in His presence!* In this state of exaltation and sublimity I am *with God!*

Without words, in the language of the spirit, I commune with the Almighty, the Powerful, the Knower of all things. With my *heart* I entreat and supplicate, and I listen. . . .

Pray without ceasing? It is the frequently necessary *reawakening* of my consciousness of God by which I remain in perpetual prayer.

The Word of God can direct me how to pray and what to pray for, but I must do the praying myself.

"The highest and most elevating state is the state of prayer." "The greatest attainment is conversation with God."

OUTLINES OF STUDY

For the Second Series of International Youth Symposiums, March 7, 1937

TRUE RELIGION

ZEAH HOLDEN

AIM:

To show that the Religion of God is *one* Religion based upon progressive revelation through His Divine Manifestations, and that the foundation of religion has been restored by Bahá'u'lláh.

REFERENCES:

1. *Promulgation of Universal Peace,* Vol. I, pp. 138-141, 155-157, 148.
2. *Promulgation of Universal Peace,* Vol. II, pp. 373-374, 339, 359, 387, 358.
3. *Foundations of World Unity,* pp. 79-82, 18-19, 66-68.
4. *Gleanings,* p. 81.

SUGGESTED PROCEDURE:

Consider briefly the world's need of the renewal of Religion. Show that God is the one infallible remedy for present conditions. Give evidence that now as never before the world is ripe for Unity and a Universal teaching.

QUESTIONS FOR DEVELOPMENT:

1. Why do we need a re-formation of religion in this century?
2. What is the cause of irreligion?
3. What is the origin of false religious beliefs and prejudices?
4. How can the Manifestations of God destroy them?
5. How do we determine the validity of a Prophet?
6. How has Bahá'u'lláh restored the foundation of Religion?
7. Discuss the essential and the non-essential ordinances of God.
8. Discuss the Reality of religion versus dogmatic beliefs.
9. How does religion indicate the oneness of humanity and the oneness of God?

AMERICA AND THE MOST GREAT PEACE

GRACE SHEPARD

AIM:

To find means to pursue our ultimate goal, namely, a permanently established Peace. To find out ways of taking part in the role which, according to Shoghi Effendi's letter, *America and the Most Great Peace,* America is to play in the establishment of that Most Great Peace.

REFERENCES:

Bahá'u'lláh and the New Era, J. E. Esslemont, page 282, par. 5 through page 283, par. 3, pages 185, 186.

America and the Most Great Peace, Shoghi Effendi, pp. 3, 11, 18, 26.

Outline of History, H. G. Wells, pp. 1090-2.

Isaiah, chapter 32, 17.

II. *Timothy,* chapter 2, 22.

SUGGESTED PROCEDURE:

Outline a number of problems which young Americans will meet in working for the establishment of international peace. Show the solution of these problems found in the Bahá'í Teachings.

QUESTIONS FOR DEVELOPMENT:

1. What is the attitude of non-Bahá'í American youth in general on World Peace?
2. What do the Bahá'í Teachings say about America's future?
3. How is America to assume the lead in international peace arbitration?
4. How is America peculiarly fitted to establish a permanent world peace?
5. How do the Bahá'í Teachings fill the universal need for a Peace Plan fundamentally sound and acceptable to the varied national cultures?

SCIENCE AND RELIGION

CLARENCE W. LAROCQUE

AIM:

To prove that true Science and true Religion are one in Reality, and that therefore they cannot conflict.

REFERENCES:

1. *Man the Unknown,* by Alexis Carrel, pp. 133-150, 274-322.
2. *'Abdu'l-Bahá on Divine Philosophy,* pp. 91-140.
3. *Promulgation of Universal Peace,* Vol. II, pp. 352-355, 368-369, 388, 438-440.

SUGGESTED PROCEDURE:

Outline briefly the progress that has been made in the attempt to reconcile scientific fact and religious belief: (a) old attitude of Religion toward Science; (b) old attitude of Science toward Religion; (c) present attitudes of both schools; and, (d) reasons for necessary and assured reconciliation in future.

POINTS TO STRESS AND DEVELOP:

1. Religious teachings of the past were obscured by dogma and ritual, their essential reality hidden, and were therefore outdated when the Age of Science dawned. (Quote: *P.U.P.* Vol. II, pp. 438-440.)
2. Conflict really began with question of evolution of man. Stress evolutionary theory as elucidated by 'Abdu'l-Bahá. (Quote: *P.U.P.* Vol. II, pp. 352-355).
3. Necessity for investigation of reality. Science is discoverer of realities. Religion to be acceptable, must conform to science and reason. (Quote: *P.U.P.* Vol. II, p. 388; *Divine Philosophy,* p. 102).
4. The union of Science and Religion will take us far toward the goal of a Divine civilization. (Quote: *Man the Un-*



Youth Conference at London, England, March 22, 1936.



Speakers at the Bahá'í Youth Symposium and Bahá'í friends, March 22, 1936, at Los Angeles, California, U. S. A.

known, p. 279; *P.U.P.* Vol. II, pp. 368-369).

WORLD ECONOMICS

WILFRID BARTON

AIM:

(1) To outline the main features of economic disorder in the world today and,
(2) To explain the manner in which the Bahá'í Teachings solve these problems.

REFERENCES:

For (1):

The Goal of a New World Order, Shoghi Effendi. *The Unfoldment of World Civilization*, Shoghi Effendi. *Security for a Failing World*, Stanwood Cobb.

For (2):

Pamphlet—*Bahá'í Teachings on Economics*—(compilation of Economics Committee of N.S.A.)
Bahá'í Magazine, Vol. 13.
Bahá'í Scriptures.
Some Answered Questions, 'Abdu'l-Bahá.
Bahá'u'lláh and the New Era, Esslemont.

Further References:

Economic Organization in the New World Order, Haney (*Bahá'í Magazine*, Vol. 24, pp. 298-302).
The Supreme Affliction, Lunt. (*loc. cit.* Vol. 23, pp. 97-132.)

SUGGESTED PROCEDURE:

To state the problem in all its various aspects; and then to consider each aspect in the light of the Bahá'í teachings.

POINTS TO STRESS AND DEVELOP:

(1) Main features of economic disorder —extremes of poverty and wealth—starvation amidst plenty; universal unemployment; economic class struggle—disharmony between capital and labor—strikes; insecurity for the aged, the disabled, the orphans; instability of international trade and finance.

REFERENCES:

Goal of a New World Order—pp. 10-16.
Unfoldment of World Civilization—pp. 28-31.
Security for a Failing World—Chap. 14, The New Economic State.

(2) Main features of Bahá'í Economic Order:

a. Spiritual nature of economic problem. *Bahá'í Scriptures*—par. 831.
b. Institution of Storehouse or House of Finance—cornerstone of the economic life of each community. *Pamphlet on Economics*—pp. 9 and 10; or, *Bahá'í Magazine*, Vol. 13, pp. 227, 231. *Bahá'í Scriptures*—par. 831.
c. Graduated Income Taxes limiting excessive fortunes.
Some Answered Questions, p. 314.
Bahá'í Scriptures, par. 666, 667.
Pamphlet on Economics, pp. 5 and 6.
d. Profit Sharing in Industry.
Bahá'í Scriptures, par. 669, 670.
Some Answered Questions, pp. 315, 316.
Pamphlet on Economics, p. 5.
e. Voluntary Giving.
Bahá'í Scriptures, par. 754.
Pamphlet on Economics, pp. 7, 8.
f. Work incumbent on All.
Bahá'í Scriptures, par. 259-261.
Bahá'u'lláh and the New Era, pp. 168, 169.
g. Inheritance of Wealth.
Pamphlet on Economics, pp. 6, 7.
Bahá'u'lláh and the New Era, p. 172.
h. A World Super-State.
Goal of a New World Order, pp. 16-28.
Bahá'í Scriptures, par. 669, 761, 762.

FINAL COMMENTS:

The introduction and conclusion are important. The opening paragraph should immediately strike and focus the attention. The concluding paragraph should knit all preceding parts together and give a feeling of completion and finality.

PATHS OF UNITY

FARRUCK IOAS

AIM:

To consider that religion is the only force that can bring about a permanent result in unifying the world and to show how the Bahá'í Faith is the only religion that is prepared to accomplish World Unity.

REFERENCES:

1. *The Goal of a New World Order,* by Shoghi Effendi.
2. *Foundations of World Unity,* by 'Abdu'l-Bahá.
3. *World Order,* Feb., 1936, "Oneness of Mankind," by Hussein Rabbani.
4. *World Order,* August, 1936, "Divine Plan," by G. A. Shook.
5. *World Order,* June, 1935, "Unity of the World," by Guglielmo Ferrero.
6. *A Christian Sociology for Today,* Chapter "A World Order," by M. B. Reckitt.
7. *The Grand Strategy of Evolution,* Chapter "The New Leviathan," by W. Patten.

SUGGESTED PROCEDURE:

Briefly consider the need of world unity from the standpoint of the material factors that science has provided to bring the world together geographically. Show the weaknesses of existing efforts of collective security such as sciences, politics, economics, and art. Present the spiritual basis prescribed in the teachings of Bahá'u'lláh for establishing world unity.

POINTS TO STRESS AND DEVELOP:

1. The unity of mankind must first be established in the hearts of people before it can take definite form. Religion is the only force that can create in the individual a true consciousness of the oneness of mankind.

2. The conception of world unity implies the cooperation of diverse social groups and not the uniformity sought by advocates of the Utopian vision.

3. The need of an order through which unified humanity might function.

THE MEANING OF WORLD ORDER

FRED ASCAH

AIM:

To stress the requirements and necessity for a World Government. To find in the World Order of Bahá'u'lláh the only practical plan which fulfills all requirements.

REFERENCES:

1. John Strachey, *The Coming Struggle for Power.* "Nationalism," chap. 4; "Communism," chap. 19.
2. Fred Henderson, *The Case for Socialism.*
3. Beverly Nichols, *Cry Havoc.*
4. H. G. Wells, *Outline of History,* chap. 37, section 5; chap. 39, sections 9-13.
5. J. E. Esslemont, *The New Era,* chap. 9.
6. G. O. Latimer, *World Order Magazine,* May, 1936. "A World Community."
7. Shoghi Effendi, *The Unfoldment of World Civilization,* "The Future World Commonwealth."

SUGGESTED PROCEDURE:

Demonstrate how our disunited governments and narrow nationalisms led us into the World War, with subsequent economic upheavals. Stress the present world-wide decay of democracy, morals and religion. Outline some of the various peace, governmental, and economic plans designed to alleviate man's distress—none with a universal appeal except the Bahá'í divine plan. Impress an ordered world as given in references 5 and 7. Show in our apparently slow, but steady growth, a sign of great strength.

BAHÁ'Í YOUTH AND THE WORLD TODAY

EDITH DOROTHEA MORRELL

AIM:

To distinguish the Bahá'í Faith from other Youth Movements, and to realize that it is the Bahá'í Cause that is the fulfillment of the religious, economic and social needs of young people today.

REFERENCES:

1. *In Defense Of Modern Youth,* by Ellis Chadbourne, Part II, IV, VI.
2. *Wake Up And Live,* by Dorothea Brande, chapter I.
3. *The Shape Of Things To Come,* by H. G. Wells, Book V, p. 381-431.
4. *The Churchman,* November 15, 1936, "Lost: Grandfather's Faith."
5. *Security For A Failing World,* by Stanwood Cobb, chap. IV, XV, XVII.
6. *World Order,* September, 1936, *The Unfoldment of World Civilization.*
7. *Bahá'í Youth,* July 1936—"Nobility."

SUGGESTED PROCEDURE:

Consider the concept of life as expressed by the youth today and show how the Bahá'í Youth maintains a state of balance in a frenzied world.

QUESTIONS FOR DEVELOPMENT:

1. What does Bahá'u'lláh stress as the fundamental basis for order and balance?
2. Funk & Wagnall state that the balance of power can be attained not by a single nation nor a few nations but by a community of nations. Show how the Bahá'í teachings correspond to this.
3. What do you think of the plans set forth by H. G. Wells as the only possible world-wide reconstruction?
4. What, as a Bahá'í youth, would be the basis of your security in religion, economics and society.
5. Show how the lack of poise or balance in the individual comes from having no objective in life.
6. Give some concrete examples of the breaking down of Christian institutions.
7. Consider the artist and the fundamental steps he takes to create strength or power in his art and compare them to the Bahá'í concept of life.
    1. the will to create.
    2. a sense of values.
    3. application.
    4. harmony or balance.
    5. strength or power.

P. S. All outside reading obtainable in the public libraries.

HUMANITY'S COMING OF AGE

MARGUERITE REIMER

AIM:

To consider the material and spiritual progress of humanity and to show its collective attainment.

REFERENCES:

H. Overstreet—*We Move in New Directions.* Foreword and chaps. 1-9-11-13.

H. A. Gibbons—*Nationalism and Internationalism,* chap. 6.

A. W. Martin—*Seven Great Bibles,* Introduction, pp. xviii.

Shoghi Effendi—*Unfoldment of World Civilization.*

The Future World Commonwealth, p. 15-16.

'Abdu'l-Bahá—*Bahá'í Scriptures,* pars. 639-917-920.

Bahá'í Peace Program, p. 5.

Some Answered Questions, p. 193-4.

Bahá'u'lláh—*Gleanings,* p. 76-77.

Thornton Chase—*The Bahá'í Revelation,* p. 43-47.

SUGGESTED PROCEDURE:

Change is a law of life—Everything goes in cycles.

The source of all knowledge is the Word of the Manifestation and by this Word Mankind progresses materially and spiritually. Until this time our unfoldment has been within a limited range but now we have the advantage of our attainments collectively. We have reached maturity and when we apply the principles for this day to our problems the results will be harmony.

QUESTIONS FOR DEVELOPMENT:

1. Show how evolution is the underlying principle of the new age both materially and spiritually.
2. What references to this age do we find in the books of former Prophets?
3. What evidences are there that this age is the consummation of all former ages?
4. How does the new age, although in the springtime of its development, represent the maturity of civilization?
5. Why cannot man progress materially without first having spiritual attainment?
6. What is the difference between religion and theology?
7. What has prevented religious unity?
8. What is the Center of humanity's collective maturity today?

AN OPEN LETTER

By Joseph McK. Noyes, A.S. '38

The following letter appeared in the *Syracuse Daily Orange*, daily paper of Syracuse University, on Tuesday, February 23, 1937, under the title "Bahá'í Movement":

To the Editor:

Since I have been in college I have noted with interest the thought and activity toward peace in this and many other universities. Altho many plans and ideas have been offered, one great world-wide movement has been practically unknown here.

This plan, the Bahá'í movement, has been known to me for about six years. During this time I have learned to believe in its possibilities and to credit its claims; but only within the last week have I realized the true purpose and practicability of it.

The theme of this movement was most simply expressed by its founder more than seventy years ago, "Let not a man glory in this that he loves his country; rather, let him glory in this that he loves his kind." Your first impression of this movement may be that its aims and teachings are too idealistic to ever be realized. I had that feeling until very recently.

Whereas most of the peace plans that we know can fail because of the shortcomings of "human nature," the dynamic power of this movement is great enough to change human nature for the better. This same power has done so in the past, and "history repeats itself." This cause is world-wide. Already its followers are numbered not in thousands, but in millions.

It is more than just a movement or "another religion." It is a divine plan that is the climax of all previous religious teachings. A stable and practical World Unity is its ultimate goal. To achieve this, some of its outstanding features and principles are: Social and economic security; elimination of prejudices of all kinds; adoption of a universal language; the independent investigation of truth; agreement between Science and Religion; universal education; equality between men and women; and a strong international House of Justice. Upon this firm foundation, lasting world peace and unity can become a reality.

But this letter is not written to show the merits of this movement. I am trying to express the sincerity with which I believe in this movement as the solution to our peace and social problems, in the hope that you will investigate it. There are many books on this subject in our own and the city library. Others can be borrowed from interested persons and believers on this campus.

Many of you heard and met Mr. Mountfort Mills at the International Relations club luncheon on Feb. 11. He has been a believer in this Cause for many years and came to Syracuse in its interests. There are two other students on this campus who believe in this movement as I do, and who have authorized me to mention them in this communication —namely, Ned Blackmer, F.A. '38; and Virginia Setz, L.A. '37. It is a cause worthy of your investigation, and of your support if you can feel its significance. We solicit your interest—or at least your curiosity.

I know it to be worthy of my support; I pray that my support may be worthy of it.

WHY I AM A BAHÁ'Í

When I was a little girl I went with my family to visit 'Abdu'l-Bahá in Haifa, Palestine. He was so kind to me. Even then I felt that here was someone who was so strong that nothing could sway him. Later I read Bahá'u'lláh's writings and in them I felt that same assurance and strength.

—Florence Mattoon.

The logic of the spiritual teachings of Bahá'u'lláh appealed to me because for the first time I found spiritual teachings that were facts rather than suppositions of so-called "mysteries." . . . The World Order program, which entails every aspect of the Bahá'í Faith, is undeniably for this age.

—Samuel Fox.

The Bahá'í Faith first attracted me because of its universality, its applicability to present-day problems, and because, like the darkie in the song, "I want some ob my Hebbun right here on earth." Now, without the faith and knowledge Bahá'u'lláh gives me, life would be but an aimless wandering. —Clarence La Rocque.

* * *

In a world of chaos and prejudice the need of Faith is a great one. When one finds the haven of a Faith and impelling love, also science in accord with religion, racial understanding, and an answer to life's tedious problems—this is the Bahá'í Faith. I am a Bahá'í because I know that Bahá'u'lláh is the prophet of this day and that His guidance leads to a useful and happy life.

—Farruck Ioas.

* * *

Feeling the need of a universal religion capable of meeting modern problems, I completely accept the Bahá'í Teachings, the Bahá'í administration of justice, its scientific outlook, tolerance and altruism. I believe the Bahá'í Faith is the foundation of the world order toward which we all look in the future. —Grace Shepard.

The Revelation of Bahá'u'lláh leads the trend of modern thought yet conforms with the highest ideals of tradition. It solves all problems, individual or universal, and through it one can attain the real understanding of true unity and fellowship. That is why I am a Bahá'í.

—Marguerite Reimer.

* * *

Why am I a Bahá'í? Because the Bahá'í Faith appeals to reason as well as spirit; because it unites harmoniously the material and spiritual life of the group as well as the individual; because it is the only means of bringing humanity from chaos into order; and because it has given to me spiritual poise and certainty in a world shaken to its spiritual foundations. —Lilyan Fancher Bush.

* * *

The shining of the Sun of Truth, or the Word of God, revealed by Bahá'u'lláh will bring forth Bahá'ís just as inevitably as the shining of the material sun of the present springtime will bring plants and blossoms in its own season. I am, then, irresistibly a Bahá'í because Bahá'u'lláh is the Cause of resuscitation for today.

—Zeah Holden.

REFERENCES TO THE BAHÁ'Í FAITH

REFERENCES TO THE BAHÁ'Í FAITH

Alphabetical List of Authors

Archduchess Anton of Austria
Charles Baudouin
President Eduard Beneš
Prof. Norman Bentwich, *Hebrew University, Jerusalem*
Princess Marie Antoinette de Broglie Aussenac
Prof. E. G. Browne, M.A., M.B., *Cambridge University*
Luther Burbank
Dr. J. Estlin Carpenter, D.Litt., *Manchester College, Oxford*
General Renato Piola Caselli
Rev. T. K. Cheyne, D.Litt., D.D., *Oxford University, Fellow of British Academy*
Sir Valentine Chirol
Rev. K. T. Chung
Right Hon. The Earl Curzon of Kedleston
Prof. James Darmesteter, *École des Hautes Études, Paris*
Rev. J. Tyssul Davis, B.A.
Dr. Auguste Forel, *University of Zurich*
Dr. Herbert Adams Gibbons
Arthur Henderson
Dr. Henry H. Jessup, D.D.
President David Starr Jordan
Prof. Jowett, *Oxford University*
Prof. Dimitry Kazarov, *University of Sofia*
Miss Helen Keller
Prof. Dr. V. Lesny
Harry Charles Lukach
Dowager Queen Marie of Rumania
Alfred W. Martin, *Society for Ethical Culture, New York*
President Masaryk of Czechoslovakia
Dr. Rokuichiro Masujima, *Doyen of Jurisprudence of Japan*
Mr. Renwick J. G. Millar
Prof. Herbert A. Miller, *Bryn Mawr College*
The Hon. Lilian Helen Montagu, J.P., D.H.L.
Arthur Moore
Angela Morgan
A. L. M. Nicolas
Prof. Yone Noguchi
Rev. Frederick W. Oakes
H.R.H. Princess Olga of Yugoslavia
Sir Flinders Petrie, *Archeologist*
Prof. R. F. Piper
Prof. B. Popovitch
Charles H. Prisk
Dr. Edmund Privat, *University of Geneva*
Herbert Putnam, *Congressional Library, Washington, D. C.*
Eugen Relgis
Ernest Renan
Prof. Dr. J. Rypka
Rt. Hon. Sir Herbert Samuel, G.C.B., M.P.
Émile Schreiber, *Publicist*
Prof. Hari Prasad Shastri, D.Litt.
Rev. Griffith J. Sparham
Ex-Governor William Sulzer
Shri Purohit Swami
Leo Tolstoy
Prof. Arminius Vambéry, *Hungarian Academy of Pesth*
Sir Francis Younghusband, K.C.S.I., K.C.I.E.

By Dowager Queen Marie of Rumania

1.

A WOMAN [1] brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love and kindness, and of his father the great

[1] Miss Martha L. Root.—*Editor.*

teacher of international good-will and understanding—of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. Or one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion.

Seek them, and be the happier.

(From the *Toronto Daily Star*, May 4, 1926.)

2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that the miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through

his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star,* September 28, 1926.)

3.

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

This is not so. We cannot, with our earthly faculties entirely grasp His meaning —no more than we can really understand the meaning of Eternity.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured sitting amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did He choose his Elect to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and suffering are the surest and also the most common instructors, the straightest channel to God—that is to say, to that inner something within each of us which is God.

Happiness beyond all understanding comes with this revelation that God is within us, if we will but listen to His voice. We need not seek Him in the clouds. He is the All-Father whence we came and to whom we shall return when, having done with this earthly body, we pass onward.

If I have repeated myself, forgive me. There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it.

(From the *Philadelphia "Evening Bulletin,"* Monday, September 27, 1926.)

4.

"Lately a great hope has come to me from one, 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of Faith all my yearning for real religion satisfied. If you ever hear of Bahá'ís or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

5.

"The Bahá'í teaching brings peace and understanding.

"It is like a wide embrace gathering together all those who have long searched for words of hope.

"It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open.

"Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of

condemnation, love instead of hate, and a great reassurance for all men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering." 1934.

7.

"More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder."

"To those seaching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men." 1936.

By Professor E. G. Browne

1.

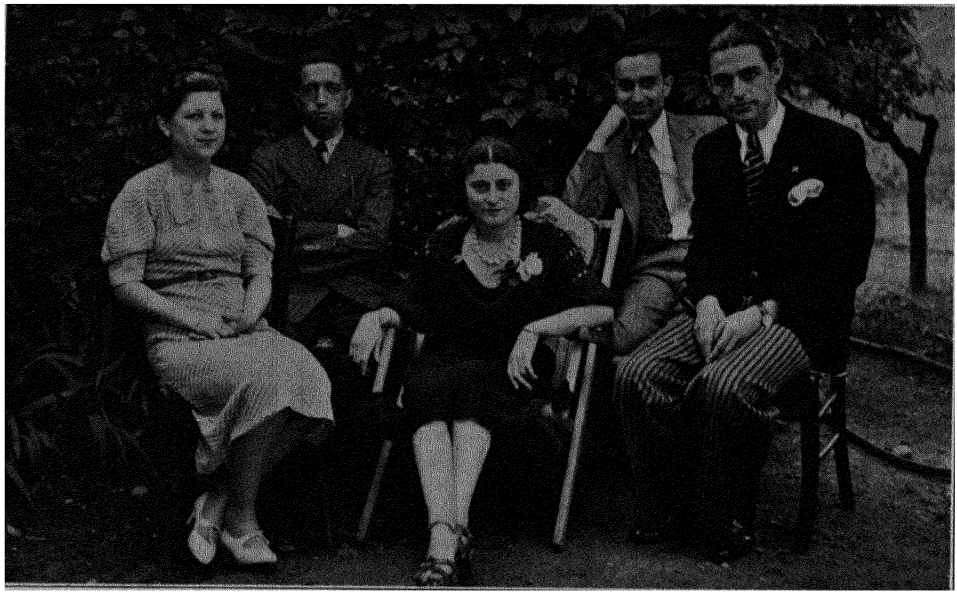
Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xv-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muḥammadan lands by twos and threes, while Bábíism can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muḥammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muḥammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muḥammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muḥammadan lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bábí (or Bahá'í) propagandist, on the other hand, admits that Muḥammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitutes their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to



First Bahá'í Youth Group of Lyons, France. Photographed in the garden of Mr. Yazdi, Lyons, France, June 14, 1936.

my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394, . . . "the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translations of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasm; but in this case, at least, time has so far vindicated my judgment against that of my *Oxford* reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the Muslim World and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the number and influence of the Bábís in that country is immensely greater than it was fifteen years ago.

3.

A Traveller's Narrative, page 309—

The appearance of such a woman as Qurratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to *A Traveller's Narrative*, pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely con-

scious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called táj by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "*Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this: that he loves his kind. . . .*"

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

5.

Introduction to *A Traveller's Narrative*, pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" ('Aghá) as he par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

By Dr. J. Estlin Carpenter

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE, D.LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions,* (1914)—

There was living quite lately a human being [1] of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His [2] combination of mildness and power is so rare that we have to place him in a line with super-normal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán;* but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of Shíráz."

"Il sentait le besoin d'une réforme profond à introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá. (Published in *Egyptian Gazette,* Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand

[1] Bahá'u'lláh. [2] Báb.

information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,
(Mamhenyn.)
VAMBÉRY.

BY HARRY CHARLES LUKACH

Quotation from *The Fringe of the East*, (Macmillan & Co., London, 1913.)—

Bahá'ísm is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'íhs, but including also many Sunnís from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muḥammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116. (The Revival of Bábíism.)—

When one has been like Sa'di, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navvy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábak-i-A'zam twice hold sway as the Sháh's all-powerful Vazír, and twice hurled down from that pinnacle by a bolt from the blue? How many other ministers and governors have sat for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for the benefit of his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to

produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with indifferentism like Persia, the soul of a nation survives, inarticulate, perhaps, and in a way helpless, but still capable of sudden spasms of vitality.

Chapter XI, page 124—

Socially one of the most interesting features of Bábíism is the raising of woman to a much higher plane than she is usually admitted to in the East. The Báb himself had no more devoted a disciple than the beautiful and gifted lady, known as Qurratu'l-'Ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Ṭihrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

By Professor Jowett of Oxford

Quotation from *Heroic Lives,* pages 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bábite [Bahá'í] movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought Bábíism (as the Bahá'í movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religions* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

By Alfred W. Martin

Excerpts from *Comparative Religion and the Religion of the Future,* pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith he cherished —a man of imposing personality as revealed in his writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which he pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine he proclaimed, but an informing spiritual power breathed into the world through the example of his life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practised what it preached by refraining from becoming itself a sect. . . . Its representatives do not attempt to impose any beliefs

upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

. . . Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

By Prof. James Darmesteter

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Írán League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Ṣúfís did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bábíism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to re-make for herself a virile ideal. Bábíism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Ṣúfism and the old sects of the 'Alíides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. Bábíism, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

By Charles Baudouin

Excerpts from *Contemporary Studies*, Part III, page 131. (Allen & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and the Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believed Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East.



National Bahá'í Youth Committee of the United States and Canada, Louhelen Summer School, Davison, Michigan, U. S. A., June, 1937.

Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokio on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford to wait till the West, "hurry after the expedient," had to halt for want of breath. "Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

. . . At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'íst teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ísm as a theory to that of Bahá'ísm as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'íst ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion,

something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. . . .

. . . Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruction. This will be an enormous step towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l-'Ad'l (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments; and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and whose evil effects persist even in our own days. . . .

Bahá'ísm, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ísm is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relived by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But, in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

DR. HENRY H. JESSUP, D.D.

From the *World's Parliament of Religion;* Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev.

John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

BY THE RIGHT HON. THE EARL CURZON

Excerpts from *Persia*, Vol. I, pages 496-504. (Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvín, Zarrín-Táj (Crown of Gold) or Qurratu'l-'Ayn (Solace of the Eyes), who, throwing off the veil, carried the missionary torch far and wide, is one of the most affecting episodes in modern history. . . . The lowest estimate places the present number of Bábís in Persia at half a million. I am disposed to think, from conversations with persons well qualified to judge, that the total is nearer one million. They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena of their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Ḥájís and Mullás, i.e., persons who, either by descent, from pious inclination, or by profession, were intimately concerned with the Muḥammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Ṭihrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Ḥájí Mírzá Ḥasan and Ḥájí Mírzá Ḥusayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Maḥbúbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Iṣfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion more than another has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires

of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Ṭihrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Báb or his successors, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from the malignant inventions of opponents, partly from the much greater freedom claimed for women by the Báb, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

By Sir Francis Younghusband

Excerpts from *The Gleam.* (1923.)—

1.

The story of the Báb, as Mírzá 'Alí-Muḥammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Báb's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Tur-

key, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

Excerpts from *Modern Mystics*. (1935, p. 142.)

3.

This martyrdom of the Báb took place on July 9, 1850, thirty-one years from the date of his birth.

His body was dead. His spirit lived on. Ḥusayn had been slain in battle. Quddús had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Báb and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at 'Akká in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the bodily remains of the Báb, long secretly guarded, now find a resting-place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

Excerpt from *The Christian Commonwealth*, January 22, 1913: "'Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Aḥmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the Báb that he thought Bábíism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

By Rev. J. Tyssul Davis, B.A.

Quotation from *A League of Religions*. Excerpts from Chapter X: "Bahá'ísm—The Religion of Reconciliation." (The Lindsey Press, London, England.)—

The Bahá'í religion has made its way . . . because it meets the needs of its day. It fits

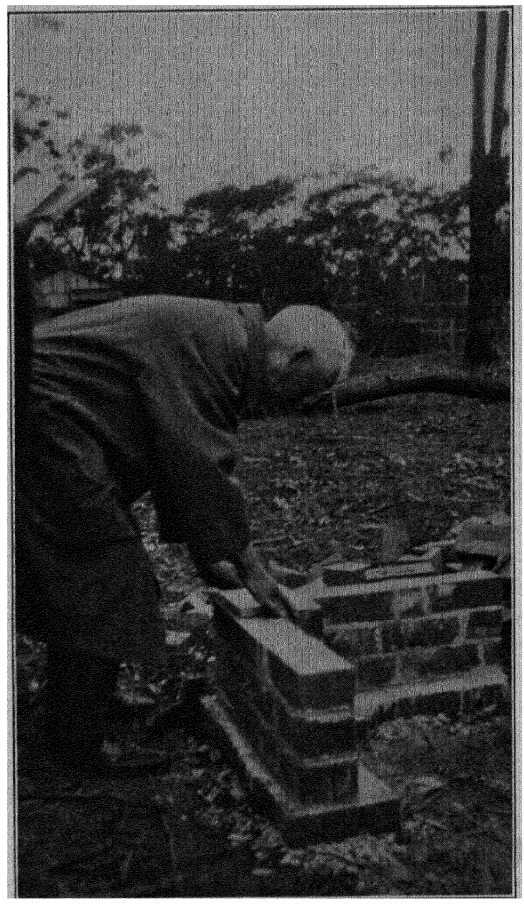
the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Bahá'ísts bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element of life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christlike." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes *a call on the Heroic Element in man.* It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It *offers liberty of thought.* Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a *religion of love.* "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in Syria, trodden again. (4) It is a *religion in harmony with science.* It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

By Herbert Putnam

Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahá is that of an *extraordinary nobility:* physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also, in his complexion, carriage, and expression, an assurance of the complete *health* which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment



Mr. Hyde Dunn, the pioneer teacher of Australia and New Zealand, laying the cornerstone of the first Bahá'í Summer School in the Southern Hemisphere, at Yerrinbool, New South Wales, on October 11, 1936.

might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

By Leo Tolstoy

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903

I am very glad that Mr. V. V. Stassov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have known about the Bábís for a long time, and have always been interested in their teachings. It seems to me that these teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, Buddhism, Judaism, Christianity and Islám distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the Bábís, inasmuch as they have rejected the old Muḥammadan superstitions and have not established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in

the exposition of the Teachings of the Báb), and inasmuch as they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

In the Muḥammadan religion there has been lately going on an intensive spiritual movement. I know that one such movement is centered in the French colonies in Africa, and has its name (I do not remember it), and its prophet. Another movement exists in India, Lahore, and also has its prophet and publishes its paper "Review of Religions."

Both these religious teachings contain nothing new, neither do they have for their principal object a changing of the outlook of the people and thus do not change the relationship between the people, as is the case with Bábíism, though not so much in its theory (Teachings of the Báb) as in the practice of life as far as I know it. I therefore sympathize with Bábíism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Frid ul Khan Wadelbekow

(This communication is dated 1908 and is found among epistles written to Caucasian Muḥammadans.)

. . . In answer to your letter which questions how one should understand the term God. I send you a collection of writings from my literary and reading club, in which some thoughts upon the nature of God are included. In my opinion if we were to free ourselves from all false conception of God we should, whether as Christians or Muḥammadans, free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-15 that means God is Love. It therefore follows that God lives in us according to the measure or capacity of each soul to express His nature. This thought is implicit more or less clearly in all religions, and therefore in Muḥammadanism.

Concerning your second question upon what awaits us after death I can only reply that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islám, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contains great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendic descriptions. I have had much help in my researches to get clear upon Muḥammadanism by a splendid little book "The sayings of Muḥammad."

The teachings of the Bábís which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

By Dr. Edmund Privat

1.

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language and religion, the feeling of responsibility towards all who suffer from grief or injustice, are only different branches of the same central teaching which gives the Bahá'í Movement such a faithful and active family of workers in so many countries.

2.

La superstition, l'intolérance et l'alliance des prêtres avec la tyrannie sévit en Islám comme ailleurs. La grande lumière s'assombrit dans la fumée ténébreuse des formes vides et des passions fanatiques. Il y eut plusieurs fois des réveils et des retours à la pureté du message.

Chez nous, en Perse, le Báb vécut en saint et mourut en martyr à Tabríz, il y a près d'un siècle. Bahá'u'lláh lui succéda, exilé de Perse, emprisonné par le sultan turc. Il proclamait que l'unité divine exclut les rivalités. La soumission à Dieu doit rapprocher les hommes. Si la religion les sépare, c'est qu'elle a perdu son principal sens.

En plein milieu du dix-neuvième siècle, au temps des Lamartine et des Victor Hugo, le grand saint musulman fixait aux Bahá'í,

ses disciples, un programme et des principes plus actuels que jamais. . . .

L'Islám a toujours proclamé ce dogme avec majesté, mais les religions luttent en brandissant le nom d'un prophète ou d'un autre, au lieu d'insister sur leur enseignement, qui pourrait les rapprocher. Bahá'u'lláh tâchait de faire tomber les parois, non pas Mahométisme avant tout, mais vraiment *Islám,* c'est-à-dire soumission commune à la volonté suprême.

On ne parlait alors ni d'un Wilson, ni d'un Zamenhof, mais l'exilé de Bahjí montrait aux générations futures le chemin qu'elles devaient prendre. Son fils 'Abdu'l-Bahá répandit plus tard son message en Europe et en Amérique. Même un libre penseur comme Auguste Forel s'y rallia de grand coeur. Le cercle amical des Bahá'í s'étend autour du monde.

En Perse, un million d'entre eux soutiennent des écoles, fameuses dans le pays. (From "La Sagesse de l'Orient," Chap. III)

By Dr. Auguste Forel

. . . J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien social. Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de L'humanité, à l'aide d'une fédération universelle des peuples.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des Bahá'ís fondée en Orient par le person Bahá'u'lláh il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux tous les hommes sur notre petit globe terrestre. *Je suis devenu Bahá'í.* Que cette religion vive et prospère pour le bien de l'humanité; c'est là mon voeu le plus ardent. . . . (Excerpt from Dr. Auguste Forel's Will)

By General Renato Piola Caselli

Having been engaged all of his life in the training of men, he does this (i.e., write on the subject of religion) more as a "shepherd of a flock" might do, in hope of persuading his friends and brothers to turn spontaneously to the Illumined Path of the Great Revelation.

By Frederick W. Oakes

The Enlightener of human minds in respect to their religious foundations and privileges is of such vital importance that no one is safe who does not stop and listen for its quiet meaning, and is to the mind of men, as the cooling breeze that unseen passes its breath over the varying leaves of a tree. Watch it! And see how uniformly, like an unseen hand passing caressingly over all its leaves: Full of tender care and even in its gifts of love and greater life: Caresses each leaf. Such it is to one who has seated himself amid the flowers and fruit trees in the Garden Beautiful at 'Akká, just within the circle of that Holy and Blessed shrine where rests the Mortal part of the Great Enlightener. His handiwork is there, you touch the fruit and flowers his hand gave new life's hopes to, and kneeling as I did beside Shoghi Effendi, Guardian of the Marvelous Manifestation, felt the spirit's immortal love of Him who rests there. While I could not speak the words of the Litany, my soul knew the wondrous meaning, for every word was a word of the soul's language that speaks of the Eternal love and care of the Eternal Father. So softly and so living were the reflections from his beautiful personality, that one needed not spoken words to be interpreted. And this Pilgrim came away renewed and refreshed to such a degree, that the hard bands of formalism were replaced by the freedom of love and light that will ever make that sojourn there the prize memory and the Door of revelation never to be closed again, and never becloud the glorious Truth of Universal Brotherhood. A calm, and glorious influence that claims the heart and whispers to each of the pulsing leaves of the great family in all experiences of life, "Be not afraid. It is I!"—And



Friends present at the laying of the cornerstone of the first Bahá'í Summer School in Australia.

makes us *long* to help all the world to know the meaning of those words spoken by The Great Revealer, "Let us strive with heart and soul that unity may dwell in the world." And to catch the greatness of the word "Strive," in quietness and reflection.

By Renwick J. G. Millar

Editor of *John O'Groat Journal*, Wick, Scotland

I was in Chicago for only some ten days, yet it would take a hundred chapters to describe all the splendid sights and institutions I was privileged to see. No doubt Chicago has more than its fair share of alien gangsters and gunmen, and the despicable doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sightseeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good will.

On the same day I met by appointment Mr. Albert R. Windust with whom I went out to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped, but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming per-

sonality. In all that I had the pleasure of seeing in his studio I had a privilege that is given to few. My signature is in his personal book, which contains the names of some of the great ones of the earth! Mr. Windust, who is a leading Bahá'í in the city, is a quiet and humble man, but full of fine ideas and ideals. He treated me with the utmost brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was no reason save that they told me I had touched the chords of truth and sincerity in referring to and reviewing the Bahá'í writings and principles in a few short articles in this *Journal*. The Temple is designed to represent these principles—universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will wake up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, *Pasadena Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahá'í Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic problems it gives a new interpretation, a new solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D.LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ḥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Movement, so cosmopolitan in its appeal, and so spiritual in its advocacy of Truth, is sure to bring peace and joy to the hearts of millions.

Free from metaphysical subtleties, practical in its outlook, above all sectarianism, and based on God, the substratum of the human soul and the phenomenal world, the Bahá'í Movement carries peace and illumination with it.

As long as it is kept free from orthodoxy and church-spirit, and above personalities, it will continue to be a blessing to its followers.

BY SHRI PUROHIT SWAMI

I am in entire sympathy with all of the principles that the Bahá'í Movement stands for; there is nothing which is contrary to what I am preaching. I think at this stage of the world such teachings are needed more than anything else. I find the keynote of the Teachings is the spiritual regeneration of the world. The world is getting more and more spiritually bankrupt every day, and if it requires anything it requires spiritual life. The Bahá'í Movement stands above all caste, creed and color and is based on pure spiritual unity.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific dis-

covery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

By Viscount Samuel, G.C.B., M.P.
In *John O'London's Weekly*,
March 25th, 1933.

1.

It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í Religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations.

2.

If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Bahá'í Community. Other faiths and creeds have to consider, at a Congress like this, in what way they can contribute to the idea of world fellowship. But the Bahá'í Faith exists almost for the sole purpose of contributing to the fellowship and the unity of mankind.

Other communities may consider how far a particular element of their respective faith may be regarded as similar to those of other communities, but the Bahá'í Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which has led to the summoning of the Congress than any particular one of the great religious communities of the world.

Its origin was in Persia where a mystic prophet, who took the name of the Báb, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í Faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on that occasion.

Since that time, the Bahá'í Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahá'í communities in various countries. In the United States, near Chicago, a great Temple, now approaching completion, has been erected by American adherents to the faith, with assistance from elsewhere. Shoghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world.

(Introductory address delivered at the Bahá'í session of the World Congress of Faiths, held in London, July, 1936.)

By Rev. K. T. Chung

Last summer upon my return from a visit to Japan, I had the pleasure of meeting Mrs. Keith Ransom-Kehler on the boat. It was learnt that this lady is a teacher of the Bahá'í Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahá'í Faith can offer numerous and profound benefits to mankind.

My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahá'í Cause. Recently, he has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakeable. This Truth of great value to mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . . Should the Truth of the Bahá'í Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of Heaven. Should everybody again exert his efforts towards the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity. (From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

By Prof. Dimitry Kazarov

University, Sofia, Bulgaria

Une des causes principales de la situation actuelle du monde c'est que l'humanité est trop en arrière encore dans son développement spirituel. Voila pourquoi tout enseignement qui a pour but à éveiller et fortifier la conscience morale et religieuse des hommes est d'une importance capitale pour l'avenir de notre race. Le Bahá'ísme est un de ces enseignements. Il a ce mérite qu'en portant des principes qui sont communs de toutes les grandes religions (et spécialement du christianisme) cherche à les adapter aux conditions de la vie actuelle et à la psychologie de l'homme moderne. En outre il travail pour l'union des hommes de toute nationalité et race dans une conscience morale et religieuse commune. Il n'a pas la prétention d'être autant une religion nouvelle qu'un trait d'union entre les grandes religions existantes: ce sur quoi il insiste surtout ce n'est pas d'abandoner la religion à laquelle nous appartenons déjà pour en chercher une autre, mais à faire un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et d'en faire la force déterminante de notre conduite toute entière. Cet élément (commun à toutes les grandes religions) c'est la conscience que nous sommes avant tout des êtres spirituels, unis dans une même entité spirituelle dont nous ne sommes que des parties-unies entre elles par l'attribut fondamental de cette entité spirituelle—à savoir *l'amour*. Manifester, réaliser, développer chez nous et chez les autres (surtout chez les enfants) cette conscience de notre nature spirituelle et l'amour comme son attribut fondamental c'est la chose principale que nous devons poursuivre avant tout et par toutes les manifestations de notre activité. C'est en même temps le seul moyen par lequel nous pouvons espérer de réaliser une union toujours grandissant parmi les hommes.

Le Bahá'ísme est un des enseignements qui cherche à éveiller chez nous—n'importe à quelle religion nous appartenons—justement cette conscience de notre nature spirituelle.

Il y a plus de 20 ans un groupe d'hommes et femmes de différentes nationalités et religions, animés par le désir de travailler pour l'union des peuples, ont commencé à publier un journal en esperanto sous le titre "Universala Unigo." Le premier article du premier numero de ce journal était consacré au Bahá'ísme et à son fondateur. Il me semble

que ce fait est une preuve éclatante de ce que je viens de dire sur le Bahá'ísme.

By Rev. Griffith J. Sparham

Highgate Hill Unitarian Christian Church, London, England

In his book "A League of Religions," the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to demonstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muḥammadanism that of Submission; of Christianity that of Service; and so on. In each instance he lays his finger on the one thing *par excellence* for which the particular religious culture seemed to him to stand, and tries to catch its special contribution in an epigrammatic phrase. Coming, in this way, to Bahá'ísm, he names it "the Religion of Reconciliation." In his chapter on Bahá'ísm he says:

"The Bahá'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired."

These, then, as he sees Bahá'ísm, are its essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his "Soul of a Bishop," of making a "collection" of approved portions of the world's varied and differing creeds, but in the sense, as he also puts it in the same book, of achieving a great "simplification."

"Bahá'ísts," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element to life."

That is Dr. Davis's interpretation of the genius of Bahá'ísm, and that it is a true one, no one who has studied Bahá'ísm, even superficially, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahá'ísm, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. In the last act of his "Wandering Jew," Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew himself, the splendid line, "All men are Christians—all are Jews." He might equally well have written, "All men are Christians—all are Bahá'ís." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded people, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ísm; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation identical with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a religion of reconciliation; the truth of which in the case of Bahá'ísm is clear.

By Ernest Renan

Passage tiré de Renan "*Les Apôtres, P.*" Edition Lévy, Paris, 1866

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain.

Je ne parle pas des Mormons, secte à quelques égards si sotte et si abjecte que l'on hésite à la prendre au sérieux.

Il est instructif, cependant, de voir en plein 19ème siècle des milliers d'hommes de

notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a déjà toute une littérature pour montrer l'accord du mormonisme et de la science; ce qui vaut mieux, cette religion, fondée sur de niaises impostures, a su accomplir des prodiges de patience et d'abnégation; dans cinq cents ans des docteurs prouveront sa divinité par les merveilles de son établissement.

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'allégresse au-devant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bábís, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran," dit un narrateur qui a tout su d'original, "un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, flambantes, fichées dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroî d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à Lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs, qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne cédait pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui, rouges de leur sang, les chairs calcinées, écoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aînesse, demanda à être égorgé le premier.[1] Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre suffit pour faire croire.

Un disciple qui fut le campagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabríz et attendant la mort, n'avait qu'un mot à la bouche: "Es-tu content de moi, maître?"

By Hon. Lilian Helen Montague, J.P., D.H.L.

As a Jewess I am interested in the Bahá'í Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of men. Also, we

[1] Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter et de venir bien vite consommer leur bonheur.

seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahá'í community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

By Norman Bentwich

"Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world-religion. So far as its influence goes in the land, it is a factor making for international and interreligious understanding."
(From "*Palestine,*" by Norman Bentwich, p. 235.)

By Émile Schreiber

1.

Trois prophètes

Alors que le marxisme soviétique proclame le matérialisme historique, alors que les jeunes générations sionistes sont également de plus en plus indifférentes aux croyances établies, une nouvelle religion est née en Orient, et sa doctrine prend, dans les circonstances actuelles, un intérêt d'autant plus grand que, s'écartant du domaine purement philosophique, elle préconise en économie politique des solutions qui coïncident curieusement avec les préoccupations de notre époque.

Cette religion, de plus, est par essence antiraciste. Elle est née en Perse, vers 1840, et les trois prophètes successifs qui l'ont prêchée sont des Persans, c'est-à-dire des musulmans de naissance.

Le premier, le créateur, s'appelait le Báb. Il prêcha vers 1850, et préconisa, outre la réconciliation des différents cultes qui divisent l'humanité, la libération de la femme, réduite aujourd'hui encore à un quasi esclavage dans tout l'Islam.

Une Persane d'une rare beauté, et qui, chose rare chez les musulmanes, était douée d'un grand talent oratoire, répondant au nom difficile à prononcer de Qourratou-'l-'Aïn, l'accompagna dans ses réunions, n'hésitant pas, en donnant elle-même l'exemple, à préconiser la suppression du voile pour les femmes.

Le Báb et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Báb fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-d'Acre, devenue temple du "Bahá'ísme." C'est ainsi que j'ai visité la maison du successeur du Báb, Bahá'u'lláh, transformée aujourd'hui en temple du "Bahá'ísme." C'est ainsi que s'intitule cette religion, qui est plutôt une doctrine philosophique, car elle ne comporte ni culte défini, ni surtout de clergé. Les prêtres, disent les Bahá'ístes, sont tentés de fausser, dans un but de lucre, l'idéalisme désintéressé des créateurs de religions.

Bahá'u'lláh, le principal des trois prophètes, répandit sa doctrine non seulement en Orient, mais dans beaucoup de pays d'Europe, et surtout aux États-Unis où son influence fut telle que le nombre des Bahá'ístes attient aujourd'hui plusieurs millions. Il fut persécuté par les Perses et mourut en exil.

Son fils, 'Abdu'l-Bahá, lui succéda et formula, d'après les principes de son père, la doctrine économique du Bahá'ísme; elle indique une prescience étonnante des événements qui se sont déroulés depuis: la guerre d'abord, la crise ensuite. Il mourut peu après la guerre, ayant vu la réalisation de la première partie de ses prophéties.

L'originalité du Bahá'ísme est de chercher à faire passer dans le domaine pratique, et plus particulièrement dans le domaine social, les principes essentiels du judaïsme, du catholicisme et de l'islamisme, en les combinant et en les adaptant aux besoins de notre époque.

Le Bahá'ísme proclame que les rapports sociaux deviennent fatalement impossibles

dans une société où l'idéalisme individuel ne donne pas une base certaine aux engagements qui lient les hommes entre eux.

L'individu se sent de plus en plus isolé au milieu d'une jungle sociale qui menace, à beaucoup d'égards, son bien-être et sa sécurité. La bonne volonté et l'honnêteté, ne produisant plus dans sa vie et dans son travail le résultat qu'il attend, tendent à perdre pour lui toute valeur pratique. De là naissent, selon les caractères, l'indifférence et le découragement, ou l'audace, le manque de scrupules qui tendent à se procurer par tous les moyens, même les plus répréhensibles, les bénéfices matériels nécessaires à l'existence.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un vaisseau sans gouvernail où personne ne peut plus rien prévoir et qui est sujet à des crises de plus en plus fréquentes et de plus en plus violentes. L'époque actuelle, déclarent les prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité.

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hommes, c'est-à-dire l'État, l'Église, le Commerce et l'Industrie. Le principe fondamental d'où peut venir le salut de la civilisation engagée dans des voies qui conduisent à sa destruction est la solidarité des nations et des races. Car l'interpénétration des peuples est devenue telle qu'il leur est impossible de trouver isolément la voie de la prospérité.

Ces prophéties, qui pouvaient paraître excessives et quelque peu pessimistes à l'époque où elles ont été faites, vers 1890, ne sont pas, les événements l'ont prouvé, de simples jérémiades. Il reste à examiner comment, partant de ces données, qui ne sont que trop exactes, le Bahá'ísme, conçu dans la Perse lointaine et si arriérée à l'époque, aboutit aux mêmes conclusions que la plupart des économistes modernes qui, dans les différents pays de civilisation occidentale, proclament qu'en dehors d'une collaboration internationale il n'y a pas d'issue possible à la crise actuelle entraînant tous les peuples à une misère toujours plus grande.

(From LES ÉCHOS, Paris, France, September 27, 1933.)

2.

Une religion "économique"

Les principes du Bahá'ísme, formulés par son principal prophète, Bahá'u'lláh, peuvent paraître sérieusement compromis en un temps où la frénésie nationaliste, récemment aggravée de racisme, semble en éloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différéntes nations qui nient par leurs théories et tous leurs actes la solidarité des peuples et des races.

Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui n'a pas encore compris la leçon de 1914, se rende enfin compte que les solutions de violence et de conquête ne peuvent engendrer que la ruine générale, sans profit pour aucun des belligérants.

Quoi qu'il en soit, les principales pensées économiques de Bahá'u'lláh, telles qu'elles ont été formulées il y a un demisiècle, prouvent que la sagesse et le simple bon sens ont cela de commun avec les écrevisses, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principaux préceptes de ce moderne Marc-Aurele:

"L'évolution humaine se divise en cycles organiques, correspondant à la durée d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font déferler à travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passé, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la création d'un ordre

organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science detruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui trahissent la cause du peuple aux mains d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne dépend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entr'aide et de coopération. Ni le principe démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La democratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc nécessaire.

"En cette période de transition entre le vieil âge de la concurrence et l'ère nouvelle de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et les convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes."

'Abdu'l-Bahá, son successeur, reprenant la doctrine de son père, concluait dans un discours prononcé à New-York en 1912:

"La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

"Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accentueront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus."

Ainsi parla 'Abdu'l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accumulent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si près de venir aux idées de coopération qui, seules, peuvent nous sauver.

(From Les Échos, Paris, France, September 28, 1933.)

3.

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste convaincue que les idées à la fois divines et humaines qui sont l'essence du Bahá'ísme finiront par triompher, pourvu que chacun de ceux qui en comprennent l'immense intérêt continue quoi qu'il advienne à les défendre et à les propager.

(Excerpt from a letter dated October 29, 1934.)

By Dr. Rokuichiro Masujima

"The Japanese race is of rational mind. No superstition can play with it. Japan is

the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bahá'í publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

"The search for truth and universal education inculcated by the Bahá'í Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahá'ísm is bound to permeate the Japanese race in a short time."

By Miss Helen Keller

The philosophy of Bahá'u'lláh deserves the best thought we can give it. I am returning the book so that other blind people who have more leisure than myself may be "shown a ray of Divinity" and their hearts be "bathed in an inundation of eternal love."

I take this opportunity to thank you for your kind thought of me, and for the inspiration which even the most cursory reading of Bahá'u'lláh's life cannot fail to impart. What nobler theme than the "good of the world and the happiness of the nations" can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service.

(In a personal letter written to an American Bahá'í after having read something from the Braille edition of "Bahá'u'lláh and the New Era.")

By Sir Flinders Petrie

The Bahá'í Movement of Persia should be a welcome adjunct to true Christianity; we must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native to early Christian faith.

(In a letter to the "Daily Sketch," London, England, December 16, 1932.)

By Former President Masaryk of Czechoslovakia

Continue to do what you are doing, spread these principles of humanity and do not wait for the diplomats. Diplomats alone cannot bring the peace, but it is a great thing that official people begin to speak about these universal peace principles. Take these principles to the diplomats, to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace.

(In an audience with an American Bahá'í journalist in Praha, in 1928.)

By Archduchess Anton of Austria

Archduchess Anton of Austria, who before her marriage was Her Royal Highness Princess Ileana of Rumania, in an audience with Martha L. Root, June 19, 1934, in Vienna, gave the following statement for *The Bahá'í World*, Vol. V: "I like the Bahá'í Movement, because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

By Dr. Herbert Adams Gibbons
American Historian

I have had on my desk, and have read several times, the three extracts from 'Abdu'l-Bahá's Message of Social Regeneration. Taken together, they form an unanswerable argument and plea for the only way that the world can be made over. If we could put into effect this program, we should indeed have a new world order.

"The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation." In these three sentences we really have it all.

(Excerpt from personal letter dated May 18, 1934.)

By H. R. H. Princess Olga of Jugoslavia

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Jugoslavia, daughter of H. R. H. Prince Nicholas of Greece and cousin of His Majesty King George II of Greece, is deeply interested in religion and in education, and her wonderful kindnesses to every one have been commented upon

beautifully in several English books and magazines as well as by the Balkan press.

"I like the Bahá'í Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcidor, Belgrade, on January 16, 1936; "I like the Bahá'í Movement and the Young Men's Christian Association, for both are programs to unite religions. Without unity no man can live in happiness." Princess though she is, she stressed the important truth that *every man must do his job!* "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals."

By Eugen Relgis

Excerpt from *Cosmométapolis*, 1935, pp. 108-109

Nous avons tracé dans ces pages seulement la signification du Baháisme, sans examiner tous ses principes et son programme pratique dans lequel sont harmonisées avec l'idéal religieux "les aspirations et les objectifs de la science sociale." Mais on doit attirér l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le mérite d'avoir contribué à la clarification de l'ancienne controverse entre la religion et la science—et d'avoir donné à maint homme un peu de leur tolérance et de leur optimisme: "L'humanité était jusqu'ici restée dans le stade de l'enfance; elle approche maintenant de la maturité" ('Abdu'l-Bahá, Washington, 1912).

Qui osera répéter aujourd'hui, dans la mêlée des haines nationales et sociales, cette sentence de progrès? C'est un Oriental qui nous a dit cela, a nous, orgueilleux ou sceptiques Occidentaux. Nous voudrions voir aujourd'hui, dans l'Allemagne hitlériste, dans les pays terrorisés par le fascisme, paralysés par la dictature politique,—un spectacle décrit par le suisse Auguste Forel d'après l'anglais Sprague qui a vue en Birmanie et en Inde, des bouddhistes, des mahométans, des chrétiens et des juifs, qui allaient bras-dessus bras-dessous, comme des frères, "au grand étonnement de la population qui n'a jamais vu une chose pareille!"

By Arthur Henderson

Excerpt from a letter dated January 26, 1935

I have read the pamphlet on the "New World Order" by Shoghi Effendi. It is an eloquent expression of the doctrines which I have always associated with the Bahá'í Movement and I would like to express my great sympathy with the aspirations towards world unity which underlie his teaching.

By Prof. Dr. V. Lesny

1.

The conditions are so changed now, since the technique of the present time has destroyed the barriers between nations, that the world needs a uniting force, a kind of super-religion. I think Bahá'ísm could develop to such a kind of religion. I am quite convinced of it, so far as I know the Teachings of Bahá'u'lláh. . . . There are modern saviors and Bahá'u'lláh is a Savior of the twentieth century. Everything must be done on a democratic basis, there must be international brotherhood. We must learn to have confidence in ourselves and then in others. One way to learn this is through inner spiritual education, and a way to attain such an education may be through Bahá'ísm.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international goodwill, and that Bahá'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahá'í Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity at the present time. . . . Buddhism was very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahá'í Faith one sees the continued progress of religion.

By Princess Marie Antoinette de Broglie Aussenac

À cette époque où l'humanité semble sortie d'un long sommeil pour revivre à l'Esprit, consciemment ou inconsciemment, l'homme cherche et s'élance à la poursuite de l'invisible et de sciences qui nous y conduisent.

L'angoisse religieuse aussi n'a jamais été plus intense.

Par sa grande évolution l'homme actuel est prêt à recevoir le grand message de Bahá'u'lláh dans son mouvement synthétique qui nous fait passer de l'ancienne compréhension des divisions à la compréhension moderne où nous cherchons à suivre les ondes qui se propagent traversant toute limitation humaine et de la création.

Chaque combat que nous livrons à nos penchants nous dégage des voiles qui séparent le monde visible du monde invisible et augmente en nous cette capacité de perception et de s'accorder aux longueurs d'ondes les plus variées, de vibrer au contact des rythmes les plus divers de la création.

Tout ce qui nous vient directement de la nature est toujours harmonie absolue. Le tout est de capter l'équilibre de toute chose et lui donner la voix au moyen d'un instrument capable d'émettre les mêmes harmonies que notre âme, ce qui nous fait vibrer et devenir le lien entre le passé et l'avenir en attaignant une nouvelle étape correspondant à l'évolution du monde.

En religion, la Cause de Bahá'u'lláh, qui est la grande révélation de notre époque, est la même que celle du Christ, son temple et son fondement les mêmes mis en harmonie avec le degré de maturité moderne.

By David Starr Jordan

Late President of Stanford University

'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet.

By Prof. Bogdan Popovitch

The Bahá'í Teaching carries in its Message a fine optimism—we must always in spite of everything be optimists; we must be optimists even when events seem to prove the contrary! And Bahá'ís can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

By Ex-Governor William Sulzer

While sectarians squabble over creeds, the Bahá'í Movement goes on apace. It is growing by leaps and bounds. It is hope and progress. It is a world movement—and it is destined to spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahá'í Cause believe they see the dawn of the new day—the better day—the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

(Excerpt from the *Roycroft Magazine*)

By Luther Burbank

I am heartily in accord with the Bahá'í Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahá'í is more truly the religion of peace than any other.

By Prof. Yone Noguchi

I have heard so much about 'Abdu'l-Bahá, whom people call an idealist, but I should like to call Him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism. There is nothing more real than His words on truth. His words are as simple as the sunlight; again like the sunlight, they are universal. . . . No Teacher, I think, is more important today than 'Abdu'l-Bahá.

By Professor Raymond Frank Piper

These writings (Bahá'í) are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have extraordinary power to pull aside the veils that

darken my mind and to open new visions of verity and life.

By Angela Morgan

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

By Arthur Moore

The lovely peace of Carmel, which still attracts mystics of different faiths, dominates Haifa. On its summit are the Druses in their two villages; at its feet the German Templars, whose avenue leads up to the now large and beautiful terraced property of the Persian Bahá'ís on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahá, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of Haifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shíráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

By Prof. Dr. Jan Rypka

The Bahá'ís of Írán are resolutely firm in their religion. Their firmness does not have its roots in ignorance. The Iránian inborn character causes them to see things somewhat too great, slightly exaggerated, and their dissensions with the ruling Islám make them a little bitter towards it. Everything else in their characters is accounted for as due to their Teachings; they are wonderfully ready to help and happy to sacrifice. Faithfully they fulfill their office and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically Iránian as the Shí'ih Faith, the Bahá'í Faith can never become; but the Bahá'í Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic! According to my experiences, the Bahá'ís in that respect, are very unjustly criticized by their Muḥammadan brothers. During the centuries the Shí'ih Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Iránian Bahá'í Community. The Bahá'í world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the Bahá'í Cause.

The experience acquired in the West, for me was fully verified also in the Iránian Orient. The Bahá'í Faith is undoubtedly an immense cultural value. Could all those men whose high morality I admired and still admire have reached the same heights only in another way, without it? No, never! Is it based only on the novelty of the Teachings, and in the freshness of its closest followers?

By A. L. M. Nicolas

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille.

Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquiétudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muḥammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du coeur.

By President Eduard Beneš

I have followed it (the Bahá'í Cause) with deep interest ever since my trip to London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and of humanity.

IN MEMORIAM

ALFRED EASTMAN LUNT

By Louis G. Gregory and Harlan Ober

ALFRED EASTMAN LUNT departed this life, August 12, 1937, at his home in Beverly, Massachusetts. His immediate family—a widow and five children, and a host of friends mourn his loss. His funeral was attended by his relatives, neighbors and visiting Bahá'ís from Green Acre and neighboring centers. The service in its simplicity, contained the solace of Heavenly Teachings and prayers, and proved to be a means of teaching others the Faith that he loved.

The National Spiritual Assembly, on August 16, 1937, received the following cablegram from the Guardian:

"Shocked distressed premature passing esteemed beloved Lunt. Future generations will appraise his manifold outstanding contributions to rise and establishment Faith Bahá'u'lláh American continent. Community his bereaved co-workers could ill afford lose such critical period so fearless champion their Cause. Request entire body their National representatives assemble his grave pay tribute my behalf to him who so long and since inception acted as pillar institution they represent. Convey Boston community assurance prayers, deepest brotherly sympathy their cruel irreparable loss."

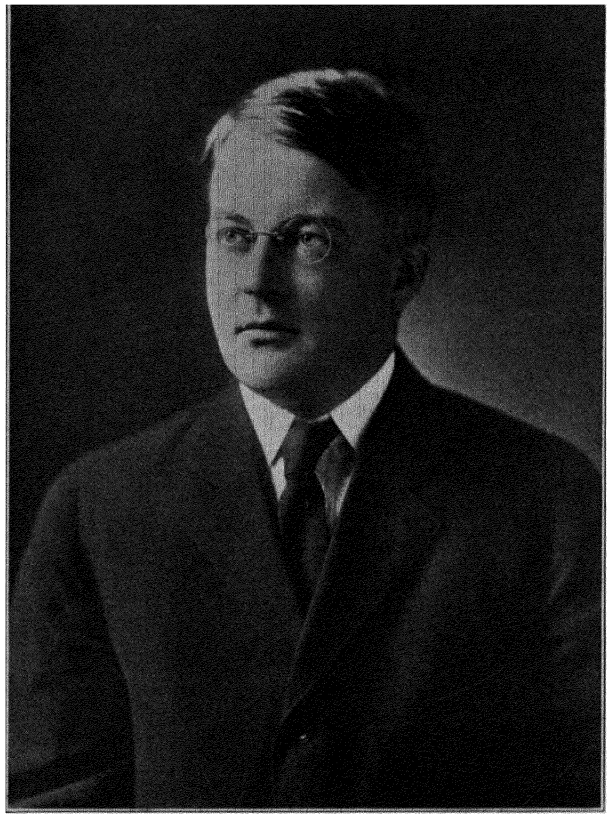
He was for more than a generation one of the most distinguished and useful servants of Bahá'u'lláh. He was well prepared by college and legal education at Harvard University. As a student he heard the Great Message from Dr. 'Alí-Kuli Khan, lecturing in the University. He obtained from it a new life and inspiration toward achievement. He had very unusual abilities which shone in the field of writing and in his chosen profession, the law.

As a youth he edited and published a weekly newspaper. As a Harvard student, he managed its Illustrated Magazine, making it successful as a business enterprise. While in college he was chosen President of its Republican Club, and then President of the National Republican College League, which included clubs organized in most of the colleges of the United States. He served actively in this capacity in several Presidential campaigns, and those acquainted with his achievements, and the respect with which he was held, are confident that had he not chosen to turn his energies with concentrated attention toward the Bahá'í Faith, realizing that all other means were ineffective, he would have risen to positions of great importance in the government.

As a lawyer, he became Solicitor of his native city, and an associate in a well established and popular law firm in Boston. Called by Miss Sarah J. Farmer to act as her legal counsel, he took the leadership in evolving those plans that protected her spiritual program and the Green Acre properties.

His services to the Green Acre Fellowship, at a very critical period in its existence, as well as over a number of years, were perhaps among the most valuable of his career, a career noteworthy for the variety and number of its accomplishments. Although the opposition retained very able counsel and aroused adverse public sentiment and widespread newspaper criticism, carrying the matter to the Supreme Court of the State of Maine, the final decision was a complete victory for the Bahá'ís and the friends of Miss Farmer. A few years later, this victory having established a new trend, Green Acre came under the jurisdiction of the National Spiritual Assembly, as the first Bahá'í Summer School in America.

Although greatly pleased with this evidence of the legal and organizing ability of Mr. Lunt, the head of his law business was



Alfred E. Lunt.

greatly disturbed by the poignant press criticism, linking his associate with the Bahá'í Faith. To the demand that he choose between his activity in the Faith and his remunerative position, Mr. Lunt chose to open his own office.

In his work he was ever guided by the Bahá'í ideal of service, and his clientele was a very broad one. His wise and sympathetic understanding brought many clients of foreign birth, and though often poor and unable to pay adequately for his services, he never failed them, but with wise guidance, increased their understanding, and acquainted them with the spirit and point of view which was the inspiration of his own life.

For many years he was counsel for an important Massachusetts Committee of Manufacturers and Merchants in the handling of their legislative problems. This position bringing him in close contact with outstanding industrialists and merchants, not only revealed his exceptional ability and leadership, but also gave him an enormous fund of experience which was destined to be of great service to The Cause in the upbuilding of the Administrative Order. In frequent discussions with these important men he was able to show them that the spirit and the wisdom revealed in the Teachings of Bahá'u'lláh alone offered that solid foundation upon which industrial peace could be built.

He was a patient and tireless worker, always devoted to principle and showing a faith and courage worthy of the heroic age. His personal interests were seemingly forgotten in his devotion to the Faith. But a few years ago, when actually in the midst of great financial difficulties, a very wealthy friend offered to associate him in a law firm with a minimum guarantee of an income annually of ten thousand dollars. Although it required no commitments on his part, save to work, yet because it came from a source which he felt might wish to affect

unfavorably his allegiance to his Faith, the offer was refused.

The trials and vicissitudes of fortune appeared only to confirm his faith, for in all situations he showed those characteristics, which 'Abdu'l-Bahá, in referring to the Green Acre controversy, described as "lion hearted."

He was from the beginning of the Cause in Boston, a member of its governing body. During many years he was elected by the Boston friends as one of the delegates to the Annual Convention. Of this body, he was many times chosen Chairman, the duties of which office he discharged with extraordinary ability. He conceived it to be his duty, not only to be acquainted with all the important matters under consideration, and to act with justice, but to stimulate all the delegates, in the assumption and exercise of their privileges and responsibilities.

He was a member of the Bahá'í Temple Unity, the first corporation organized to build the Mashriqu'l Adhkár. With the exception of two short intervals he had membership in the National Spiritual Assembly during the entire period of its existence. In these two national bodies, serving sometimes as chairman, sometimes as secretary, and as a member of its various committees, he showed signal devotion and ability.

This brief account does not of course permit a detailed report of a life of singular dedication, of great breadth of interest, of remarkable sincerity and courage. Those privileged to have corresponded with him, appreciated his understanding heart, and the firmness and inspiration of his faith.

Mention, however, should be made of the fact that he was not only outstanding as an administrator with great range of vision and exact knowledge of details regarding the Cause in America, but he was also a teacher whose addresses and writings were characterized by spiritual insight, knowledge of the Divine Teachings and understanding of the needs of the soul. He delved deeply into the inner meanings of the Sacred Writings, and followed closely those movements which were affecting a rapidly changing society.

He was affectionate and kind, reflecting the Divine love in his readiness to serve the neglected, poor and weak, a mark of true nobility. He made himself one with people of various races, classes and nationalities in the line of service. He had his place also among the strong, who drew upon his fine endowment of power, and from whom, his capacities and virtues won admiration.

Faithful unto death was he, traveling long distances over the country for administration and teaching when his body was weakened with a malady which finally proved fatal. Meanwhile he showed no lessening of spiritual attraction, devotion and power. Just two days before his passing, he wrote a most cheerful and hopeful letter to one of his friends, telling of his plans for future activities.

Those who mourned his passing were consoled by the spiritual fragrance that attended it, and by the eloquent tributes paid him by the Guardian's cables, as well as by the testimony of many friends. An extraordinary honor was shown him by the members of the National Spiritual Assembly, which body at the Guardian's request, and in his behalf, journeyed to his grave, to offer prayers. Truly his was the victorious life.

"The true man appeareth before the Merciful like unto the Heavens. His bright and shining qualities are the stars. His traces are the educators of existence." From the *Will* of Bahá'u'lláh.

It is impossible, even for those who love him, properly to evaluate his life, which the future alone will truly disclose. It may be said with absolute certainty, however, that he lived and moved in the Divine Teachings, and especially in his later years, in the advices, the assurances and the sympathetic understanding of the Guardian. The entire loyalty of a heart, singularly pure and devoted, turned completely toward his Guardian and the Guardian of the world.

In a letter to one of the American friends, Shoghi Effendi wrote: "The passing of Mr. Lunt constitutes yet another blow to the American Bahá'í Community, and leaves a void in both the teaching and administrative fields, which few of our present day believers can fill. The memory of his manifold and undeniably rich and valuable services will be deeply enshrined in the hearts and minds of those who had the privilege

of working closely with him, or had been sufficiently informed about his tireless activities for the Faith. . . .

"Words fail to express the sorrow and regret I feel at the untimely death of such a precious, ardent and capable champion of our beloved Faith. The loss is indeed irreparable, for he was the living embodiment of such a rare combination of qualities as few can display and none can surpass. I will continue to pray for his dear departed soul from the depths of my sorrowful yet grateful heart."

ALFRED EASTMAN LUNT

"Haste forth—
To thy Celestial Habitation, 'well-beloved,'
'Lion of God's Cause'!"
We rejoice to hear of thy release!
Yet—
Might not God have shared thee—had we loved more?
How may a soul "aglow with flame of the undying fire" live—
Except midst love?

"Forty years" you sought, with "iron-sight" to elevate this Truth!
To hasten justice, to conquer pettiness and lust for power,
The curse of prejudice, the fear of failure, the blight of intellect!
"Forty years" braving a wilderness of trials —knowing
That phantasmal human hopes were doomed to traceless dust!
One of the "living" of the chosen few engaged to point a nation's course
Toward spiritual dominion!

From that hour
When first the Light of Revelation broke upon these Western Shores—
You labored—till out of the chaos and the groping loomed
The pattern of a "New World Order!"
Labored ceaselessly,
Until the Divine of Plans revealed its thrilling goal!
How must He, its Source and Center—
Whose thoughts turned toward us—
Whose heart leaped at our mention, have rejoiced,
To see, amid "this jungle of materialism" thy challenge—
Hurling certainty against the fury of an unbelieving age!

Poets! Seers!
Shall ring thy epic, chronicled in love and service!
That the unborn may recapture—may relive with pride and gratitude thy story!
How you stood, undaunted—in an epoch "steeped in falsity,"
An advocate unfaltering in principle!
To compromise unyielding—
A pillar! in this Cause "so far beyond the ken of men and angels!"

"Martyr hosts,
Who guard man's station, acclaim thee: 'Servant!' "
Thou, who in this Day "that casts a mighty tumult in men's hearts"—
Refused to swerve—hailing this passage "a spiritual adventure!"
We, who aspire to pioneer for God, and dare to build anew a broken world,
Guard sacredly the faith thy love renewed, when stilled thy noble heart!

MEMORIAL SERVICE TO DR. ZIA MABSUT BAGDÁDÍ, HELD IN THE BAHÁ'Í HOUSE OF WORSHIP, MAY 8, 1937

Introductory Words by Mrs. True

Mrs. Corinne True,
Mr. Albert Windust,
Chairmen.

ON April 11th, less than a month ago, the Bahá'í friends assembled in this House of Worship commemorating the Twenty-fifth Anniversary of the Arrival of 'Abdu'l-Bahá in America, were shocked by the news of the sudden death of their beloved Bahá'í brother, Dr. Zia M. Bagdádí, at Augusta, Georgia. Sincere expressions of sympathy for his bereaved family were heard among the friends and all were anxious to learn more of the details of his passing. A few days later it was learned that the cause of death was heart failure; that his body had been laid away in the burial lot of one of the Bahá'ís of that city; that his widow Zeenat, and daughter Parvene were courageously endeavoring to adjust themselves and were planning to go to Beirut, Syria, the home of Dr. Bagdádí's family in that country.

The loss suffered by the Cause in America began to be realized by the Bahá'ís and found full expression in a cablegram from our beloved Guardian, Shoghi Effendi, to the National Spiritual Assembly, as follows:

"Distressed sudden passing dearly beloved Dr. Bagdádí. Loss inflicted (upon) national interests (of) Faith irreparable. His exemplary faith, audacity, unquestioning loyalty, indefatigable exertions unforgettable. Advise Bahá'í communities (of) Chicago (and) surrounding regions hold befitting memorial gathering (in) Temple for which he so valiantly labored. Ardently praying for him and bereaved family.

(Signed) Shoghi."

Friends: In response to the request of our beloved Guardian and the desire of our hearts to hold a memorial service for our departed brother, Dr. Zia M. Bagdádí, we have gathered here this evening.

We feel that he would wish us to make this a joyous and not a sad occasion. May all who are present here turn in mind and heart toward the Holy Shrine of Bahá'u'lláh, as we read this supplication (known as the "Midnight Prayer"):

O Lord, I have turned my face unto the kingdom of Thy oneness and am immersed in the sea of Thy mercy.

O Lord, enlighten my spirit by beholding Thy light in this dark night and make me happy by the wine of Thy love in this wonderful age. O Lord, make me hear Thy call, and open before my face the doors of heaven, so that I may behold Thy glory and become attracted to Thy beauty.

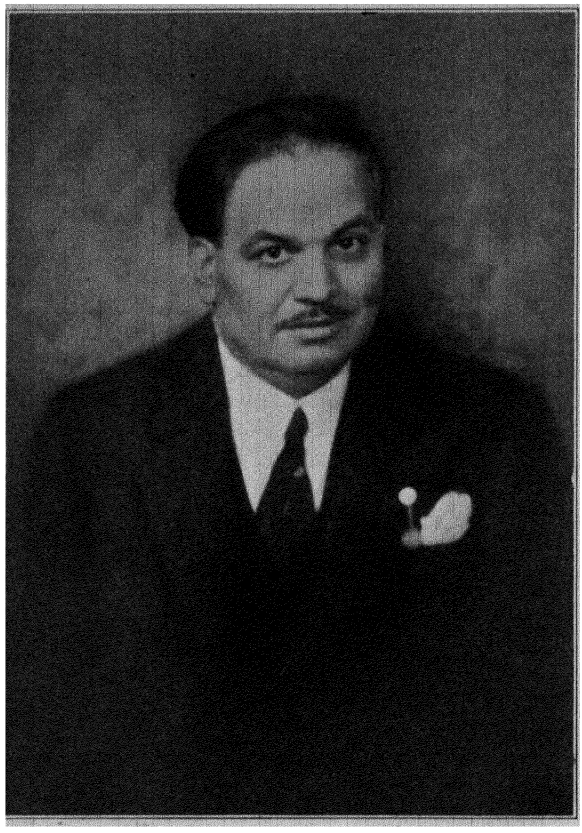
Verily, Thou art the light, the gift and the giver, the ancient and the merciful!

Dr. Bagdádí's Grandfather and Father

Referring to Nabíl's Narrative, *The Dawn-Breakers,* pages 272 and 273, we find that Dr. Bagdádí's grandfather, "Shaykh Muḥammad-i-Shibl and his youthful son, Muḥammad-Muṣṭafá," accompanied Ṭáhirih from 'Iráq to Írán.

A little over a year after Dr. Bagdádí arrived in America, word was received of the death of his father, Muḥammad-Muṣṭafá (Bagdádí), whose portrait and the news of his passing were published in *Bahá'í News* (Vol. I of the *Star of the West*), No. 17 issue, wherein is recorded: "In him the Cause has lost a great and useful servant. All loved and revered him and looked up to him as one of the spiritual souls of the earlier days. His winsome manner and gentleness of heart attracted all those who came in contact with him and carried away the sweet fragrance of his life."

In a Tablet from 'Abdu'l-Bahá published in the *Star of the West,* Volume X, No. 12, are these endearing words of the beloved Master: "Convey on my behalf, to Dr. Zia Bagdádí the utmost love and kindness. In my estimation, he is very near, for he is the son of his honor Agha Muḥammad-Muṣṭafá."



Dr. Zia M. Bagdádí.

Dr. Bagdádí's Work on the Star of the West

Mr. Windust, who was one of the founders and editors of the *Star of the West,* spoke of Dr. Bagdádí's services to that magazine, as follows—Dr. Bagdádí became associate editor of this Bahá'í publication, June 5, 1911, beginning with issue No. 5, Volume II, wherein we read: "It gives us pleasure to welcome to the editorial staff of the *Star of the West,* Dr. Zia Mabsut Bagdádí ("Zia Effendi"), the youngest son of the late M. Muṣṭafá Bagdádí. Dr. Bagdádí received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection Bahá'u'lláh, and in every year of his youth he visited the Center of the Covenant, 'Abdu'l-Bahá. He came to America in September, 1909, to complete a course in medicine, graduating from the Chicago College of Medicine and Surgery in May of this year (1911). He intends to practice in America and be engaged in serving the Cause of Bahá'u'lláh. We are confident the *Star of the West* has in him an able and willing associate."

In the *Star of the West,* Volume III, No. 15 issue, we find the following: "A word of explanation is given regarding the re-appearance of our Persian section after many months. As the editor, Mírzá Aḥmad Sohrab, accompanied 'Abdu'l-Bahá on most of His journeyings throughout America, it was almost impossible for him to look after the Persian section, and now that he has returned to the East, it has become necessary to place that department in other hands. Dr. Zia Bagdádí, who has been associated with him in this work, has consented to render this service. He is located in Chicago."

Throughout the remainder of the issues of Volume III, and all of Volumes IV and V

—there were 19 issues in each volume—Dr. Bagdádí compiled and wrote the manuscript in the form of pages, which were photographed, reduced to page size, etched on zinc, which became the printing plates for the Persian sections of the *Star of the West* —a total of 262 pages. His beautiful style of writing was distinctly Arabic in character. This labor was accomplished by Dr. Bagdádí in addition to translating Tablets of 'Abdu'l-Bahá and speaking on the Cause wherever the opportunity arose—all this aside from his practice of medicine and surgery.

Dr. Bagdádí with 'Abdu'l-Bahá in Chicago

Reference was made to the photograph of 'Abdu'l-Bahá, together with five of the Oriental Bahá'ís, taken by Mr. Killius in Lincoln Park, Chicago, in 1912. Standing directly behind 'Abdu'l-Bahá, on the right, is Dr. Bagdádí. In looking at this photograph, one is impressed with the thought that our beloved Guardian, Shoghi Effendi, has, in his cablegram, perfectly described the qualities of Dr. Bagdádí.

This photograph was taken directly across the street from the Plaza Hotel. In this connection, it is interesting to note that when it was taken, no one dreamed that in this same part of Lincoln Park, the Chicago Historical Society would erect the splendid museum which stands there today.

Dr. Bagdádí's Devoted Labor for the Temple

Shoghi Effendi, in his cablegram requesting the holding of this memorial gathering for Dr. Bagdádí, states: . . . "Advise Bahá'í Communities of Chicago and surrounding regions hold befitting memorial gathering in Temple for which he so valiantly and devotedly labored." . . .

In this connection we were reminded by Mrs. True, of the photograph taken on this Temple site March 21, 1921, and published in the *Star of the West*, Volume XII, No. 2. It was the beginning of actual work for the construction of the first Mashriqu'l-Adhkár in America; that is, the breaking of ground for the digging of the first of the nine caissons to bed rock—the one directly in line with Haifa from the center of the building. In this photograph Dr. Bagdádí is seen digging the first shovelful of earth—the other friends present following him in breaking the ground. It was indeed fitting that Dr. Bagdádí should have this honor, and his association with this great event [1] is sufficient evidence of the esteem his fellow-believers had for his valiant and devoted labors for the Temple and the Cause of Bahá'u'lláh.

Noteworthy Qualities of Dr. Bagdádí

Mr. Windust spoke of the time when his family met 'Abdu'l-Bahá in an upper room at the home of Mrs. Davies in Chicago. When He saw the youngest child, He took her upon His lap and called for someone to bring candy for the little one. Dr. Bagdádí instantly responded, leaping down the stairs two or more steps at a time, obtained the candy, and sprang up stairs with it, handing the bowl to 'Abdu'l-Bahá as a courier would present an urgent message to a king. It was an impressive demonstration to many who witnessed it, of the divine qualities of "instant, exact and complete obedience" Dr. Bagdádí so remarkably possessed.

Mrs. Grace Ober also testified to this outstanding characteristic of Dr. Bagdádí, by telling the following experience: "I was keeping house in New York for 'Abdu'l-Bahá and His party of interpreters at the time when He attended the Peace Conference at Lake Mohonk. Late at night, the bell rang furiously and at the door stood Dr. Bagdádí, no hat upon his head, his hair disheveled, and his clothes covered with dust. He rushed into the house saying 'Abdu'l-Bahá had sent him to bring a rug to Lake Mohonk at the earliest possible moment. I begged him to have something to eat, to bathe and rest for a little while. But quickly finding what he wanted he rushed away with it. During the short time he was in the house I learned that 'Abdu'l-Bahá wished to present a gift to the Secretary of the Peace Conference, Mr. W. H. Short, Sec'y of the

[1] This breaking of ground for the actual construction of the caissons to bed rock should not be confused with the boring operations begun on September 24, 1920, to obtain a core of soil strata before beginning the digging of the caissons, which began March 21, 1921.—Editors



Friends assembled on Mashriqu'l-Adhkár grounds, Chicago, March 21, 1921.
Dr. Zia M. Bagdádí digging first shovelful of earth.

New York Peace Society, before the close of its sessions next day, and that it was necessary that some one of His party go to the city for it and return at once. Dr. Bagdádí had instantly volunteered. He discovered there was no passenger train at that hour and boarded a freight train, arriving in the condition I described. I learned later that in returning he again rode on a freight train as there was no other transportation at that early morning hour. Dr. Bagdádí was the embodiment of the quality of "Instant, exact and complete obedience."

The chairman expressed the thought that every one present at this memorial gathering, who knew Dr. Bagdádí, no doubt cherished in his heart and memory some particular remembrance or many remembrances of our dearly beloved Dr. Bagdádí.

Firmness in the Covenant, an Outstanding Quality of Dr. Bagdádí

When 'Abdu'l-Bahá came to America in 1912, He awakened and began to educate the Bahá'ís to the Most Great Characteristic of the Revelation of Bahá'u'lláh, namely, The Center of the Covenant—that which the previous Divine Manifestations did not bring. From that time until the day of His ascension in 1921, He stressed its importance with ever increasing emphasis, thus preparing them for the hour when His Will and Testament was brought to light.

During these years Dr. Bagdádí was a pillar of strength to the Bahá'ís of America manifesting firmness in the Covenant and all that it implies. He alone seemed to understand the deep meanings of this most great characteristic—that is: through the power of the Covenant no one can create a sect or division in the Bahá'í Faith; through this most great characteristic, the Center of the Covenant will protect the Cause from now until at least one thousand years, and perhaps until thousands of years have passed away.

Those who attended the eighth session of the Bahá'í Congress at Hotel McAlpin, New York City, April 30th, 1919, will never forget Dr. Bagdádí's presentation of this most important matter. Although he had been ill for three days, he arose to astonishing heights and depths of understanding in this address, unfolding all the qualities Shoghi Effendi mentions in the cablegram prompting this memorial gathering—of "exemplary faith, audacity, unquestioning loyalty, indefatigable exertion"—combined with a dramatic appeal that was arresting and soul stirring. This outstanding address of that remarkable Congress was taken stenographically and printed in Volume XI of the *Star of the West*.

Dr. Bagdádí Writes of Seeing and Being with Bahá'u'lláh

In the year 1929, Dr. Bagdádí wrote a book telling of his birthplace and travels in

the Orient under the title, *Treasures of the East*. In it he describes the peerless panorama of the Plain of 'Akká surrounded by mountains and sea, in the center of which is the Mansion of Bahjí, located about one mile from the Mediterranean and three miles from the town of 'Akká, Palestine. It was here Bahá'u'lláh lived the last few years of His exile until He departed to the Supreme World in 1892. Dr. Bagdádí tells that here, when he was a child, he had the great privilege of seeing and being with Bahá'u'lláh. He wrote:

"I had the greatest honor and privilege to see Bahá'u'lláh and sit at His feet many days and nights in this Mansion. Here He used to hold my hand while walking to and fro in His large room, revealing Tablets, chanting the prayers with the most charming and melodious voice, while one of the attendants took them down. Here I saw Him teaching and blessing the pilgrims who came from all lands. On hot days He would take me with Him to the outer alcove of the Mansion where it was somewhat cooler. I would stand in a corner with folded arms, my eyes fixed on His incomparable countenance, while the gentle breezes blew on His soft jet black hair which reached almost to the waist, flowing beneath the taj, like a crown, that covered His head and a part of His broad, full, high forehead.

"From His light-colored garments which were similar to those of all the ancient prophets, I had always inhaled the fragrance of the pure attar of roses. At times He would spend half an hour on the alcove, and my eyes would remain fixed on His majestic face. But whenever He glanced at me with His brown, piercing, yet most affectionate eyes, then I had to turn mine away and look down on the floor.

"At my birth, Bahá'u'lláh named me 'Zia' (Light) and gave me the Turkish title 'Effendi.' But on my first visit to Him, when He inquired about my health, I replied in Arabic 'Mabsoot' (I am happy). He questioned, 'How is your father?' I answered, 'Mabsoot'; and 'How is your mother?' He asked. 'Mabsoot' was my reply. He laughed heartily and after that He always called me Mabsoot Effendi (The Happy One)."

Mrs. Laurie C. Wilhelm

By Roy C. Wilhelm

Mother's strong religious tendency began with her mother who was religious fundamentally though I do not recall her ever having attended a church; and she did not believe that a system in which professional religionists preached for hire was in accord with the admonitions and example of Jesus. During my early years Grandmother often spoke to me of so many of the Bible prophecies being fulfilled and said she believed the Promised Age was near and we must all be watchful to recognize the Great Day when it came. Mother and father were members of a denomination to which they sent me in my youth—though they were not orthodox in their views, rather they shared Grandmother's beliefs that the Creator of all humanity was interested in all humanity.

About 1890 Mother became dissatisfied with the churches and began searching for reality. She investigated various teachings including the philosophies of the East, Christian Science, etc. I sometimes wondered, "What next?" Mother also felt deeply that the Great Day was near, that it might come even in our time—and how would we be able to recognize its fulfillment!

Mother had a friend, kindred in thought, in Miss Laura Jones, also of our old home town—Zanesville, Ohio: they often met together, and wondered if the Spirit might be upon the earth at this time: how shall we find Him, etc. Shortly after the early 90's Miss Laura moved to Chicago. There she heard of the Bahá'í Faith, and wrote to Mother that she had found that for which they had been seeking. In her letter she included some pamphlets, among which was a copy of the "Hidden Words." Mother read these, and accepted immediately. About 1898 or 1899, when I was a traveling salesman, Mother mailed me a page from a newspaper containing a photograph of 'Abdu'l-Bahá and an article in which something was said to the effect that many regarded Him as a return of the Spirit. Having in mind Mother's various explorations I was not so deeply impressed, but wrote upon the margin, "Strange if true" and returned it to her. In 1901 and 1902, Mother and Father vis-



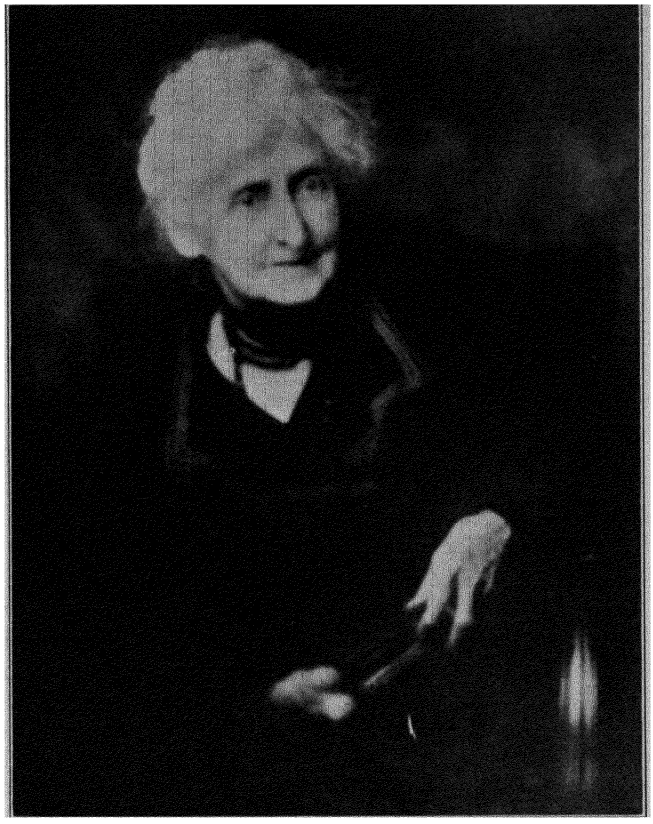
Mrs. Laurie C. Wilhelm.

ited me in New York. We went about to various meetings and among them the Bahá'í meetings at the home of Mr. and Mrs. Arthur P. Dodge: there we met May Maxwell, Mr. and Mrs. Hoar, Dr. Getsinger and others. I was conscious of a strong heart attraction before much understanding came. I recall that two or three years later a farewell reception was given to Mírzá Abu'l-Faḍl at the Dodge home.

Mother devoted much time to studying the Bible: she became so impressed with the connection and with the spirit and reasonableness of 'Abdu'l-Bahá's teachings and explanations that her waking hours seemed mainly devoted to plans for reaching other sections. In 1907 Mother and I went to 'Akka. 'Abdu'l-Bahá told Mother she was the cock which crowed preceding the dawn. During the dinner, our last day there, He took an unusually large bowl and filled it with bread and broth: then He asked for our bowls, and filling them with bread and broth from His bowl He told us to eat, and as we had received food from His bowl, now we must return to America and likewise offer His food to the people.

In 1908 we moved from New York to West Englewood. During this summer a hundred or more of the Bahá'í friends of New York and vicinity assembled for a picnic in the woods near our home. In those days it was very difficult to awaken interest. Meetings were held in two or three homes, and a dozen or so persons were attracted, but several moved away, two passed from this world, and such changes took place that it was several years more before a group was permanently started. I am reminded of a remark that 'Abdu'l-Bahá once made,—that it required a great expenditure of effort to accomplish even small things in this world.

Mother devoted her life to corresponding with friends and inquirers far and near. Even during those last two and a half years of physical helplessness, her mind was centered



Mrs. Mary Hanford Ford.

upon means for the advancement of the Faith. These past few weeks, when she could speak only with difficulty, she would often make suggestions, or perhaps inquire whether I had heard from this person or another, or had written them recently.

It is indeed comforting to now have the assurance of the Guardian that Mother is making a near approach to the Beloved.

MARY HANFORD FORD (NOV. 1, 1856—FEB. 2, 1937)

BY RÚHÁNIYYIH (MADAME 'ALÍ-KULI) KHÁNUM

Daughter of a Meadville, Pennsylvania, banker, wife of the owner and editor of the Kansas City, Missouri, *Evening Mail*, Mary Hanford Ford was widely known as an authority on art, literature and music, and as a student of economic problems and of developments in the field of science. At one time art critic on the Kansas City *Star*, she was associated with leading intellectuals in the United States and Europe.

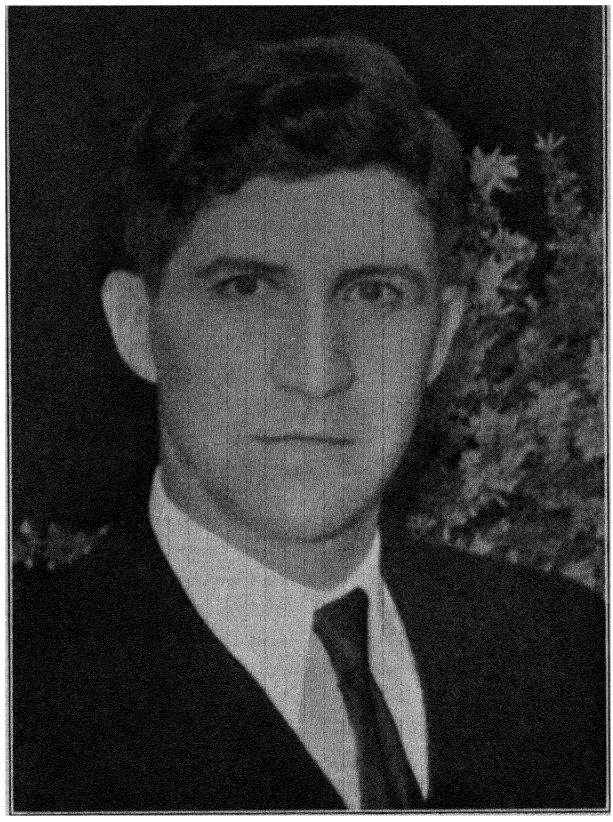
In 1901 Mrs. Ford was residing in Chicago in an environment typical of her varied interests. Her household consisted of her three children, Roland, Lynette and Gareth; of a German woman and her young child; of an American woman and her son; of a young Negro student of Shakespeare. An account of her home,—known as "The Haunted House"—has, through Dr. Richard Hodgson, reached the archives of the American Society for Psychical Research. At this time Mrs. Ford was a "Spiritist," her chief interest, however, lying not in psychic phenomena but in the spiritual life. An atheist during her youth, she had regained faith at her father's death-bed, feeling that the continuity of the soul had there been revealed to her, and she had begun an exhaustive study of religion. Her personal library, including many first editions, ran the length of the house. She now began a course in compara-

tive religions, the ninth lesson of which proved to be a presentation of the Bahá'í Faith. The following summer she attended the Green Acre School of Religions, heard Mírzá Abu'l-Faḍl and 'Alí-Kuli Khán, and became a Bahá'í; shortly thereafter, aided by Miss Florence Breed, she began to teach the Bahá'í Cause in Boston.

To Madame 'Alí-Kuli Khán when she visited 'Akká in 1906, 'Abdu'l-Bahá said of Mrs. Ford: "It is true that Mrs. Ford has served humanity long and faithfully. Now tell her, if she will arise to serve the Cause of Bahá'u'lláh with equal zeal and fidelity, her name will be mentioned in all the worlds of God." The remainder of her long life was devoted to fulfilling the Master's wish, and in many tablets He addressed her as "O thou herald of the Kingdom of God!" Not only in the United States but also in Italy, Switzerland, France and England she taught the Bahá'í Faith unceasingly, attracting thousands of people through her devotion, and her objective, brilliant, well-stocked mind. Meanwhile she continued her work as an art critic and writer; among her published books are "The Oriental Rose," "The World of 'Abdu'l-Bahá" and "The Secret of Life." Even during her last months, she taught the Cause and worked on a novel dealing with industrial conditions. Accompanied by her daughter, Mrs. Lynette Storm, Mrs. Ford was in Clearwater, Florida, when the end came. She died whispering, "It is so beautiful, Lynette, it is so very beautiful!"

At a distinguished gathering held at the Bahá'í Center in New York City to commemorate the passing of Mrs. Ford, many non-Bahá'í friends paid her tribute.[1] Among them, Mr. Clarence Howells of the Fellowship of Reconciliation said, "A religion can be proven best by the lives of those who practise it. The proof of the value of those teachings she gave, was expressed in the life of Mary Hanford Ford. Surely the Bahá'í Teachings are true, for they are effective in that light." Miss Frances R. Grant, Vice-President of the Roerich Museum, New York City: "About Mrs. Ford there was this joy of devotion, and I must believe that though duty pleases God, it is joy that best gladdens Him, and it is the joyous devotee that is closest to His heart." Mr. H. T. Mason of the All Nations Club: "When we speak of the saints—I think she was the reincarnation of all of them." Mr. D. A. Mott, leader of the Vegetarian Society: "She belonged to everybody. We never thought of her with a family and children; the human race was her family . . . Some day . . . the truth of her statements will be recognized, and also her greatness as a teacher." Mrs. Villa Faulkner Page, Founder-Leader of the Fellowship Life More Abundant: "We have listened with hearts deeply moved to the words spoken of one whom we all so dearly love; not *loved* . . . but *love.*" Dr. C. G. Pease, President of the Non-Smokers League: "Let us follow in her footsteps." Mr. Aldo Randegger, noted composer, played his "The Apotheosis of the Soul" in her memory. Bahá'í speakers included Mr. James F. Morton, former President of the American Esperanto Society, who said: "She opened the eyes of many of us to visions that otherwise we could not have had. In the Esperanto Movement she was a tower of strength." Mrs. Annie Romer: "The prayers . . . which she offered . . . on behalf of others filled many hours. She said we did not ask enough of the bounty of God." Mr. Ṣafá Kinney: "For years upon years we worked shoulder to shoulder, like two horses at the plough; ploughing God's field that His plants might grow there . . ." Madame 'Alí-Kuli Khán, chairman of the gathering: "Mrs. Ford's friends all know how clear and sure were her faith and her spiritual mission." 'Alí-Kuli Khán: "A saying of Goethe's is paraphrased thus: 'To live in a great idea is to think as possible, things that seem impossible. So is the case with a great character; when both the great idea and the great character meet in the same person, things appear which fill the world with wonders for thousands of years' "; he then read the following from a letter of Shoghi Effendi regarding Mrs. Ford: "Her unique and outstanding gifts enabled her to promote effectively the best interests of the Faith in its new-born and divinely-conceived institutions. I will pray for her soul from the depths of my heart. Her services will always be remembered and extolled."

[1] There was given also, several days alter, a beautiful musicale, by Miss Rata Présent, of Buffalo, in loving tribute to Mrs. Ford.



Elmore Eugene Duckett.

Elmore Eugene Duckett

By Willard P. Hatch

"Verily, thy Lord is the All-Knowing, His authority embraceth all things, rest thou assured in the gracious favor of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee."—"Gleanings From The Writings of Bahá'u'lláh."

"We work and pray for the Unity of Mankind, that all the races of the earth may become one race, all the countries one country, and that all hearts may beat as one heart, working together for perfect Unity and Brotherhood."—'Abdu'l-Bahá, in "The Oneness of Mankind."

Mr. Elmore Eugene Duckett was thirty-nine years old when he passed away on January 1, 1937. He possessed a "remarkable spiritual insight."

'Abdu'l-Bahá, the great Exemplar of the Bahá'í World Religion, in addressing an audience gathered together at Hull House, in Chicago, on April 30, 1912, said in part:

"One of the important questions which affect the unity and solidarity of humankind is the fellowship and equality of the white and colored races. . . .

"In this country, the United States of America, patriotism is common to both races; all have equal rights in citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. . . . the one point of distinction is that of color. . . . God is not pleased with, neither should any reasonable or intelligent man be willing to recognize, inequality in the races because of this distinction. . . . His Holiness Bahá'u'lláh has proclaimed the oneness of the world of humanity."

Elmore Duckett did not find it difficult, as a Bahá'í, to become free from racial animosity. A "remarkable spiritual insight,"

however, was not the only gift he possessed. All of his life he worked hard with the strength that was his. To a casual observer, Elmore was, in a happy way, one of those classified as belonging to Labor; but he showed how different the Bahá'í conception of Labor is, by taking part in "no rebellious demands," and by being completely free from any deep-seated feeling of animosity against capitalists.

Concerning a phase of Labor problems, 'Abdu'l-Bahá writes, expressing the Bahá'í attitude:

". . . . Rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses—However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in want of comfort, in discouragement. . . . It is therefore preferable for moderation to do its work. The main point is by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals and to protect the essential needs of the masses. . . . The owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that, if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into great difficulties and troubles; the administration of an excessive fortune is very difficult and exhausts man's natural strength), and the workmen and artisans will no longer be in the greatest misery and want, they will no longer be submitted to the worst privations at the end of their life.

"As now man is not forced by the Government, if by the natural tendency of his good heart, with the greatest spirituality he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing."

Elmore Duckett was fully aware of 'Abdu'l-Bahá's words—yet was he aware that one man alone, except He be a Christ or Bahá'u'lláh, could not bring about the change of conditions mentioned therein. Therefore he put his affairs in the hands of God, and as one of the great body of workmen in a huge factory, labored in the Bahá'í spirit to such an extent that he was publicly awarded a badge of honor before his follow-workmen, by those at the head of the factory, for over ten years of commendable service. He took this award for exactly what it was worth, for he knew that, if such action was not based upon the knowledge and love of God, then it was most likely an inexpensive way of trying to keep the men satisfied; but he evidenced forbearance and patience, as Bahá'ís are taught to do.

True it is that the length of one's days, as has been pointed out by the Divine Exemplar, is not important; to bear fruit in one's life is what counts. Elmore Duckett, in his relatively short life, was a tree that bore a quantity of fruit.

Elmore was born in Cripple Creek, Colorado, November 17, 1898. His family moved to Denver, Colorado, when he was ten years of age. Thereafter they traveled to Arizona, and it was in Bisbee, in 1915, that Elmore's cousin, who was to become his wife three years later, convinced him of the truth of the Bahá'í Faith. This she did, aided by her mother.

Of this period Elmore Duckett's widow writes: "He (Elmore) became a wonderful Bahá'í in a very short time—as he had never taken any interest in any religious faith, he was free from all dogmas and creeds. . . . He studied Spanish and became very proficient, with the thought in mind of going to Old Mexico to work and teach the Cause. In his study of the Spanish language, he met many people in High School, and the private night classes, who were entertained in our home, and given the Bahá'í Message. . . . We were married in Houston, Texas, June 5, 1918. We moved to Los Angeles May, 1922, where Kenneth (their only child) was born August 17, 1922."

Unity was the one thing Elmore loved most and he had a quiet and unobtrusive nature which attracted many friends to him. He lived in Monrovia, California, suburb of Los Angeles, at the time of his passing away. The Monrovia paper carried a notice of his death, and, among other things, wrote: "Mr. Duckett was chairman of the Spiritual Assembly of the Bahá'ís of Los Angeles and had been a member of the Community of the Bahá'ís of that city for many years.

His entire time, other than what was necessary for the maintenance of the material needs of his family, was devoted to the promulgation of the oneness of humanity and he 'consorted with all people with love and fragrance.' He believed in the fundamental oneness of religion and prayed constantly for 'the most great peace,' that has been visioned by the Prophets and poets of the past, and which surely must be the consummation of the evolution of man on this plane."

When Elmore Duckett's final illness overtook him, he firmly believed that it was because of the fumes he was forced to breathe daily in the prosecution of his work. He believed that the inflammation of his heart and the lining of his lungs was an inevitable result of the conditions surrounding his labor, a result that was hidden from him until it was too late to do anything about it. His unusual physical strength gave way slowly, after he was obliged to stop work, before the onslaught of this insidious inflammation. Before its fatal effect was clear to him, he planned, on recovery, never to return to the factory position he had previously held, which, as he expressed it, he thought would be suicide; but intended to take part in the effort to carry the Bahá'í Faith to one of the few states where it was not already established. His wish was to move to Reno, Nevada.

These hopes of moving to Nevada gave way before the increasing encroachments of Elmore's illness. Finally he learned that, should he live, he would become a bedridden and helpless invalid. Having always been so strong physically, he could not bear to contemplate this thought. He did not think, perhaps, of the spiritual uses of suffering, nor of the spiritual services he could render, even if ill. He preferred to die, and it was reported that he implored Bahá'u'lláh to release him into the next world. His prayer was granted.

To indicate something of the love Elmore had inspired in the hearts of his fellow-believers, as part of their love for God in the qualities they saw reflected, it is only necessary to write of the meeting of the Spiritual Assembly, of which he had been chairman, gathered together to discuss his funeral. It was voted at the meeting that each member of the Assembly should mention one good quality of the deceased. The result was a moving compilation. Among the qualities mentioned were: "sincerity; sacrifice of time for the Cause; devotion to the Cause; thoughtfulness of others; a good Bahá'í in the use of time; kindness, generosity to the Cause and to his friends; humility; his lack of fault-finding; a peace-maker."

At his expressed wish, Elmore was buried in the last grave remaining in the plot of ground where Thornton Chase, first American Bahá'í, is at rest, in Inglewood Cemetery, outside of Los Angeles, California.

On March 8, 1937, Shoghi Effendi sent the following message to Mrs. Finks, Secretary of the Spiritual Assembly of Los Angeles, California.

"Please convey to the relatives of the late Mr. Duckett the Guardian's sympathy and condolences on the occasion of the passing away of their beloved and esteemed friend. The services which he has rendered the Cause Shoghi Effendi deeply appreciates and he will specially pray for the progress of his soul in the Abhá Kingdom."

Colonel Dr. Ibráhím Pírúzbakht

By Zikrullah Khadem

Colonel Dr. Pírúzbakht was the eldest son of the late Káẓim Khán Ámir Tumán, a distinguished Commanding Officer of his time, very pious and devoted to his duty, belonging to the family of Caucasian refugees. The following is a brief description of this family.

One of the notorious events of the Qájár regime was the war breaking out between Írán and Russia, in consequence of which some important provinces of Caucasia in Írán fell into the hand of the Russians. Groups of nobility, urged by patriotic feelings, left Caucasia for Írán and were then called immigrants. A number of them entered military services and others occupied high positions. At this happy era of the reign of H. M. Riḍá Sháh Pahlaví under whose care and wise policy marvellous progress has been made in the country, a number of the so-called immigrants are also numbered among the devoted and reliable officers and com-

manding officers of the Army. Dr. Pírúzbákht was also of this Írán-loving family, born in Ṭihrán in the year 34 of the Bahá'í era corresponding with the year 1878 of the Christian era. He carried on his studies in the Cossak house, in the Íránian College and in the Medical School from which he received his diploma in medicine.

Early in his youth, he married his cousin, Farah Angiz Khánum, but feeling the need of completing his studies he traveled to Russia, France and Belgium, getting his diploma in medicine, surgery and midwifery from the Liége School of the latter country in 1907, corresponding with the year 63 of the Bahá'í era, and returning to his country in the same year, after 7 years of absence. It should also be mentioned that at Colonel Pírúzbakht's time there were no means for one to educate himself in Írán such as are available now-a-days and his special efforts in such lines were indicative of ability and love for education.

After his return from Europe Dr. Pírúzbakht was employed as physician in the Cossaks' quarters. He later accompanied his father on a journey to Luristán and Adhirbáyján and after staying in those provinces for some time he returned to Ṭihrán where he spent the rest of his life. He attained the rank of Captain during his services in the Cossaks' Quarters.

The writer has been in frequent contact with this honorable Doctor since he began his service in the Gendarmerie Dept. (Road Guards Dept.) and the following is an account of my personal knowledge of the deceased.

During the early formation of the Gendarmerie Dept. in Írán in the year 1914, Dr. Pírúzbakht served as Vice-Director and later as Comptroller General and physician for a number of years and finally attained the rank of Major. After the dissolution of the Gendarmerie Dept. in 1918, he was appointed by the General Health Dept. as Head of the Sanitation Office at Karej, 42 kilometers from Ṭihrán, where a quarantine was being maintained. In 1920, he was employed as Doctor to the Provincial Dept. of Finance, Public Domains and Alimentation of Ṭihrán which was an important Government Dept. and he carried on this duty during the office of the American Advisors, Colonel McCormack and Mr. Colnman. In 1925, he received appointment as Director of the Sepah Hospital (a military hospital) and during the last years of his life he served with the rank of Colonel as the Director of the Health Dept. of the Military Schools. He discharged his duty most faithfully and sincerely throughout the entire course of his services.

In the year 1914, Dr. Pírúzbakht was serving as Vice-Director at the Gendarmerie Dept., having already completed his studies in medicine. He began to investigate the Bahá'í religion. His official position, as well as his family situation, were such as did not allow him to have any contact with the Bahá'í folk, owing to adverse religious feelings in Írán which threatened to put him and a number of Bahá'ís in grave difficulties. Therefore religious conversations were confined to the Doctor and myself for several months. He was meanwhile given a number of Bahá'í books which he studied very carefully and it was not long before this holy being became a believer and he bought many volumes of Bahá'í books which were available at that time. He was so inspired and inflamed by the Bahá'í books and tablets that, disregarding his official position and personal restraint, he expressed his enthusiastic willingness to meet the believers. The first meeting took place in the house of the late Mírzá Azizolláh Varghá, one of the devoted servants of the Cause and a distinguished believer; and the late Semandar Qazvíní and Mírzá 'Alí Akbar Rafsanjani—two well-known teachers of the Cause—were present at this little reception. In the course of the discussions he displayed such a spiritual zeal and depth of knowledge of intellectual matters that he was heartily admired by all those present. After that meeting he recklessly maintained contact with the Bahá'í groups and individuals and his admirable character and faith earned him such love and endearment in the Bahá'í community that he was appointed, in 1919, as member of the Spiritual Assembly of Ṭihrán and also as Chief of the Tarbiyát School for Boys. Dr. Pírúzbakht meanwhile undertook to pay the tuition for some poor pupils.

After his conversion, Dr. Pírúzbakht kept in contact with the members of his family attempting to convert them to the Faith. He

did convert a number of them and some of the rest became friendly to the Cause. Meanwhile, notwithstanding his busy time, he managed to have talks with some of the men of high position and even with the Swedish Officers in the Gendarmerie, giving them books and tablets to read and acquainting them with the importance of the Bahá'í Cause and the great material and moral benefits which the principles of the Cause rendered to the country of Írán and to the world. The deceased, being so keen in serving the Cause, was always chosen as a member of important Bahá'í Committees in Ṭihrán where he permanently stayed after embracing the Cause. This year he was a member of both the Teaching and the East and West Committees.

Three Tablets from 'Abdu'l-Bahá and two letters from the Guardian, all showing his ideal position and conferring on him historical honors, have been issued.

As was stated above, this admirable soul spent his dear time in Írán and abroad in the field of education. During his hours of leisure from official duty, he held a private dispensary at his house which he used not for personal interest but for serving the poor and promoting the Cause. He paid medical visits to friends and strangers, usually without receiving fees. He was so kind to all classes of people without distinction of faith, that even some of the Muslim religious authorities, while knowing him to be a Bahá'í, referred to him because of their confidence in his good faith and right conduct. Men of various creeds often called at the Doctor's dispensary and when he was through with his patients he had a friendly meeting with the visitors.

After a serious illness, Dr. Pírúzbakht's noble life ended at the age of 59 on Saturday the 5th of Shahr of the Bahá'í year 93 corresponding with January 23, 1937. A number of his non-Bahá'í relatives insisted on burial in a Moslem grave, but thanks to the admirable courage and efforts of his daughter, Miss Furúghu'z-Zamán, a graduate of midwifery from the French Faculty of Medicine in Beirut, the deceased was taken to Gulastán Javad, the Bahá'í cemetery. Hundreds of officers including Commanding Officers and senior officers of the Army, with a large crowd of Bahá'ís and non-Bahá'ís were present at the funeral. They followed the bier afoot some distance up the street and then drove their cars to the cemetery. The funeral service was carried through in the most honorable manner worthy of the position of a devoted Colonel and a learned Doctor.

A memorial service in his name was held at the house of the deceased for several days, in the course of which thousands of people came to condole with the members of his family and to take part in the ceremony of chanting prayers and reading tablets. All felt as if they really had lost a dear relative or friend.

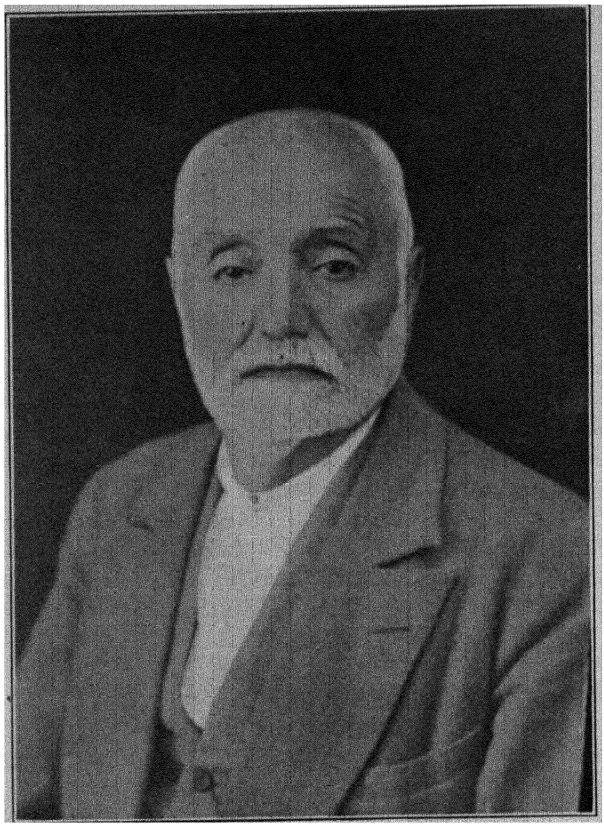
Let us pray that the surviving members of his family will all follow his example in serving the Cause and attaining the high spiritual position he attained.

Mírzá Muḥammad Káẓim-Púr

Mírzá Muḥammad Káẓim-Púr was the son of Ḥájí Muḥammad Káẓim-i-Shírází, a devout Muslim business-man, widely known for his charitable activities, who had left Shíráz and settled in Yazd in the year 1236 (Persian date, ca. 1857). With his three brothers, Aḥmad, 'Abdu'lláh and 'Alí-Akbar, Mírzá Muḥammad became a Bahá'í during the lifetime of Bahá'u'lláh, and like them was an active servant of the Faith.

In 1281 the people of Yazd rose against the Bahá'ís, plundered the home of 'Abdu'lláh and put him to death. The remaining three brothers were spared, Muḥammad and 'Ali-Akbar being in Sháhrúd on business, and Aḥmad in 'Ishqábád.

Following the Yazd upheaval, the family of Mírzá Muḥammad moved to Sháhrúd; some years later, Mírzá Muḥammad, 'Alí-Akbar and their households left for 'Ishqábád, and during this journey, were blessed with a visit to 'Abdu'l-Bahá in 1289. Returning to 'Ishqábád, Mírzá Muḥammad some years later went back to Sháhrúd, where he engaged in business activities and service to the Cause. He was so energetic in spreading the Faith that he provoked the anger of the townspeople, who, incited by



Mírzá Muḥammad Káẓim-Pur.

the mujtahid Shaykh-Aḥmad, rose against all the Bahá'ís of Sháhrúd.

For four years, he and his family were subjected to daily persecution, and finally in 1298 a crisis was reached, when, by order of the same mujtahid, a mob of some 4,000 people, armed with sticks, stones and knives, broke into his house to kill him and his two sons, 'Abdu'l-Ḥusayn Káẓim-Púr-i-Amrí, and 'Abbás. They seized Muḥammad and his elder son 'Abdu'l-Ḥusayn, and after beating them and subjecting them to extreme torture, threw them into the streets for dead.

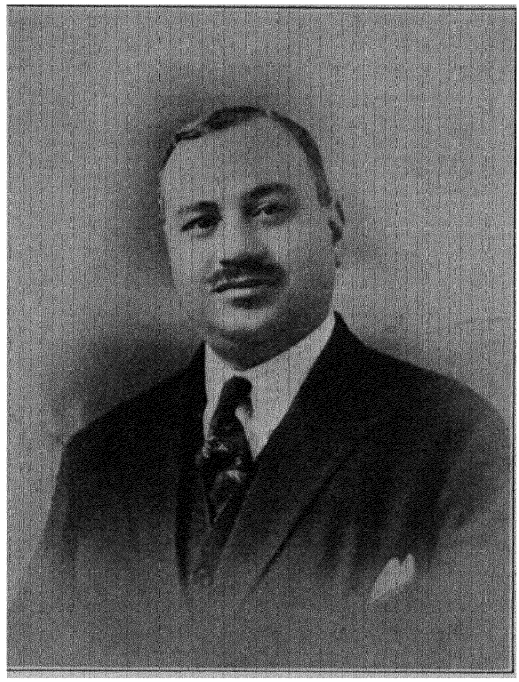
Mírzá Muḥammad and his son survived, were treated by two doctors for about a month and left for Ṭihrán. Here Mírzá Muḥammad continued in his devoted services to the Faith. In 1309 he and his wife Sakínih-Bánú visited the Guardian in Haifa. On Wednesday the 22nd of Daymáh 1316 (1937) he passed away suddenly at his place of business; he was seventy-three years of age.

Dr. Y. S. Tsao

The sad news has reached me from Shanghai that our beloved Chinese brother, Dr. Y. S. Tsao, died suddenly in his car on the way to his home, on February 8, at 4:30 p. m. Our brother, Mr. M. H. A. Ouskouli, writes me that Dr. Tsao had not been sick and also he asked me to write the Bahá'í Magazine and ask if Dr. Tsao's picture could be published with a short article.

The work which Dr. Tsao has done for the Cause of God in China is an everlasting monument. It was he who translated Esslemont's book into Chinese. He was working on the translation of "Some Answered Questions." About a month ago, his helper, Mr. Tang, died and so there was a setback and now Dr. Tsao has flown to the Kingdom of Bahá'u'lláh, as Mr. Ouskouli writes me.

Dr. Tsao first heard of the Bahá'í Faith through Martha Root when he was the President of Tsing Hua College, the Boxer In-



Dr. Muḥammad Bashír of Alexandria, Egypt.

demnity College. Martha bravely went out to the College without any previous introduction, but was received most kindly by Dr. Tsao and his wife, who is Swedish by birth, but American naturalized. Afterwards Dr. and Mrs. Tsao entertained us in their home and invited me to speak in the Auditorium of the College on the Bahá'í Faith to the whole student body, and a second time he called a meeting for any students who might be interested to meet and talk with us.

After eight years of service at Tsing Hua College, Peiping, Dr. and Mrs. Tsao moved to Shanghai, where they have lived since, and where they have formed the bond with the Iránian Bahá'ís who also live in Shanghai. Dr. Tsao was educated at Yale University and also studied at Harvard.

May the Bahá'ís pray for this wonderful soul who has so suddenly left us, and also for his devoted wife who must now carry on alone.

In His love and service,

AGNES B. ALEXANDER.

Tokyo, February 17, 1937.

DR. MUḤAMMAD BASHÍR

Bahá'ís and non-Bahá'ís throughout Egypt still mourn the unexpected death on December 21, 1936, of a leading pioneer and philanthropist, Dr. Muḥammad Bashír of Alexandria, former chairman of the National Spiritual Assembly of this country.

Son of a distinguished early believer, the late Ibráhím Effendi 'Alí, Dr. Bashír was born at Port Said November 30, 1891. Receiving his primary education in Port Said, he graduated from high school in the Syrian Anglican College of Haifa and in August, 1909, proceeded to the United States with Dr. Zia Bagdádí, arriving in New York on September 14 of that year. In 1913 he completed his medical course at Valparaiso College.

The following quotations are from the diary of the late doctor: "In May, 1911, I left for Chicago to attend the Annual Convention . . . I saw a great number of friends in attendance, and had the pleasure of accompanying Mrs. True and a group of Bahá'ís to the grounds of the Mashriqu'l-Adhkár. I had the honor of meeting 'Abdu'l-Bahá on September 3, 1912, at the house



Miss Malakat Núshúgátí of Port Said, Egypt.

of Mrs. True. The Master received me with His lordly kindness and love, saying, 'Your father is a blessed father, and God willing, you shall be a blessed son; God willing, you shall be the herald of the Glad-tidings of God.' "

It was during that critical period of some nine years ago, when the Bahá'ís resolved to approach the Government with a view to clarifying their position in Egypt, that Dr. Bashír was chairman of the National Spiritual Assembly, and his courage strengthened and inspired every believer. He did much to promote the Annual Conventions and to consolidate the Administrative Order. His services to the Cause in Egypt can never be forgotten.

Miss Malakat Núshúgátí

A recent event, though outwardly sad, served to signalize the severing of one of the last links of the chain of ancient fetters of Islám, and marked a marvellous achievement in freeing Bahá'ís from its outworn dogmas. The passing away of Miss Malakat Núshúgátí, daughter of Maḥmúd Effendi Núshúgátí, a distinguished Bahá'í of Port Said, on September the 17th, 1937, crowned the Faith of Bahá'u'lláh with a fresh triumph. Encouraged by the father of the deceased the Spiritual Assembly of Port Said resolved to perform, for the first time, the funeral ceremony according to purely Bahá'í rites. This firm resolution was met with bitter opposition on the part of Miss Núshúgátí's non-Bahá'í relatives. These relatives not only insisted that the funeral be held according to Muslim rites, but threatened the Bahá'ís that unless they yielded to their request, they would seize the body by force and create a public disturbance. When they saw that the Bahá'ís remained inflexible in their resolve to perform a purely Bahá'í ceremony, they pleaded that at least the body should be carried to the Mosque and there the Muslim

prayers be read, but the Bahá'ís courageously persisted in their plan.

A letter was sent by the Spiritual Assembly to the Commandant of Police, informing him of the situation. The funeral at 4 o'clock proceeded to the burial place; in the front marched a band playing suitable music and followed by the girls of the American School, dressed in white and carrying bouquets of roses. The body was borne for about a half mile by loving Bahá'í friends, the coffin was draped in pink and decorated with flowers. The police, as a result of the much-appreciated action of the authorities, joined the procession, forming a guard of honor and extending every courtesy to the dead. Crowds had gathered along the way to witness this first Bahá'í funeral. The body was then placed in a car and, followed by ten automobiles, proceeded to the cemetery. At the grave Bahá'í burial tablets were chanted and as a considerable number of non-Bahá'ís were present, it was noted with what keen interest they followed the service.

The same evening Bahá'ís as well as large numbers of Muslims, Christians and Jews attended the meeting in the Bahá'í Hall and offered their condolences and sympathy. During the whole occasion only the Bahá'í tablets were chanted.

APRIL, 1936—APRIL, 1938

IN MEMORIAM

Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasing life.—BAHÁ'U'LLÁH.

Mrs. Kate Burke, Chicago.

Mrs. Carolyn Harbin, Miami Beach, Florida.

Mr. Maurice Cohen, New Haven, Conn.

Mrs. E. B. Bullock, San Francisco, California.

Mrs. Louise Herman, Columbus, Ohio.

Mrs. Anna Steinmetz, Minneapolis, Minn.

Dr. Edwin Karl Fisher, Los Angeles, Calif.

Mrs. Elizabeth McGwan, Buffalo, N. Y.

Mrs. Rosa Harmon, Kenosha, Wis.

Mrs. Dora Dunbar Maule, McMinville, Oregon.

Mr. Myron Potter, Cleveland, Ohio.

Mrs. Edyth Blindt Bloom, Burlington, Iowa.

Mrs. Helen Bell, Cleveland, Ohio.

Miss Helen Clevenger, New York.

Mrs. Gertrude Harris, New York.

Mr. Irving Johnson, Chicago.

Mr. Charles N. Dible, Los Angeles, Calif. (Not reported at the time of his passing, September, 1934.)

Mrs. Gertrude Anderson, Chicago, Ill.

Mr. Jacob Schmit, St. Paul, Minn.

Miss Jessie Bush, Newark, New Jersey.

Miss Elizabeth Chandler, Ithaca, New York.

Mrs. Elizabeth Hurlbut, San Francisco, California.

Miss Lillie Kendall, Aptos, California.

Mr. S. A. Roberts, Kelvin, Arizona.

Mrs. Frances Carre, Mariposa, California.

Dr. Albert Johnston, Montreal, Quebec, Canada.

Mrs. Evelyn Moore, Cambridge, Massachusetts.

Miss Antoinette Sealts, Lima, Ohio.

Mr. William Z. Ralph, Portland, Oregon.

Miss A. R. Phipps, Oriskany, N. Y.

Mrs. Cunningham, Montreal, Quebec, Canada.

Mrs. A. B. Spear, Los Angeles, Calif.

Mrs. Phoebe R. Nelson, Chicago, Ill.

Mrs. Elizabeth R. Wilkinson, Brookline, Mass.

Mr. Elmore E. Duckett, Los Angeles, Calif.

Mr. Worsley G. Hambrough, San Diego, Calif.

Mr. Claude Warren, Binghamton, N. Y.

Mrs. Laurie C. Wilhelm, West Englewood, New Jersey.

Mr. Samuel Hadsell, Phoenix, Arizona.

Mrs. Muriel Rucker, Toronto, Canada.

Mrs. Mary Arch, Washington, D. C.

Mrs. Edward Ruppers, Phoenix, Arizona.

Mrs. Daisy G. Fry, Visalia, Calif.

Miss Avis Morris, San Francisco, Calif.

Mr. Paul K. Dealy, Fairhope, Alabama.
Mr. T. C. Gunning-Davis, Chicago, Ill.
Mr. Charles Parker, Hales Corners, Wisc.
Mrs. Rose Henderson, Toronto, Canada.
Mrs. Mae Stone, Topeka, Kansas.
Mrs. Mary Hanford Ford, Toledo, Ohio.
Mr. Worsley G. Hambrough, San Diego, Calif.
Mr. Claude Warren, Binghamton, N. Y.
Mr. Charles Edsall, Montclair, N. J.
Mrs. Addie L. Cole, Los Angeles, Calif.
Mrs. Cecile Hill, Toledo, Ohio.
Mrs. Mary D. Culver, Eliot, Maine.
Mrs. E. L. Cavanee, Urbana, Ill.
Mrs. Flora P. Stone, Urbana, Ill.
Dr. Zia M. Bagdádí, Augusta, Ga.
Miss Harriet Williams, Boston, Mass.
Miss Mary Ruth Nitsche, Muskegon, Mich.
Miss Bertha L. Lackey, Worcester, Mass.
Mrs. Carrie Timleck, Geneva, N. Y.
Mr. Lloyd C. Hawley, San Francisco, Calif.
Miss Esther Davis, La Jolla, Calif.
Mr. Alfred E. Lunt, Beverly, Mass.
Mrs. Lucy A. Northrop, Oakland, Calif.
Mrs. Abbie Campbell, Los Angeles, Calif.
Mr. Cecil Carmody, New York.
Dr. Hettie West, Los Angeles, Calif.
Mrs. Laura L. Drum, Washington, D. C.
Mrs. Elizabeth Stein, Lima, Ohio.
Mr. J. B. Gordon Hall, Fernandina, Fla.
Mr. James Coe (former member of Racine Bahá'í community).
Mrs. Mary A. Meredith, Buffalo, N. Y.
Mrs. Margaret Lyons, Colorado Springs, Col.
Mr. Dudley J. Stevison, Chicago, Ill.
Mr. Gordon Hall, Fernandina, Fla.
Mr. Howard Fenton, Akron, Ohio.
Mrs. Andrew Fleming, Brooklyn, N. Y.
Mrs. Cordie C. Cline, Yuba City, Calif.
Mrs. Mabel Nickerson, Chicago, Ill.

Some notable Íránian believers who passed away during 1936-37.

Zaynu'l-'Ábidín Abrárí, Yazd.
Qábil Ábádi'í, Ábádih.
Muḥammad-Ḥusayn Ulfat, Ṭihrán.
Muḥammad-Náṭiq.
Ḥasan Fu'ádí, Ṭihrán.
Mihdí-Qulí Mírzá Mawzún, Hamadán.

PART THREE

BAHÁ'Í DIRECTORY, 1937-1938

94 OF THE BAHÁ'Í ERA

1.

BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of Australia and New Zealand,
Care of Miss Hilda Brooks, Box 447 D, Adelaide, SOUTH AUSTRALIA.

National Spiritual Assembly of the Bahá'ís of Caucasus,
Care of Mr. Ḍíyá'u'lláh Aṣgharzádih,
Riḍván 45 Alexandria Grove, North Finchley, London, N. 12, ENGLAND.

National Spiritual Assembly of the Bahá'ís of Egypt,
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National Spiritual Assembly of the Bahá'ís of India and Burma,
P. O. Box 14, Simla, INDIA.
Telegraphic Address: Bahá'í, Simla.

National Spiritual Assembly of the Bahá'ís of 'Iráq,
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National Spiritual Assembly of the Bahá'ís of Írán,
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Telegraphic Address: Rawḥání, Pársíyán, Ṭihrán.

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2.

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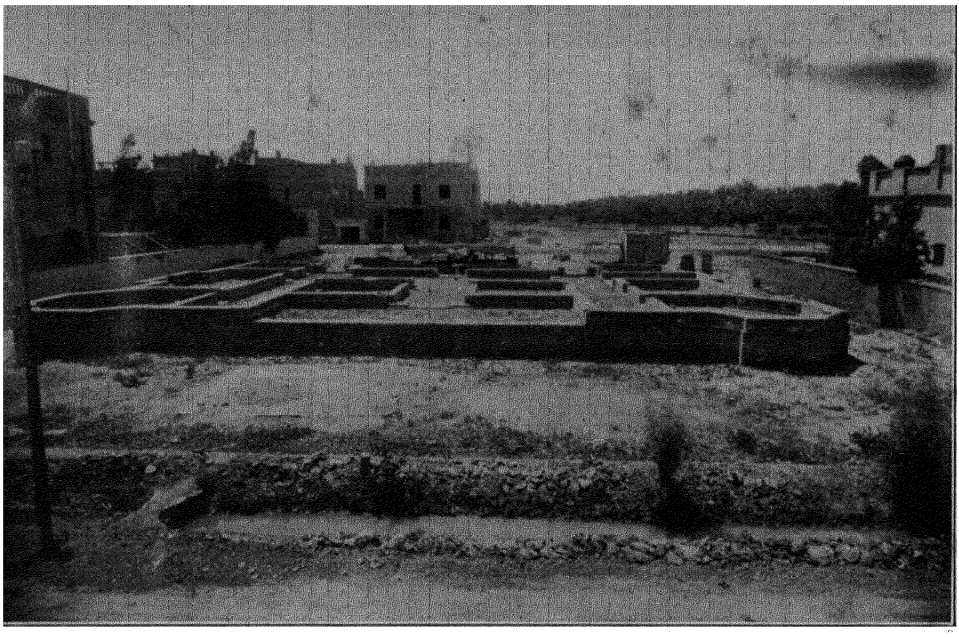

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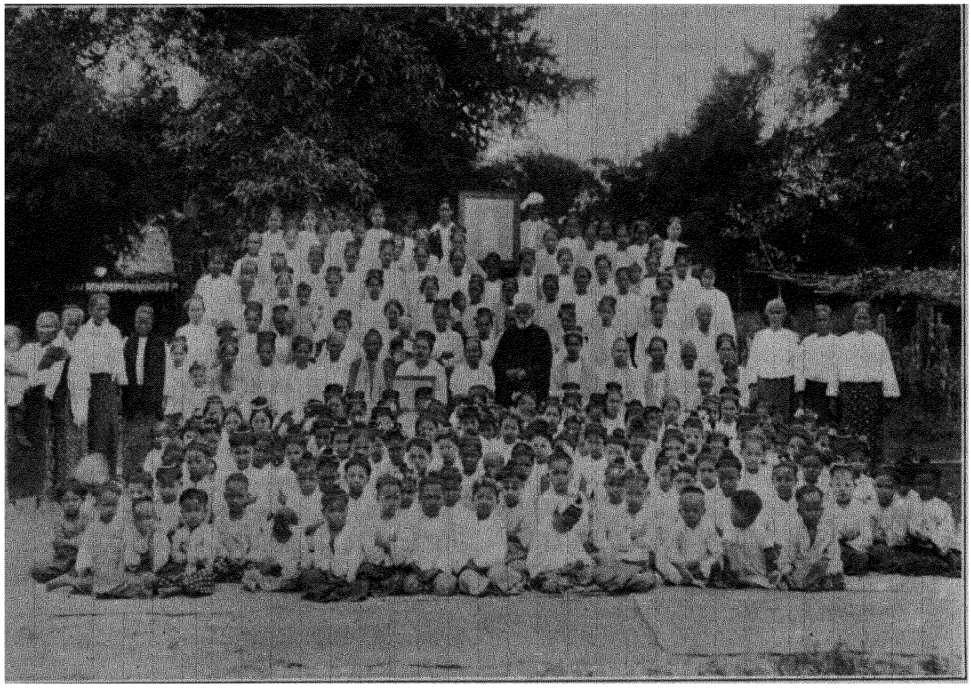

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5.

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1. ṬIHRÁN, 2. Ḥasanábád, 3. Chishmih-Sháhí, 4. Ja'farábád, 5. 'Alíyábád, 6. Ismá'ílábád, 7. Sharífábád, 8. 'Abdu'lláhábád, 9. Maqsúdábád, 10. Jalálíyyih, 11. Kamálíyyih, 12. Qal'ih-Nay, 13. Ḥaḍrat-i-'Abdu'l-'Aẓím, 14. Kháníyábád, 15. Kabírábád, 16. Ḍíyá'ábád, 17. 'Adlábád, 18. Muẓaffaríyyih, 19. Sálúr, 20. Chihár-Ṭáqí, 21. Varámín, 22. Tajin (?), 23. Palasht, 24. Qulhak, 25. Tajrísh, 26. Qal'ih-Sa'ádatíyyih, 27. Kalák, 28. Garm-Darrih, 29. Riḍáábád, 30. Qal'ih-Ḥasan-Khán, 31. Jawqín, 32. Fashandak, 33. Shahrak, 34. Awrázán, 35. Shafjakhánaj, 36. Justán, 37. Karkabúd, 38. Gatihdih, 39. Shahr-i-Qum.

II. DISTRICT: ÁBÁDIH

1. ÁBÁDIH, 2. Isfandábád, 3. Iqlíd, 4. Idrísábád, 5. Bahman, 6. Bavánát, 7. Chinár, 8. Khurramí, 9. Dihbíd, 10. Dirghúk, 11. Ṣughád, 12. 'Alíyábád-i-Suflá, 13. Firághih, 14. Kúshkak, 15. Najafábád-i-Suflá, 16. Himmatábád, 17. Vazírábád, 18. 'Abbásábád-i-Bahman, 19. 'Abbásábád-i-Ḥáj-'Alí-Khán, 20. Sivinj-i-Bavánát, 21. Bazm-i-Bavánát, 22. Munj-i-Bavánát, 23. Mazáyján-i-Bavánát, 24. Suryán-i-Bavánát, 25. Súrmaq, 26. Chír-i-Bavánát, 27. Sarvistán-i-Bavánát, 28. Fírúzí.

III. DISTRICT: KÁSHÁN

1. KÁSHÁN, 2. Ámirán, 3. Núshábád, 4. Yazdil, 5. Mashkán, 6. Vádiqán, 7. Naráq, 8. Jásb, 9. Jawshiqán, 10. Qamṣar,

11. Mázgán, 12. Barzuk, 13. Ábíyánih, 14. Qazáán, 15. Rabáṭ-i-Turk, 16. Árán, 17. Girúgán-i-Jásb, 18. Mirq.

IV. District: Kirmán

1. KIRMÁN, 2. Rafsinján, 3. Bandar-'Abbás, 4. Sírján, 5. Bam, 6. Anár, 7. Rávar, 8. Khurramábád, 9. Zarand, 10. Chatrúd, 11. Bághayn, 12. Rábur, 13. Hútak, 14. Jibál-i-Báriz, 15. Jíruft, 16. Núq, 17. Páríz, 18. Dávarán, 19. Qanát-i-Ghassán, 20. Qaryatu'l-'Arab, 21. Khabraqṭá, 22. Bandar-i-Langah, 23. Kúhanbán, 24. Langar, 25. Ḥasanábád, 26. Hurmuzdábád, 27. Júpár, 28. Túq, 29. Párín.

V. District: Qazvín and Zanján

1. QAZVÍN, 2. Qadímábád, 3. Amínábád, 4. Nuṣratábád, 5. Muḥammadábád, 6. Shahristán, 7. Gulkin, 8. 'Alí-Riḍáábád, 9. Kulah-Darrih, 10. Ishtihárd, 11. Sirús, 12. Rúdbár, 13. Sarkhán, 14. Zanján.

VI. District: Ádhirbáyján

1. TABRÍZ, 2. Milán, 3. Uskú, 4. Bávayl-i-'Ulyá, 5. Bávayl-i-Suflá, 6. Ílkhichí, 7. Mamaqán, 8. Gávgán, 9. Dihkhárqán, 10. Shíshaván, 11. 'Ajabshe'r, 12. Mihrábád, 13. Hirawábád, 14. Ruvusht, 15. Munáb, 16. Marághih, 17. 'Alavíyán, 18. Khurmázad, 19. Áqjahdízaj, 20. Malik-Kandí, 21. Qijilú, 22. Míyánduáb, 23. Qurah-Chál, 24. Nawrúzlú, 25. Sávujbulágh, 26. Riḍá'íyyih, 27. Qahramánlú, 28. Sháhpúr, 29. Khúy, 30. Víshlaq, 31. Pírkandí, 32. Ívávuqlí, 33. Julfá, 34. Marand, 35. Zunúz, 36. Kundulaj, 37. Yagán, 38. Khámnah, 39. Shabastar, 40. Saysán, 41. Maṭanaq, 42. Diznáb, 43. Bábákandí, 44. Míyánaj, 45. Saráb, 46. Qádíján, 47. Ardabíl, 48. Hirawábád-i-Khalkhál, 49. Khújín, 50. Ál-i-Háshim, 51. Áhar, 52. Ḥaddádán, 53. Girdúlqán, 54. Khánbághí, 55. Qávshúq, 56. Qarah-Shírán.

VII. District: Yazd

1. YAZD, 2. Ardakán, 3. Amírábád, 4. Ḥusaynábád, 5. 'Izzábád, 6. 'Alíyábád, 7. Sharafábád, 8. Mihdíyábád-i-Rustáq, 9. 'Aṣrábád, 10. Maríyamábád, 11. Kúchihbayk, 12. Khurramsháh, 13. Mihdíyábád-i-Ḥúmah, 14. Taft, 15. Nirsíyábád, 16. Naṣrábád-i-Píshkúh, 17. Khudábád-i-Píshkúh, 18. Manshád, 19. Hurmuzak, 20. Marvast, 21. Dahaj, 22. Qásimábád, 23. Maybud, 24. Ḥasanábád-i-Quṭbábád, 25. Aḥmadábád-i-Ardakán, 26. Ṣadrábád, 27. Iláhábád, 28. Nuṣratábád, 29. Maḥmúdábád, 30. Abrandábád, 31. Kasnavíyyih, 32. Na'ímábád, 33. Raḥmatábád, 34. Muḥammadábád-i-Cháhak, 35. Ḥasanábád-i-Ḥúmah, 36. Khavídak, 37. Fahraj, 38. Saryazd, 39. Mihríz, 40. Ḥavazm, 41. Gávafshád, 42. Hanzá', 43. Hidish, 44. Banádak-i-Sádát, 45. Khayrábád, 46. Mazra'ih-Sayd-Mírzá, 47. Bíyábánák, 48. Anárak, 49. Shahr-i-Bábak, 50. Hirát, 51. Hirábarján, 52. Ahristán, 53, Mubárakah, 54. Faráshá, 55. Shamsí, 56. Sanḥivíd, 57. Shúruk, 58. Chávurchíy-i-Shahr-i-Bábak, 59. Qanát-i-Núḥ-i-Shahr-i-Bábak, 60. Givar-i-Manshád, 61. Yakhdán-i-Bulúk, 62. Bafrú.

VIII. District: Iṣfáhán

1. IṢFÁHÁN, 2. Najafábád, 3. Ardistán, 4. Zavárih, 5. Burújin, 6. Qahfirukh, 7. Dastjird-i-Imámzádih, 8. Sámán, 9. Diháqán, 10. Jaz, 11. Dizaj, 12. Khúlinján, 13. Isgandazí, 14. Afús, 15. Tírán, 16. Muḥammadíyyih, 17. Kishih, 18. Rustam, 19. Músíyábád, 20. Mihdíyábád, 21. Kaṭá, 22. Dihaq, 23. Kurd-i-Suflá, 24. Dúrchah, 25. Khurzúq, 26. Laftuván, 27. Shaydán, 28. Qal'ih-Sháh, 29. Shahrak, 30. Ṭálkhúnchih, 31. Damanú (?), 32. Varnámkháṣ, 33. Sidih-Linján, 34. Bághbahádurán, 35. Chádigán, 36. Ádján, 37. Qúchanak-Farídan, 38. Chaygán, 39. Shahriḍá, 40. Ná'ín, 41. Chamgawdán, 42. Ríz, 43. Hamgín, 44. Shahr-i-Kurd, 45. Másinan, 46. Tírán-i-Gardan, 47. Mághdharán, 48. San'án, 49. Kamíram, 50. Tushíz, 51. Farádmínih, 52. Jarquvíyyih, 53. Sanádgán, 54. Dumanih, 55. Ádirján, 56. Súrinján, 57. Qadarkhán, 58. Víshigán, 59. Marasán, 60. Níkán.

IX. District: Fárs

1. SHÍRÁZ, 2. Nayríz, 3. Sarvistán, 4. Dáríyán, 5. Sa'dí, 6. Qulát, 7. Zákhirz,



Miss Leonora Holsapple (upper left), the pioneer teacher of the Faith in Brazil, and Mrs. Nellie French, on the occasion of the latter's visit to South America, March, 1937. The children belong to Miss Holsapple's class for the under-privileged.

8. Zarqán, 9. Kinárih-Marvdasht, 10. 'Imádábád-i-Marvdasht, 11. Kúshak-i-Marvdasht, 12. Fárúq, 13. Shamsábád-i-Burzú, 14. Fatḥábád, 15. Shamsábád-i-Takht, 16. Jahrum, 17. Búshihr, 18. Dáráb, 19. Kázirún, 20. Fassá (?), 21. Bayḍá, 22. Qaṣr-i-Marvdasht, 23. Khayrábád-i-Bayḍá, 24. Ibráhímábád-i-Bayḍá, 25. Qal'ih-Naw-i-Bayḍá, 26. Qásimábád-i-Bayḍá, 27. Milyún.

X. District: Hamadán

1. HAMADÁN, 2. Maláyir, 3. Júráb, 4. Ávarzamán, 5. Túysargán, 6. Nahávand, 7. Amzájird, 8. Bahár, 9. Lálijín, 10. Ḥusaynábád, 11. Uqchulú, 12. Chupuqlú, 13. Qurvah-Kurdistán, 14. Sárí-Qamísh, 15. Mírzakandí, 16. Úchtappih, 17. Jamshídábád, 18. Uqbuláq, 19. Latgá, 20. Qiziljahkand, 21. Qarahbuláq, 22. Khánbághí, 23. Kajah-Gunbad, 24. Íssíbuláq, 25. Sirísháhád, 26. Nadirsháh, 27. Akinlú, 28. Pírtáj.

XI. District: Qá'ínát

1. BÍRJAND, 2. Kundur, 3. Isqarár, 4. Bídisag, 5. Nawfirist, 6. Sarcháh, 7. Ásíyábán, 8. Durukhsh, 9. Dastjird, 10.

Samúlábád, 11. Súd, 12. Nawkand, 13. Khúsf, 14. Tufáb, 15. Khuvanyak, 16. Síkán, 17. Qal'ih-Kúh, 18. Zírk, 19. Núk, 20. Nawzád, 21. Khán.

XII. DISTRICT: 'IRÁQ

1. 'IRÁQ, 2. Sulṭánábád, 3. Khalajábád, 4. Gulpáyigán, 5. Sháhábád, 6. Mashhad, 7. Ḥusaynábád, 8. Varqá, 9. Ámirih.

XIII. DISTRICT: GÍLÁN

1. RASHT, 2. Bandar-i-Pahlaví, 3. Gházíyán, 4. Láhíján, 5. Langarúd, 6. Rúdsar, 7. Shahvár, 8. Ḍíyá'bar, 9. Síyáhkal, 10. Sangar, 11. Rúdbár, 12. Minjíl.

XIV. DISTRICT: KHÚZISTÁN

1. AHVÁZ, 2. Shúshtar, 3. Dizfúl, 4. Ábádán, 5. Khurramshahr, 6. Qusvih (?), 7. Manyúhí, 8. Sáliḥábád, 9. Masjid-i-Sulaymán, 10. Haftgil, 11. Túf-Chishmih, 12. Bahbahán, 13. Rámhurmuz, 14. Cham-Khalf-'Ísá, 15. Ṣafáíyyih, 16. Faylíyyih, 17. Chamtang, 18. Chihil-Masní, 19. Jabrábád, 20. Hindíján, 21. Kurrihpá, 22. Chamtangú, 23. Chamsha'bán.

XV. DISTRICT: KIRMÁNSHÁH

1. KIRMÁNSHÁH, 2. Khurramábád, 3. Burújird, 4. Sanandaj, 5. Sunqur, 6. Karand, 7. Sháhábád, 8. Qaṣr, 9. Dínvar.

XVI. DISTRICT: KHURÁSÁN

1. MASHHAD, 2. Sharífábád, 3. Sarakhs, 4. Kalát, 5. Bulán, 6. Chahchaha, 7. Naṣrábád-i-Jám, 8. Turbat-i-Jám, 9. Ṭayyibát, 10. Bákharz, 11. Ḥusaynábád, 12. Qúchán, 13. Bájgirán, 14. Shírván, 15. Muḥammadábád-i-Darigaz, 16. Luṭfábád, 17. Bujnúrd, 18. Jájarm, 19. Ruvín, 20. Isfará'ín, 21. Qaríyiy-i-Amand-Turkaman-Ṣaḥrá, 22. Shahr-i-Mirávih, 23. Níshábur (Riḍván), 24. Ma'múrí, 25. Farrukh, 26. Dastgird, 27. Isḥaqábád, 28. Rúhábád, 29. Sarvaláyat, 30. Ma'dan, 31. Sabzavár, 32. Súdkhar, 33. Kúshk-Bágh, 34. Rabáṭ-i-Gaz, 35. Zarqán, 36. Ṣafíyábád, 37. Ja'farábád, 38. Juvín, 39. Kúhmísh, 40. Dávarzan, 41. Turbat-i-Ḥaydaríyyih, 42. Piṭraw, 43. Závih, 44. Marghzár, 45. Dawlatábád, 46. Gulbú, 47. Rashtkhár, 48. Khurq, 49. Murtaḍavíyyih, 50. Dúghábád (Furúgh), 51. Ḥasanábád, 52. Mihnah, 53. Khayrábád, 54. Míyándihí, 55. Shamsábád, 56. 'Alí, 57. Ẓahírábád, 58. 'Abdu'lábád, 59. Azghand, 60. Furshah, 61. Náy, 62. Yúnis, 63. Ḥiṣár, 64. Námaq, 65. Katahtalkh, 66. Qarách-ah, 67. Kashmar, 68. Maghán, 69. Khalílábád, 70. Shafí'ábád, 71. Júymind, 72. Kákhk, 73. Shahr-Gunábád, 74. Rawshanávand, 75. Firdaws, 76. Bághistán, 77. Busṭáq, 78. Sihqal'ih, 79. Burún, 80. Gazín, 81. Saráyán, 82. Sarand, 83. Bijistán, 84. Bushruvíyyih, 85. Khayru'l-Qurá, 86. Ṭabas, 87. Bághdihak, 88. Záhidán, 89. Zábul, 90. Mírjávah, 91. Khásh, 92. Saráván, 93. Íránshahr.

XVII. DISTRICT: SANGSAR

1. SANGSAR, 2. Shahmírzád, 3. Sháhrúd, 4. Aftar, 5. Simnán, 6. Dámghán.

XVIII. DISTRICT: SÁRÍ

1. SÁRÍ, 2. Mahfurúzak, 3. Araṭá, 4. Chálih-Zamín, 5. Sháhí, 6. Kafshgar-Kuláh, 7. Ámirih, 8. Rawshankúh, 9. Íval, 10. Ashraf-Kúhbán.

XIX. DISTRICT: BANDAR-I-GAZ

1. BANDAR-I-GAZ, 2. Bandar-i-Sháh, 3. Gurgán, 4. Gunbad-Qábús, 5. Gumish-Tappih, 6. Dasht-i-Gurgán.

XX. DISTRICT: BÁBUL

1. BÁBUL, 2. 'Arabkhayl, 3. Bahnamír, 4. Ḍayá'kalá, 5. Bandar-i-Mashhadsar, 6. Bandar-i-Firaydún-Kinár, 7. Núr, 8. Tákur, 9. Ámul, 10. Kipúrchál.

ADDRESSES OF CENTRES OF BAHÁ'Í ADMINISTRATIVE DIVISIONS OF ÍRÁN, 1937-1938

1. ÁDHIRBAYJÁN, centre: Tabriz. Address: care Mr. Aḥad, Salímí Brothers. Telegraphic address: care Ahmad-Pur Furútan, Tabríz.
2. IṢFÁHÁN, centre: Iṣfáhán. Address: care Payman Co. Telegraphic address: Rawḥání, Paymán Iṣfáhán.
3. ÁBÁDIH, centre: Ábádih. Address: care Dr. M. Ḥusayn Ágáh. Telegraphic address: care Dr. Agáh, Ábádih.
4. BANDAR-I-JAZ, centre: Bandar-i-Jaz. Address: care Mr. 'Abbás Rawshan. Telegraphic address: care Muḥammad Sangí, Bandar-i-Jaz.
5. BÁBUL, centre: Bábul. Address: care Dr. F. Bassárí. Telegraphic address: care Dr. Furúgh, Bábul.
6. KHURÁSÁN, centre: Mashhad. Address: care Mr. A. Sulaymání, Pahlaví Bank. Telegraphic address: care Sulaymání, Pahlaví Bank, Mashhad.
7. KHUZISTÁN, centre: Ahváz. Address: care Bástání Co. Telegraphic address: care Bástání, Ahváz.
8. ZÁHIDÁN, centre: Záhidán. Address: care Suhaylí Bros. Co. Telegraphic address: care Suhaylí, Záhidán.
9. SANGSAR, centre: Sangsar. Address: care Mr. Ch. Tibyání. Telegraphic address: care Chirághalí Tibyání, Sangsar.
10. SÁRÍ, centre: Sárí. Address: care Mr. A. Bahrúzí, Treasury Dept. Telegraphic address: care Bahrúzí, Treasury Dept., Sárí.
11. ṬIHRÁN, centre: Ṭihrán. Address: care Mr. A. Furútan, Amíríyyih av., Mihdíyyih Str. 2002. Telegraphic address: Rawḥání, Ṭihrán.
12. 'IRÁQ, centre: 'Iráq. Address: Mr. F. Darakhshán, Saráy-i-Gulshan. Telegraphic address: Rawḥání, care Darakhshán Gulshan, 'Iráq.
13. FÁRS, centre: Shíráz. Address: care Dr. Badrí, Darius avenue. Telegraphic address: care Munajim, Shíráz.
14. QÁYINÁT, centre: Bírjand. Address: Bazár-i-Ghulám-Ḥusayn Sábití. Telegraphic address: care Bázári Sábití, Bírjand.
15. QAZVÍN and ZANJÁN, centre: Qazvín. Address: care Mr. As'adu'l-Ḥukamá. Telegraphic address: care Asad, Qazvín.
16. KÁSHÁN, centre: Káshán. Address: care Furúghí & Sons Co. Telegraphic address: care Furúghí, Káshán.
17. KIRMÁN, centre: Kirmán. Address: Mr. Shahríyár Aryání, Saray-i-Vakíl. Telegraphic address: care Vakíl, Aryání, Kirmán.
18. KIRMÁNSHÁH, centre: Kirmánsháh. Address: care Dr. H. Muayyad. Telegraphic address: care Dr. Muayyad, Kirmánsháh.
19. GÍLÁN, centre: Rasht. Address: care A. Samandarí, Ittiḥádíyyih Pharmacy. Telegraphic address: care Samandarí, Rasht.
20. NAYRÍZ, centre: Nayríz. Address: care Mr. M. Ízadí, Maḥalliy-i-Pahlaví. Telegraphic address: care Ízadí, Maḥalliy-i-Pahlaví, Nayríz.
21. ḤAMADÁN, centre: Ḥamadán. Address: care Mr. Iḥsání, Saráy-i-Ḥájí Ṣafar Khán. Telegraphic address: care Ṣafar Iḥsání, Ḥamadán.
22. YAZD, centre: Yazd. Address: care Payman Co. Telegraphic address: care Payman, Yazd.

7.

ALPHABETICAL LIST OF BAHÁ'U'LLÁH'S BEST-KNOWN WRITINGS

Alváḥ-i-Laylatu'l-Quds.
Aṣl-i-Qullu'l-Khayr.
Az-Bágh-i-Íláhí.
Báz-Áv-u-Bidih-Jámí.
Bishárát (Glad-Tidings).
Chihár-Vádí (Four Valleys).
Ghulámu'l-Khuld.
Haft-Vádí (Seven Valleys).
Halih-Halih-Yá-Bishárat.
Ḥúr-i-'Ujáb.
Ḥurúfát-i-'Állín.
Ishráqát (Effulgences).
Kalimát-i-Firdawsíyyih (Words of Paradise).
Kalimát-i-Maknúnih (Hidden Words).
Kitáb-i-'Ahd (Book of Covenant).
Kitáb-i-Aqdas (Most Holy Book).
Kitáb-i-Bádí'.
Kitáb-i-Íqán (Book of Certitude).
Kitáb-i-Sulṭán (Tablet to the Sháh of Persia).
Lawḥ-i-'Abdu'l-'Aziz-Va-Vukalá.
Lawḥ-i-'Abdu'l-Vahháb.
Lawḥ-i-'Abudu'r-Razzáq.
Lawḥ-i-Aḥbáb.
Lawḥ-i-Aḥmad (Tablet of Aḥmad).
Lawḥ-i-Amváj.
Lawḥ-i-Anta'l-Káfí.
Lawḥ-i-Aqdas.
Lawḥ-i-Ashraf.
Lawḥ-i-'Ashiq-va-Ma'shúq.
Lawḥ-i-Áyiy-i-Núr.
Lawḥ-i-Bahá.
Lawḥ-i-Baqá.
Lawḥ-i-Basíṭatu'l-Ḥaqíqih.
Lawḥ-i-Bismilih.
Lawḥ-i-Bulbulu'l-Firáq.
Lawḥ-i-Burhán.
Lawḥ-i-Dunyá (Tablet of the World).
Lawḥ-i-Fitnih.
Lawḥ-i-Ghulámu'l-Khuld.
Lawḥ-i-Ḥabíb.
Lawḥ-i-Haft-Pursish.
Lawḥ-i-Ḥaqq.
Lawḥ-i-Hawdaj.
Lawḥ-i-Ḥikmat (Tablet of Wisdom).
Lawḥ-i-Hirtík.
Lawḥ-i-Ḥúríyyih.
Lawḥ-i-Ḥusayn.
Lawḥ-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf).
Lawḥ-i-Ittiḥád.
Lawḥ-i-Jamál.
Lawḥ-i-Karím.
Lawḥ-i-Karmil.
Lawḥ-i-Kullu'ṭ-Ṭa'ám.
Lawḥ-i-Malikih (Tablet to Queen Victoria).
Lawḥ-i-Malik-i-Rús (Tablet to the Czar of Russia).
Lawḥ-i-Malláḥu'l-Quds (Tablet of the Holy Mariner).
Lawḥ-i-Manikchí-Ṣáḥib.
Lawḥ-i-Maqṣúd.
Lawḥ-i-Maryam.
Lawḥ-i-Mawlúd.
Lawḥ-i-Mubáhilih.
Lawḥ-i-Náṣir.
Lawḥ-i-Nápulyún I (First Tablet to Napoleon III).
Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III).
Lawḥ-i-Nuqṭih.
Lawḥ-i-Páp (Tablet to the Pope).
Lawḥ-i-Pisar-'Amm.
Lawḥ-i-Qiná'.
Lawḥ-i-Quds.
Lawḥ-i-Rafí'.
Lawḥ-i-Ra'ís (Tablet to Ra'ís).
Lawḥ-i-Raqshá'.
Lawḥ-i-Rasúl.
Lawḥ-i-Rúh.
Lawḥ-i-Ru'yá.
Lawḥ-i-Saḥáb.
Lawḥ-i-Salmán I.
Lawḥ-i-Salmán II.
Lawḥ-i-Sámṣún.
Lawḥ-i-Sayyáh.
Lawḥ-i-Shaykh-Fání.
Lawḥ-i-Tawḥíd.
Lawḥ-i-Ṭibb.
Lawḥ-i-Tuqá.
Lawḥ-i-Yúsuf.
Lawḥ-i-Zaynu'l-Muqarrabín.
Lawḥ-i-Zíyárih.
Madínatu'r-Ridá.
Madínatu't-Tawḥíd.

Mathnavi.
Munájáthây-i-Ṣíyám.
Qad-Iḥtaraqa'l-Mukhliṣún.
Qaṣídiy-i-Varqá'íyyih.
Rashḥ-i-'Amá.
Riḍvánu'l-'Adl.
Riḍvánu'l-Iqrár.
Ṣaḥífiy-i-Shaṭṭíyyih.
Ṣaláf-i-Mayyit (Prayer for the Dead).
Sáqí-Az-Ghayb-i-Baqá.
Shikkar-Shikan-Shavand.
Subḥána-Rabbíya'l-A'lá.
Subḥanaka-Yá-Hú.
Súratu-'lláh.
Súriy-i-Aḥzán.
Súriy-i-Amín.
Súriy-i-Amr.
Súriy-i-A'ráb.
Súriy-i-Aṣḥáb.
Súriy-i-Asmá'.
Súriy-i-Bayán.
Súriy-i-Burhán.
Súriy-i-Damm.
Súriy-i-Dhahíḥ.
Súriy-i-Dhibḥ.
Súriy-i-Dhikr.
Súriy-i-Faḍl.
Súriy-i-Fatḥ.
Súriy-i-Fu'ád.
Súriy-i-Ghuṣn (Tablet of the Branch).
Súriy-i-Ḥajj I.
Súriy-i-Ḥajj II.
Súriy-i-Haykal.
Súriy-i-Ḥifẓ.
Súriy-i-Hijr.
Súriy-i-'Ibád.
Súriy-i-Ism.
Súriy-i-Ismuna'l-Mursil.
Súriy-i-Javád.
Súriy-i-Khiṭáb.
Súriy-i-Ma'ání.
Súriy-i-Man'.
Súriy-i-Mulúk.
Súriy-i-Nidá.
Súriy-i-Nuṣḥ.
Súriy-i-Qadír.
Súriy-i-Qahír.
Súriy-i-Qalam.
Súriy-i-Qamís.
Súriy-i-Ṣabr.
Súriy-i-Sultán.
Súriy-i-Vafá.
Súriy-i-Ziyárih.
Súriy-i-Zubur.
Súriy-i-Zúhúr.
Tafsír-i-Hú.
Tafsír-i-Ḥurúfát-i-Muqaṭṭa'ih.
Tafsír-i-Súriy-i-Va'sh-Shams.
Tajallíyát (Revelations).
Tarázát (Ornaments).
Ziyárat-Námih (The Visiting Tablet).
Ziyárat-Námiy-i-Awlíyá.
Ziyárat-Námiy-i-Bábu'l-Báb va Quddús.
Ziyárat-Námiy-i-Bayt.
Ziyárat-Námiy-i-Maryam.
Ziyárat-Námiy-i-Siyyidu'sh-Shuhadá.

8.

LIST OF THE BÁB'S BEST-KNOWN WORKS

1. The Íránian Bayán.
2. The Arabic Bayán.
3. The Qayyúmu'l-Asmá'.
4. The Ṣaḥífatu'l-Ḥaramayn.
5. The Dalá'il-i-Sab'ih.
6. Commentary on the Súrih of Kawthar.
7. Commentary on the Súrih of Va'l-'Aṣr.
8. The Kitáb-i-Asmá'.
9. Ṣaḥífiy-i-Makhdhúmíyyih.
10. Ṣaḥífiy-i-Ja'faríyyih.
11. Ziyárat-i-Sháh-'Abdu'l-'Aẓím.
12. Kitáb-i-Panj-Sha'n.
13. Ṣaḥífiy-i-Raḍav'yyih.
14. Risáliy-i-'Adlíyyih.
15. Risáliy-i-Fiqhíyyih.
16. Risáliy-i-Dhahabíyyih.
17. Kitábu'r-Rúh.
18. Súriy-i-Tawḥíd.
19. Lawḥ-i-Ḥurúfát.
20. Tafsír-i-Nubuvvat-i-Khāṣṣih.
21. Risáliy-i-Furú'-i-'Adlíyyih.
22. Khaṣá'ly-i-Sab'ih.
23. Epistles to Muḥammad Sháh and Hájí Mírzá Áqásí.

N. B.—The Báb Himself states in one passage of the Íránian Bayán that His writings comprise no less than 500,000 verses.

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   (e) Writings of Shoghi Effendi.
   (f) Prayers.
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   (h) Compilations.
   (i) Outlines and Guides for Bahá'í Study Classes.
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13. Bahá'í Publications in Bulgarian.
14. Bahá'í Publications in Rumanian.
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16. Bahá'í Publications in Serbian.
17. Bahá'í Publications in Hungarian.
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20. Bahá'í Publications in Spanish.
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22. Bahá'í Publications in Croatian.
23. Bahá'í Publications in Icelandic.
24. Bahá'í Publications in Oriental Languages.
   (a) Iránian.
   (b) Urdu.
   (c) Arabic.
   (d) Turkish.
   (e) Burmese.
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   (i) Gujrati.
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1.

The books and pamphlets in this section have been published under Bahá'í auspices or approved by a recognized Bahá'í body.

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*Published and Distributed by the Publishing Committee of the National Spiritual Assembly, P. O. Box 348, Grand Central Annex, New York, N. Y., with the exception of the older publications (marked by an asterisk *), which are now out of print.*

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há'í Revelation from manifold points of view, and also contains a biographical outline of the lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp. Crown 8vo., 4½ x 6½. Bound in blue cloth.

Bahá'í Revelation, The, by Thornton Chase. This book contains a most excellent compilation of the teachings of Bahá'u'lláh, gathered from various translations and arranged so as to be consecutive as to subjects. A clear account of the evolution of spiritual consciousness showing the oneness of purpose of all the great religions of the world, and culminating today in the fulfillment of all the religions of the past. 182 pp. Crown 8vo., 5½ x 8. Bound in green cloth.

Bahá'í: Spirit of the Age, The, by Horace Holley. Presenting the Bahá'í Movement and teachings as the synthesis of all modern movements. 212 pp. Crown 8vo., 6 x 8. Bound in blue cloth.

Bahá'í World, The (April 1926-April 1928). A biennial record giving a comprehensive account of the activities of the Bahá'í Cause throughout the world. Contains many interesting illustrations showing the universal growth of this movement. 304 pp. 7 x 10. Bound in blue cloth.

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(e) WRITINGS OF SHOGHI EFFENDI

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**Letters from Shoghi Effendi,* selections from letters written by the grandson of 'Abdu'l-Bahá, appointed Guardian of the Cause by Him, regarding details of administering the affairs of the Movement. (The complete letters are included in *Bahá'í Administration.*) Bahá'í Publishing Committee. New York, March, 1929.

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The first group of pilgrims traveling by air to Írán via Baghdád in the spring of 1938. Taken at the Haifa Aerodrome with members of the Bahá'í Community. The trip from Ṭihrán to 'Akká which took four months in the days of Bahá'u'lláh is now accomplished in seven hours' flying time.

1931) the Guardian analyzes the existing international political, economic and social problems, points to the signs of impending chaos, and emphasizes the guiding principles of world order established by Bahá'u'lláh. The goal of world federation is upheld, and 'Abdu'l-Bahá's prophecy of the failure of the present civilization is called to the attention of Bahá'ís. (Reprinted from *Bahá'í Administration.*) 32 pp. Paper covers.

The Golden Age of the Cause of Bahá'u'lláh. The Guardian's letter (dated March 21, 1932) referring to the spiritual importance of America in the new world order, the progressive character of divine Revelation, the station of the Báb, the release of spiritual forces for human regeneration, and the non-political character of the Bahá'í Faith. (Reprinted from *Bahá'í Administration.*) 24 pp. Paper covers.

America and the Most Great Peace. A letter addressed to American Bahá'ís, dated April 21, 1933 (not included in the present edition of *Bahá'í Administration*). This communication summarizes the forty years of American Bahá'í History (1893-1933), and develops in greater detail than in the preceding letter, the responsibility laid upon America in the divine plan for the establishment of universal peace. 28 pp. Paper covers.

The Dispensation of Bahá'u'lláh. A letter addressed to the Bahá'ís of the West, dated February 7, 1934 (not included in the present edition of *Bahá'í Administration*). In this letter the Guardian of the Bahá'í Faith clarifies, with numerous quotations from Bahá'í sacred writings, the spiritual station and mission of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, and the nature of the World Order which Bahá'u'lláh established. In this statement, prepared by the one authorized in 'Abdu'l-Bahá's Will and Testament to be the sole interpreter of Bahá'í writings, students of the Cause possess the first complete and authentic outline and summary of the Bahá'í Faith in its development from the Announcement of the Báb in 1844 to the Administrative Order defined by 'Abdu'l-Bahá for the era following His departure from this world in 1921. 66 pp. Bound in cloth and also bound in blue paper.

The Unfoldment of World Civilization. By the Guardian of the Faith. A letter dated March 11, 1936 giving an analysis of the death of the old order and the birth of the new. 46 pp. Paper covers.

The World Religion. A brief outline of the aims, teachings and history of the Bahá'í Faith.

(f) PRAYERS

**Bahá'í Prayers.* The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. A large collection of prayers, newly compiled, to meet the needs of the spiritual life of today. 210 pp. 16 mo., 3¾ x 6. Bound in blue cloth and also bound in blue paper.

**Bahá'í Prayers by Bahá'u'lláh and 'Abdu'l-Bahá.* 16 pp., 3½ x 5. Gray paper cover.

**Prayers, Tablets, Instructions,* etc., gathered by American visitors in 'Akká, 1900.

**Prayers Revealed by Bahá'u'lláh.* Containing also prayers revealed by 'Abdu'l-Bahá. 108 pp., 3 x 5½. Black paper cover.

Bahá'í Prayers. Prayers revealed by Bahá'u'lláh and 'Abdu'l-Bahá. 34 pp. Paper covers.

(g) BAHÁ'Í LITERATURE IN PAMPHLET FORM

'*Abdu'l-Bahá's First Days in America,* intimate and beautiful glimpses of the Master, from the diary of Juliet Thompson. 40 pp. Printed by The Roycrofters. Paper cover.

**Addresses, by Jináb-i-Fáḍil.* Booklets. 5 Nos. Translated by Aḥmad Sohráb. Seattle, 1921.

**Addresses delivered before the New York and Chicago Assemblies,* by 'Abdu'l-Karím Effendi. Translated by Aḥmad Sohráb. Persian-American Publishing Co., Los Angeles, 1924.

**'Akká Lights,* by Mr. and Mrs. Joseph H. Hannen.

Bahá'í Benediction, The. Music and words by Louise R. Waite.

**Bahá'í Calendar for 1932.* Consisting of twelve sheets of colored cardboard stock, one for each month, with Bahá'í dates, feasts, anniversaries and quotations in ad-

dition to the monthly calendar. Compiled and arranged by Doris Holley. 9 x 12.

**Bahá'í Census.* United States Government pamphlet showing the registration of the Bahá'ís as an organized religious body.

**Bahá'í Faith, The,* by a Methodist Layman, questions and answers suggested by personal experience.

Bahá'í Faith, The, by Horace Holley. An explanation of the nature of the world-wide Bahá'í community.

The Bahá'í House of Worship. A brief description of the Bahá'í Temple at Wilmette, Illinois, quoting words of 'Abdu'l-Bahá on the spiritual significance of Bahá'í Houses of Worship, with an outline of Bahá'í history and 'Abdu'l-Bahá's summary of Bahá'í teachings. Illustrated. 8 pp.

**Bahá'í Hymnal,* words and music by Louise R. Waite. Paper.

**Bahá'í Indexes,* by Charles Mason Remey. Newport, R. I., 1923.

**Bahá'í Manuscripts,* by Charles Mason Remey. Newport, R. I., 1923.

**Bahá'í Martyrdoms in Persia in the Year 1903 A. D.,* by Ḥaji Mírzá Ḥaydar-'Alí. Translated by Yúnis Khán. Bahá'í Publishing Society, Chicago, 1907.

**Bahá'í Movement, The.* Articles originally published in Vedic Magazine of Lahore. J. L. Zuahlen, Vesey, 1916.

**Bahá'í Movement, The: Its Spiritual Dynamic,* by Albert Vail, reprint of a magazine article.

Bahá'í Movement, The. A pamphlet outlining the history and aims of the Cause, with a statement on Bahá'í Administration and many quotations from the Writings.

**Bahá'í Movement in Its Social Economic Aspect, The,* by Helen Campbell. Bahá'í Publishing Society, Chicago, 1915.

**Bahá'í Movement, The,* by Charles Mason Remey. Washington, D. C., 1912.

**Bahá'í Persecutions in Persia,* reprint of letter written to the Sháh of Persia, Riḍá Sháh Pahlavi, July, 1926, by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

Bahá'í Procedure. Compiled by the National Spiritual Assembly. A compilation and codification of secondary administrative material. 80 loose leaf sheets.

**Bahá'í Religion, The,* a reprint of the two Bahá'í papers presented at the Conference on Some Living Religions within the British Empire. Paper, 24 pp.

**Bahá'í Revelation, The,* by Thornton Chase. Bahá'í Publishing Society, Chicago, 1909.

**Bahá'í Revelation and Reconstruction, The,* by Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1919.

**Bahá'í Teachings,* by Charles Mason Remey. (Seven bound pamphlets.) Washington, D. C., 1917.

**Bahá'u'lláh and His Message,* by J. E. Esslemont, briefly outlining the spiritual message of the New Day.

**Before Abraham Was I Am,* by Thornton Chase, an explanation of the Station of the Prophet.

**Bird's Eye View of the World in the Year 2000,* a reprint of article by Orrol Harper in *The Bahá'í Magazine.*

**Brief Account of My Visit to 'Akká, A,* by Mary L. Lucas. Bahá'í Publishing Society, Chicago, 1905.

**Brilliant Proof, The,* by Mírzá Abu'l-Faḍl of Gulpáyigán, a refutation of an attack on the Cause by a Protestant missionary. Contains both English and Íránian text.

**Call of God, The,* by George Latimer, the significance of the return of the Messenger.

**Chapter on Strikes,* a supplement to "Some Answered Questions."

**Compilation, No. 9,* available in: English, Esperanto, French, German, Italian, Spanish, Chinese, Hungarian, Yiddish.

**Constructive Principles of the Bahá'í Movement,* by Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1917.

**Daily Lessons Received at 'Akká—1908,* by Helen S. Goodall and Ella G. Cooper. Bahá'í Publishing Society, Chicago, 1908.

**Dawn of Knowledge and the Most Great Peace,* by Paul Kingston Dealy. The Bahá'í Cause and ancient prophecy.

Declaration of Trust, and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with amendments adopted to April 1, 1933. The legal instrument defining the nature and functions of the institutions

existing in the American Bahá'í community, with the By-Laws approved for use by Local Spiritual Assemblies. (Reprinted from *Bahá'í Administration.*) 24 pp., 6 x 9. Paper covers.

**Divine Revelation, the Basis of Civilization,* by Anṭun Ḥaddád. Board of Council, New York, 1902.

**Early Pilgrimage, An,* 1898, by May Maxwell. Bahá'í Publishing Society, Chicago, 1917.

Economics as Social Creation, by Horace Holley. 32 pp.

**Episodes in My Life,* by Munírih Khánum. Translated by Aḥmad Sohráb. Persian-American Publishing Co., Los Angeles, 1924.

First Obligation, The, by Lady Blomfield.

**Flowers Culled from the Rose Garden of 'Akká by Three Pilgrims in 1908.*

**From the World's Greatest Prisoner to His Prison Friends,* by Israel Fraser-Chamberlain. Tudor Press, Boston, 1916.

**God and His Manifestations* (compiled by Mrs. J. W. Gift), an outline for the study of such Bahá'í topics as the need of a Manifestation, the signs of His appearance, His influence upon civilization, the proofs of His cause, etc. Paper covers.

**Green Acre,* a reprint of articles published in *The Bahá'í Magazine.*

**Heavenly Feast, A,* by Charles and Mariam Haney.

**Heavenly Vista, A,* by Louis G. Gregory.

Homoculture, by Stanwood Cobb.

Index to Bahá'í News. A key to the contents of *Bahá'í News* from December, 1924, to November, 1933: No. 1 to No. 79. Paper cover, mimeographed, 58 pp.

Index to Bahá'í News. A key to the contents of *Bahá'í News* from 1934 to 1936: No. 80 to No. 104. Paper cover, mimeographed, 25 pp.

**In Spirit and in Truth,* by A. S. Agnew.

**Knock and It Shall Be Opened Unto You,* by Roy and M. J. M.

**In Memoriam* (Miss Lillian F. Kappers and Dr. Sarah Clock), by Dr. Susan I. Moody, Union Press, Camp Karachi.

**In Galilee,* by Thornton Chase. An interesting account of a visit to Haifa in 1907.

**Knowing God Through Love,* by Abu'l-Faḍl. Farewell address. Bahá'í Assembly, Washington.

**Lectures by Jináb-i-Fáḍil,* a series of lectures by a scholar appointed by 'Abdu'l-Bahá to teach the principles of the Bahá'í Cause in America. Vols. 2, 3, 4, and 5 only.

Lessons in Religion, by Shaykh Muḥammad-'Alí Qá'iní, prepared especially for children. Translated by Edith Rúḥíyyih Sanderson.

**Letter from Honolulu,* by Charles Mason Remey. Privately printed. Feb. 17, 1917.

**Letter written on behalf of the "Friends" of Iṣfáhán, Persia, to the American Believers,* by Mírzá 'Abdu'l-Ḥusayn.

**Light of the World,* by a group of Pilgrims. The Tudor Press, Boston, 1920.

**Martinists' Report,* by M. Gabriel Sasi. An address concerning the Bahá'í Religion delivered at the Paris Exposition of 1900.

**Martyrdoms in Persia in 1903,* by Ḥájí Mírzá Ḥaydar-'Alí, relating the circumstances in which seventy Persian Bahá'ís were martyred.

**Map Showing Travels of the Báb and Bahá'u'lláh.* Drawn by J. F. Clevenger, 1927, 11½ x 14½.

**Maxims of Bahá'ism,* by Anṭun Ḥaddád. Board of Council, New York.

**Message of the Kingdom of God, The,* by James F. Brittingham. 1907.

**Message from 'Akká,* Anṭun Ḥaddád.

Most Great Peace, The, by Marion Holley.

**Notes Taken at 'Akká,* by Corrine True. Bahá'í Publishing Society, Chicago, 1907.

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Oneness of Mankind, The. Selections from words of Bahá'u'lláh and 'Abdu'l-Bahá on interracial amity, compiled by Louis G. Gregory and Mariam Haney. 64 pp., paper cover.

The Oneness of Mankind, by Hussein Rabbani. An exposition of the Bahá'í teachings on the unity of races. 24 pp. Self cover.

**Passing of 'Abdu'l-Bahá, The,* by Lady Blomfield and Shoghi Effendi.

Principles of the Bahá'í Faith. The new edition of the little blue "No. 9" Compilation.

The Path to God, by Dorothy Baker. An explanation of the Bahá'í teachings on the spiritual development caused by turning to the Manifestation of God. 24 pp. Self cover.

**Races of Men—Many or One, The,* compiled by Louis G. Gregory. 40 pp., paper covers.

**Rays from the Sun of Truth,* Ida Finch.

**Revelation of Bahá'u'lláh, The,* Isabella D. Brittingham. Bahá'í Publishing Society, Chicago, 1902.

**Spirit of World Unity, The,* selections from words of 'Abdu'l-Bahá in America on religious, racial and scientific subjects. 24 pp. Paper covers.

**Spiritual Opportunities of the Bahá'ís of the United States and Canada,* selections from words of 'Abdu'l-Bahá. The National Spiritual Assembly.

**Star of the West,* November, 1925, Peace Number.

**Station of Manifestation,* by Anṭun Ḥaddád.

**Table Talks.* Regarding Reincarnation and other subjects.

**Table Talks at 'Akká,* by 'Abdu'l-Bahá 'Abbás, by Arthur S. Agnew. Bahá'í Publishing Society, Chicago, 1907.

**Table Talks with 'Abdul-Bahá,* by Mr. and Mrs. George Winterburn. Bahá'í Publishing Society, Chicago, 1908.

**Tablet on Universal Peace,* a letter written by 'Abdu'l-Bahá in 1919 to the Central Organization for a Durable Peace.

**Tablets to Japan,* a collection of letters written by 'Abdu'l-Bahá to Japanese and to Americans serving the Cause in Japan. Foreword by Agnes Alexander.

**Through Warring Countries to the Mountain of God,* by Charles Mason Remey. Private printing.

**True Gardener, The* (from notes by L.H.C.B.). Rangoon Standard Press, 1930.

**Ten Days in the Light of 'Akká,* by Julia M. Grundy. Bahá'í Publishing Society, Chicago, 1907.

**Twelve articles introductory to the study of the Bahá'í teachings,* by Charles Mason Remey.

**Unity Through Love,* by Howard MacNutt.

**Universal Consciousness of the Bahá'í Religion,* by Charles Mason Remey.

**Universal Principles of the Bahá'í Movement.* Persian-American Bulletin, Washington, D. C., 1912.

**Visit to 'Abbás Effendi in 1899,* by Margaret B. Peake. Grier Press, Chicago, 1911.

**What Is a Bahá'í?* by Dr. J. E. Esslemont. American edition published by Louis Bourgeois, Chicago, 1921.

What Is the Bahá'í Faith? A brief explanation by the late Dr. J. E. Esslemont, author of "Bahá'u'lláh and the New Era." Available in many languages.

**What Went Ye Out For to See?* by Thornton Chase, a letter written in reply to an inquiry from a Christian.

**Whence? Why? Whither? Man! Things! Other Things!* by Arthur Pillsbury Dodge. Ariel Press, Westwood, Mass., 1907.

**World Economy of Bahá'u'lláh, The,* by Horace Holley. Bahá'í Publishing Committee, 1931. The Bahá'í explanation of current world depression and unrest, with a summary of the principles revealed by Bahá'u'lláh to make possible international order, peace and social justice. 32 pp. Paper covers.

(h) COMPILATIONS

**Bahá'í Cause.* Eight-page pamphlet prepared by the National Teaching Committee. Bahá'í Publishing Society, 1924.

**Bahá'í Calendar.* Daily excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Privately printed in Honolulu, New York and other cities.

**Bahá'í House of Worship. Description of the Bahá'í Temple with Illustrations.* By Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1917.

**Bahá'í Hymns and Poems,* by Louise R. Waite. Bahá'í Publishing Society, Chicago, 1904, New York, 1927.

**Bahá'í Message.* Compiled by Horace Holley, Chicago, 1920.

Bahá'í Scriptures. Compiled by Horace Holley, Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1929.

**Bahá'í Temple.* Reprint of press comments and Temple symbolism. Published by Louis Bourgeois, Chicago, 1921.

**Compilation.* Concerning the Most Great Peace. Tudor Press, Boston, 1918.

**Compilation No. 9.* Available in different languages.

**Compilation of Utterances from the Pen of 'Abdu'l-Bahá Regarding His Station.* 19 pp. November 26; 1906.

**Divine Pearls.* Compiled by Victoria Bedikian.

**Dream of God, The.* By Albert Durrant Watson. A poem. Bahá'í Publishing Society. Chicago, 1922.

Foundations of World Unity. Compiled by Horace Holley, New York, 1927.

Garden of the Heart, The. Compiled by Frances Esty.

**God and His Manifestations.* Compiled by Mrs. M. H. Gift.

**God's Heroes.* By Laura Clifford Barney. A drama. Lippincott, London and Philadelphia, 1910.

**Hymns of Peace and Praise.* By Louise R. Waite. Chicago, 1910.

**Mashriqu'l-Adhkár.* By Charles Mason Remey. Five preliminary sketches. Privately printed.

**Mashriqu'l-Adhkár.* By Charles Mason Remey. (Bahá'í House of Worship.) Privately printed.

**Mashriqu'l-Adhkár and the Bahá'í Movement.* By Jean Masson. Bahá'í Publishing Society, Chicago, 1921.

**Most Great Peace, The.* From the utterances of Bahá'u'lláh and 'Abdu'l-Bahá. Tudor Press, Boston, 1916.

Oneness of Mankind, The. A compilation of the utterances of Bahá'u'lláh and 'Abdu'l-Bahá by Mariam Haney and Louis Gregory, to assist the progress of interracial amity, 1927.

**Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá.* Translated by Shoghi Effendi. Boston, 1923.

**Prospectus of a Series of Five Lectures upon the Bahá'í Movement,* by Charles Mason Remey.

**Racial Amity.* Compiled by M. H. and M. M.

**Thoughts That Build.* By Rev. J. Storer. Macmillan Co., New York, 1924.

**Universal Principles of the Bahá'í Movement—Social, Economic, Governmental.* Persian-American Bulletin, 1912.

**Views of Haifa, 'Akká, Mt. Carmel and Other Places.* Bahá'í Publishing Society, Chicago.

(i) OUTLINES AND GUIDES FOR BAHÁ'Í STUDY CLASSES

Bahá'í Lesson Outline for Children. A series of thirty-six lessons in four sections, for teachers holding Bahá'í study and discussion classes for children. The course has been planned for weekly classes over a period of nine months. Complete series (four sections).

Bahá'í Study Course. An invaluable aid for individual students of the Teachings, and for Bahá'í Communities and Groups who desire to follow a definite course of study. The Course may be obtained with or without the three books needed for reference. Study Course with *Bahá'u'lláh and the New Era, Wisdom of 'Abdu'l-Bahá* and *Foundations of World Unity.*

**Bahá'í Teachings Concerning Christ.* Compiled by the Outline Bureau of the National Teaching Committee, 1928-1929.

**Bahá'í Teachings on Economics.* A compilation prepared by the National Teaching Committee. 16 pp.

The Dispensation of Bahá'u'lláh. Compiled by Study Outline Committee. A study outline. 14 pp.

**Material and Divine Civilization.* Compiled by the Outline Bureau of the National Teaching Committee, 1930.

**Outlines for Study of Scriptures,* compiled by the Outline Bureau of the National Bahá'í classes and meetings, compiled by Louis G. Gregory. Mimeographed.

**Questions and Topics* for Discussion in Bahá'í classes and meetings, compiled by Louis G. Gregory. Mimeographed.

Study Guide for The Dawn-Breakers. An aid for classes and individuals in making a careful study of this historical work.

Study Outline for Kitáb-i-Íqán. (Book of Certitude.)

Study Outline on Public Speaking. Mimeographed.

**Study of Outlines of Science,* compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.

Study Outline on the Essential Principles of Creative Writing. Mimeographed.

Twenty Lessons in Bahá'í Administration. 28 pp.

Twenty Lessons in the Bahá'í Revelation. A valuable supplement to the Bahá'í Study Course and for the individual research of advanced Bahá'í students.

2.

BAHÁ'Í PUBLICATIONS OF ENGLAND

**'Abdu'l-Bahá in London.* Addresses delivered by 'Abdu'l-Bahá during His visit in London, with description of His life and activities.

Bahá'í Faith, The, by G. Palgrave Simpson.

Bahá'í: Spirit of the Age, The, by Horace Holley. (See list one.) Published by Kegan, Paul.

Bahá'u'lláh and the New Era, by J. E. Esslemont. (See list one.) Published by George Allen & Unwin, Ltd.

Brief Account of the Bahá'í Movement, by Ethel J. Rosenberg. Published by Burnside, Ltd.

Coming of "The Glory," The, by Florence E. Pinchon. Published by Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London.

Drama of the Kingdom, The, by Mrs. Basil Hall, London, 1933.

God's Heroes, by Laura Clifford Barney. (See list one.)

Hidden Words of Bahá'u'lláh. (See list one.)

Life and Teachings of 'Abbás Effendi, The, by Myron H. Phelps. Published by Putnam & Sons.

Meditations of a Bahá'í Christian, by E. T. Hall. C. E. Bennett & Co., Manchester, 1912.

Modern Social Religion, The, by Horace Holley. Published by Sidgwick & Jackson. 1912.

Mysterious Forces of Civilization, The. (See list one.)

Paris Talks. (See list one, "The Wisdom of 'Abdu'l-Bahá.") Published by G. Bell & Son.

Passing of 'Abdu'l-Bahá, The. (See list one.)

Promise of All Ages, The, by "Christophil." Published by Simpkin, Marshall, Ltd., 1934.

Universal Religion, The, by Hippolyte Dreyfus, an introductory work on the Bahá'í Cause by a French orientalist who has translated many of the writings of Bahá'u'lláh.

Universal Religion, The, by E. T. Hall. National Spiritual Assembly of the Bahá'ís of the British Isles, 1927.

**Unity Triumphant,* by Elizabeth Herrick. The Revelation of Bahá'u'lláh as the fulfillment of Christianity, with extensive quotations and bibliography. Published by Kegan, Paul.

**Reconciliation of Races and Religions, The,* by Thomas Kelly Cheyne, Dr. Lit., D.D.

Religions of the Empire, edited by W. Loftus Hare. Published by Duckworth (London). Addresses delivered by representatives of the several religions invited to participate in the Conference on Some Living Religions Within the British Empire, held at the Imperial Institute, London, England, from September 22 to October 3, 1924. Includes two papers read on the Bahá'í Cause. 519 pp. Cloth cover.

Some Answered Questions. (See list one.) Published by Kegan, Paul.

Traveller's Narrative, A. The Episode of the Báb translated by Prof. E. G. Browne, M.A., F.B.A., M.R.A.S. Cambridge University Press.

**What Is a Bahá'í?* by J. E. Esslemont, a reprint of chapter three of his larger work. Published by Burnside, Ltd.

**Wise Man from The East, A,* by Felicia R. Scatchard. The Unity Press. London, 1912.

**Year with the Bahá'ís in India and Burma, A,* by Sidney Sprague. The Priory Press, London, 1908.

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BAHÁ'Í PUBLICATIONS IN FRENCH

Bahá'u'lláh et l'Ère nouvelle. Genève, 1932.

Du Règne de Dieu et de l'Agneau, par Gabriel Sacy. 12 Juin, 1902 (brochure).

Essai sur le Bahá'isme, son Histoire, sa Portée sociale, par Hippolyte Dreyfus. 2ème édition. Librairie Ernest Leroux, Paris, 1934.

Le Bayán Arabe, traduit par A. L. M. Nicolas. Librairie Ernest Leroux, Paris.

Le Bayán Persan, traduit par A. L. M. Nicolas. Librairie Geuthner, Paris. 4 volumes: 1911 à 1914.

Le But d'un Nouvel Ordre Mondial, lettre de Shoghi Effendi. Traduction de Léon Karakeya. Librairie Ernest Leroux, Paris, 1936 (brochure).

L'Économie Mondiale de Bahá'u'lláh, par Horace Holley. Traduction de Gabriel des Hons. 2ème édition. Paris, 1936 (brochure).

Le Machreqou'l-Azkar, d'Ichqabad, par A. L. M. Nicolas, Paris, 1902.

Le Machreqou'l-Azkar, d'Achqabad, par Hippolyte Dreyfus. Librairie Ernest Leroux, Paris, 1909 (brochure).

L'Épître au Fils du Loup, par Bahá'u'lláh. Traduction française par Hippolyte Dreyfus. Librairie Ernest Leroux, Paris.

Les Leçons de Saint-Jean d'Acre (*Some Answered Questions*). Recueillies par Laura Clifford Barney. Traduction française par Hippolyte Dreyfus.

**Les Préceptes du Bahá'isme,* traduit par H. Dreyfus et H. Chírazí. 1906.

Le vrai Bahá'í. Le cinquième Chapitre de Bahá'u'lláh and The New Era. Traduction par Edward Roscoe Mathews (brochure).

L'Oeuvre de Bahá'u'lláh, traduction française par Hippolyte Dreyfus: Tome I: La très sainte Tablette.—Les Paroles cachées.—Les Sept Vallées du Voyage vers Dieu.—La Lettre sur le Bayán. Tome II: Le Temple de Dieu.—Les Lettres aux Souverains. Tome III: Le Livre de la Certitude (Kitabou'l Iqan). Librairie Ernest Leroux, Paris.

**Paroles Cachés,* 1905.

Tablette de Bahá'u'lláh, écrite à Adrianople pour un des Croyants de Qazvín (brochure).

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Discorsi di 'Abdu'l-Bahá (Paris Talks).

I Principii Bahá'í. Booklet translation of the Bahá'í Principles as given by 'Abdu'l-Bahá at various times, taken from Paris Talks and other sources. 1925. Florence.

Parole Velate (Hidden Words). Florence, 1926.

Some Answered Questions (in preparation).

5.
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Alegmeene Beginselen der Bahá'í Beweging. Amsterdam, 1914.

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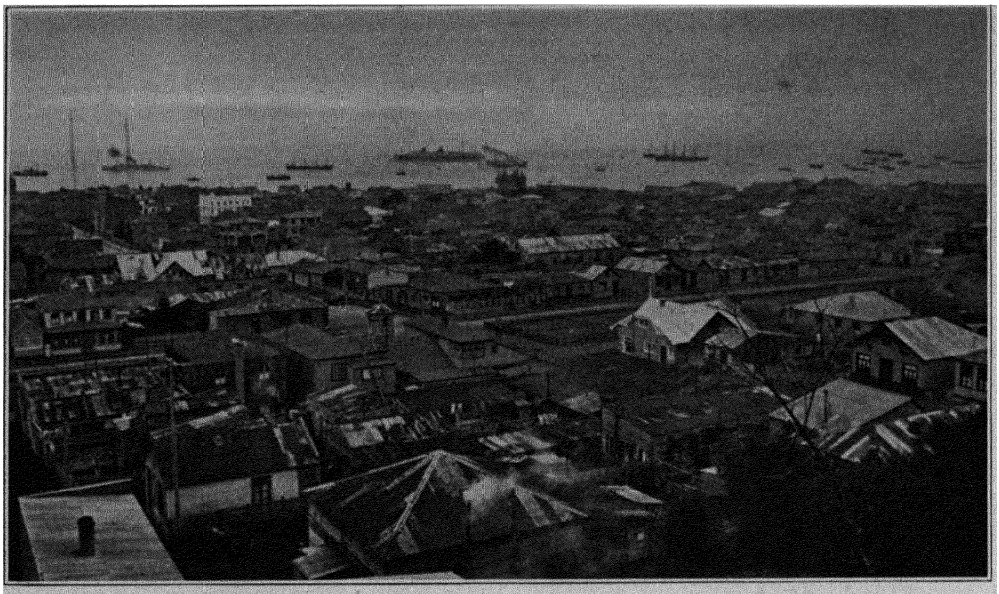
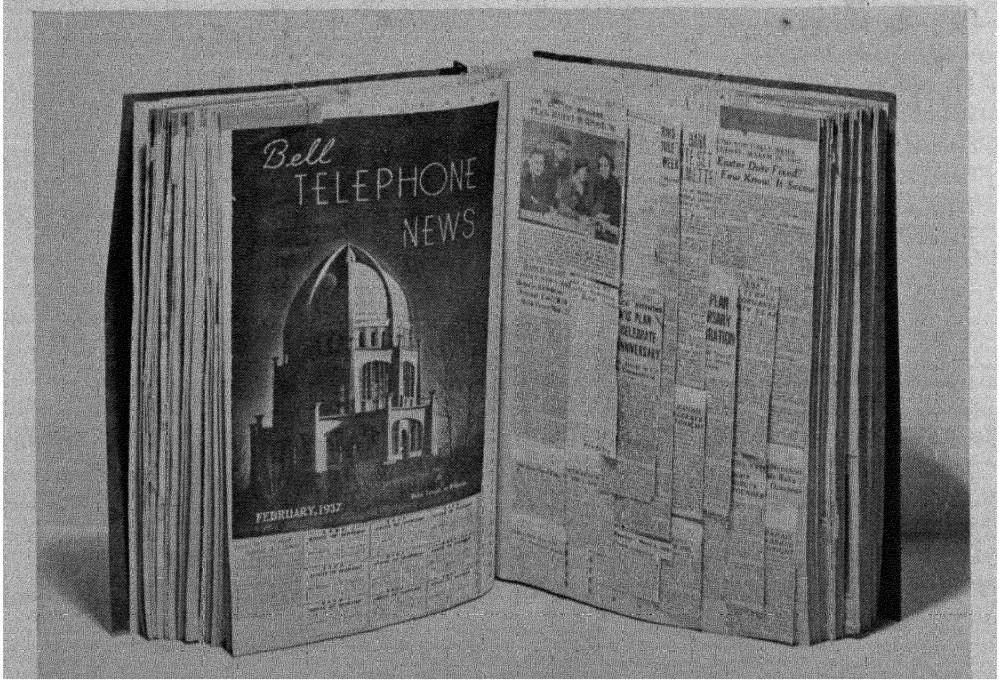


A view of the world's southernmost city, Magallanes, Chile, where Bahá'í literature has been recently distributed for the first time.



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De Verborgen Woorden (Hidden Words), Rotterdam, 1932.

Pamphlets and Leaflets in Dutch Taal published in Pretoria, S. A.

Kitáb-i-Íqán. Rotterdam, 1937.

6.
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"*Bahá'u'lláh and the New Era.*" Nyt Nordisk Forlag. Copenhagen, 1932.

Hvad er Bahá'í Bevagelsen (What is the Bahá'í Movement?), by J. E. Esslemont. Translated into Danish by Johanne Sörensen. Copenhagen. April, 1926.

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Hidden Words (in manuscript).

7.
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Bahá'u'lláh and the New Era, 1932.

Kitáb-i-Íqán. Helsingfors, 1936.

8.
BAHÁ'Í PUBLICATIONS IN PORTUGUESE

Bahá'u'lláh E La Nova Era, por Dr. J. E. Esslemont. Officinas Graphicas de Fonseca Filho & Co., Rua Cruzeiro de S. Francisco No. 16, Bahia, Brazil.

Kitáb-i-Íqán (manuscript).

A Maior Paz. Santos, 1922.

Paris Talks. Para, Brazil, 1923.

Que é o Movimento Bahá'í (pamphlet).

Principles of Bahá'í Faith (pamphlet 9).

Some Answered Questions (manuscript).

Hidden Words (manuscript).

9.
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TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá
Ábádih
'Abbás
'Abdu'l-Bahá
'Abdu'l-Ḥamíd
'Abdu'l-Ḥusayn
'Abdu'lláh
Abhá
Abu'l-Faḍl
'Adasíyyih
Adhán
Ádhirbáyján
Afnán
Aghṣán
'Ahd
Aḥmad
Aḥsá'í
Ahváz
Akbar
'Akká
'Alá'
'Alí
'Alí-Muḥammad
Alláh-u-Abhá
Alváḥ
Alváḥ-i-Salátín
Amín
Amír
Amír-Niẓám
Amru'lláh
Ámul
Anzalí
Áqá
Aqdas
'Arabistán
Asmá'
'Aváshiq
Ayádí
Azal
'Aẓamat
'Azíz

Báb
Bábí
Bábu'l-Báb
Baghdád
Bahá
Bahá'í
Bahá'u'lláh
Bahíyyih
Bahjí
Balúchistán
Bandar-'Abbás
Báqir
Baqíyyatu'lláh
Bárfurúsh
Baṣrih
Báṭúm
Bayán
Bayt
Big
Bírjand
Bisháràt
Bismi'lláh
Bukhárá
Burújird
Búshihr
Bushrú'í
Bushrúyih

Chihríq

Dalá'il-i-Sab'ih
Dárúghih
Dawlat-Ábád
Dhabíḥ
Duzdáb

Farà'id
Fárán
Farmán
Farrásh-Báshí
Fárs
Farsakh
Fatḥ-'Alí
Firdaws
Firdawsí

Ganjih
Gílán
Gul
Gulastán
Gurgín

Ḥabíb
Ḥadíth
Ḥaḍrat
Ḥájí
Ḥájí Mírzá Áqásí
Ḥájj
Hamadán
Ḥasan
Ḥaydar-'Alí
Haykal
Ḥaẓíratu'l-Quds
Ḥijáz
Himmat-Ábád
Ḥujjat
Ḥusayn
Huvaydar

Ibráhím
Íl
'Ilm
Imám
Imám-Jum'ih
Imám-Zádih

Íqán
Írán
'Iráq
'Iráqí
'Iráq-i-'Ajam
Iṣfáhán
'Ishqábád
Ishráqát
Ishtihárd
Islám
Islamic
Ismá'ílíyyih
Istarábád
'Izzat

Jalál
Jamádíyu'l-Avval
Jamál
Jamál-i-Mubárak
Jamál-i-Qidam
Jásb
Jubbíh

Kaaba
Ka'bih
Kad-Khudá
Kalantar
Kalím
Kalimát
Kamál
Karand
Karbilá
Káshán
Kashkúl
Kawmu'ṣ-Ṣa'áyidih
Kawthar
Káẓim
Káẓimayn
Khalkhál

Khán
Khániqayn
Khaylí khúb
Khurásán
Khuy
Kirmán
Kirmánsháh
Kitáb-i-'Ahd
Kitáb-i-Aqdas
Kitáb-i-Asmá'
Kitáb-i-Badí'
Kitáb-i-Íqán
Kuláh
Kurdistán

Láhíján
Lár
Lawḥ
Luristán

Madrisih
Maḥbúbu'sh-Shuhadá'
Mahd-i-'Ulyá
Máh-Kú
Maḥmúd
Malâyir
Man-Yuẓhiruhu'lláh
Maqám
Marághih
Marḥabá
Marv
Masá'il
Mashhad
Mashíyyat
Mashriqu'l-Adhkár
Masjid
Maydán
Mázindarán
Mihdí
Miḥráb
Mílán
Mi'ráj
Mírzá
Mishkín-Qalam
Mu'adhdhin
Muftí
Muḥammad
Muḥammad-'Alí
Muḥammarih
Muḥarram
Mujtahid
Mulk
Mullá
Munírih
Muṣṭafá
Mustagháth
Muẓaffari'd-Dín

Nabíl
Nabíl-i-A'ẓam
Najaf
Najaf-Ábád
Náqiḍín
Naṣír
Náṣiri'd-Dín
Navváb
Naw-Rúz
Nayríz
Nísháb úr
Nuqṭih
Núr

Pahlaví
Párán

Qáḍí
Qádíyán
Qahqahih
Qá'im
Qájár
Qalyán
Qamṣar
Qaṣr-i-Shírín
Qawl
Qayyúm
Qayyúmu'l-Asmá'
Qazvín
Qiblih
Qúchán
Quddús
Qudrat
Qum
Qur'án
Qurbán
Qurratu'l-'Ayn

Rafsinján
Raḥím
Raḥmán
Raḥmat
Ra'ís
Ramaḍán
Rasht
Rawḥání
Riḍván
Rúḥu'lláh

Sabzivár
Sadratu'l-Muntahá
Ṣáḥibu'z-Zamán
Ṣaḥífatu'l-Ḥaramayn
Sa'íd
Salsibil
Samarqand
Sangsar
Sárí
Sha'bán
Sháh
Shahíd
Shahmírzád
Sháhrúd
Sharaf
Sharí'aḥ
Shaykh
Shaykh-Ṭabarsí
Shaykhu'l-Islám
Shí'ih
Shiites
Shíráz
Shushtar
Simnán
Sísán
Sístán
Síyáh-Chál
Siyyid
Ṣúfí
Sulaymán
Sulṭán
Sulṭán-Ábád
Sultanate
Sulṭánu'sh-Shuhadá'
Sunní
Sunnites
Súratu'l-Haykal
Súrih
Súriy-i-Damm
Súriy-i-Ghuṣn
Súriy-i-Ra'ís
Súriy-i-Ṣabr

Tabríz
Ṭáhirih
Tajallíyát
Tákur
Taqí
Ṭarázát
Tarbíyat
Ṭáshkand
Tawḥíd
Thurayyá
Ṭihrán
Túmán
Turkistán

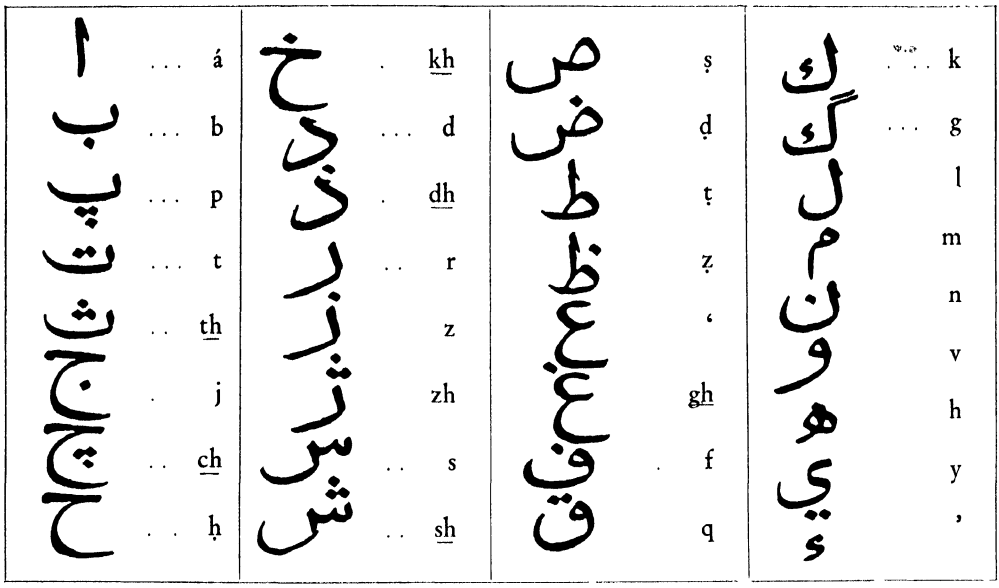
'Ulamá
Urúmíyyih
'Uthmán

Vaḥíd
Valí
Valí-'Ahd
Varqá
Vazír

Yá-Bahá'u'l-Abhá
Yaḥyá
Yazd

Zanján
Zarand
Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE ÍRÁNIAN ALPHABET



a as in account	i as (e) in best	u as (o) in short	aw as in mown
á as in arm	í as (ee) in meet	ú as (oo) in moon	

The "í" added to the name of a town signifies "belonging to." Thus, Shírází means native of Shíráz.

NOTES ON THE PRONUNCIATION OF ÍRÁNIAN

The emphasis in Íránian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, do not say *Tabríz* or *Ṭabarsí*; stay as long on one syllable as on the next: Tabríz; Ṭabar-sí. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially musical and should be observed: in the word Afnán, for example, pronounce the first "a" as in mat, and the second syllable to rhyme with on. Americans are apt to pronounce short "a" plus "r" like the verb form are; this is a mistake; "ar" should be pronounced as in the name of Harry—cf. Tarbíyat.

The same differentiation should be observed in the case of long and short "i" and long and short "u". As the guide to the transliteration indicates, short "i" is like "e" in best, and long "í" like "ee" in meet; for example, Ibráhím is pronounced Eb-rá-heem; Islám is Ess-lahm. Short "u" being like "o" in short, and long "u" being like "oo" in moon, the following would be pronounced: Quddús—Qod-dooss; Bárfurúsh—Bár-fo-roosh.

Pronounce "aw" to rhyme with oh, or mown; Naw-Rúz is No-Rooz.

The following consonants may be pronounced like z: dh, z, ẓ, ḍ.

The following consonants may be pronounced like ss: th, s, ṣ.

Zh is pronounced like the "s" in pleasure. Kh is pronounced like "ch" in Scotch *loch* or German *nacht*. Do not pronounce it as "k." Westerners are as a rule incapable of pronouncing gh and "q"; a guttural French "r" will serve here; otherwise use hard "g" as in good.

Ḥ and ḥ, approximately like the English aspirate "h," should never be dropped. Ṭihrán is Teh-ron; madrisih is mad-res-seh; Miḥráb is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bás.

The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Bahá'í is phonetically as follows: "a" as in account; "á" as in father; ('), pause; "í" as ee in meet.

The character transliterated (ʻ) may also be treated as a pause.

N.B. As Íránian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Írán and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahá'í communities all over the world, is indispensable to the student.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

'Abá: Cloak or mantle.
'Abdu'l-Bahá: Servant of Bahá.
Adhán: Muslim call to prayer.
Adíb: literally "the learned."
Aghṣán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.
Afnán: literally "twigs." Denotes the relations of the Báb.
A.H.: "After Hijírah." Date of Muḥammad's migration from Mecca to Medina, and basis of Muḥammadan chronology.
Akbar: "Greater."
'Amá: literally "light cloud," symbolizes the "First Invisible Substance."
Amín: literally "the trusted."
Amír: "Lord," "prince," "commander," "governor."
Áqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.
A'ẓam: "The greatest."

Báb: "Gate." Title assumed by Mírzá 'Alí-Muḥammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.
Bábí: Follower of the Báb.
Badí': literally "the wonderful."
Bahá: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated.
Bahá'í: Follower of Bahá'u'lláh.
Bahjí: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.
Baní-Háshim: The family from which Muḥammad descended.
Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.
Bayán: "Utterance," "explanation." Title given by the Báb to His Revelation, particularly to His Books.
Big: Honorary title, lower title than Khán.
Bisháárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.

Caravansarai: An inn for caravans.

Dárúghih: "High constable."
Dawlih: "State," "government."

"Endowed with constancy": a title given to Prophets who revealed a book and instituted religious laws.

Farmán: "Order," "command," "royal decree."
Farráish: "Footman," "lictor," "attendant."
Farráish-Báshí: The head-farráish.
Farsakh: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabicised from the Iránian "parsang," and is supposed to be derived from pieces of stone (sang) placed on the roadside.
"Fourth Heaven": One of the stages of the invisible Realm.

"Guarded Tablet": Denotes the Knowledge of God and of His Manifestation.

Ḥájí: A Muḥammadan who has performed the pilgrimage to Mecca.
Ḥaẓíratu'l-Quds: Bahá'í Headquarters.
Hijírah: literally "migration." The basis of Muḥammadan chronology. The date of Muḥammad's migration from Mecca to Medina.
Howdah: A litter carried by a camel, mule, horse or elephant for traveling purposes.

Íl: "Clan."
Imám: Title of the twelve Shí'ih successors of Muḥammad. Also applied to Muslim religious leaders.
Imám-Jum'ih: The leading imám in a town or city; chief of the mullás.
Imám-Zádih: Descendants of an imám or his shrine.
Íqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.
Ishráqát: literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.
Isráfíl: The Angel whose function is to sound the trumpet on the Day of Judgment.

Jáhilíyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.
Jamál-i-Mubárak: literally "the Blessed Beauty," applied by certain Bahá'ís to Bahá'u'lláh.
Jamál-i-Qidam: literally "the ancient Beauty." Applied by certain Bahá'ís to Bahá'u'lláh.
Jubbíh: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.
Kabír: literally "great."
Kad-Khudá: Chief of a ward or parish in a town; head-man of a village.
Kalantar: "Mayor."
Kalím: "One who discourses."
Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.
Karbilá'í: A Muḥammadan who has performed the pilgrimage to Karbilá.
Kawthar: A river in Paradise, whence all the other rivers derive their source.
Khán: "Prince," "lord," "nobleman," "chieftain."
Kitáb-i-Aqdas: literally "The Most Holy Book." Title of Bahá'u'lláh's Book of Laws.
Kuláh: The Íránian lambskin hat worn by government employees and civilians.

Madrisih: Religious college.
Man-Yuẓhiruhu'lláh: "He Whom God will make manifest." The title given by the Báb to the promised One.
Mashhadí: A Muḥammadan who has performed the pilgrimage to Mashhad.
Mashriqu'l-Adhkár: literally "the dawning place of the praise of God." Title designating Bahá'í House of Worship.
Masjid: Mosque, temple, place of worship.
Maydán: A subdivision of a farsakh. A square or open place.
Mihdí: Title of the Manifestation expected by Islám.
Miḥráb: The principal place in a mosque where the imám prays with his face turned towards Mecca.
Mi'ráj: "Ascent," used with reference to Muḥammad's ascension to heaven.
Mírzá: A contraction of Amír-Zádih, meaning son of Amir. When affixed to a name it signifies prince; when prefixed simply Mr.
Mishkín-Qalam: literally "the musk-scented pen."
Mu'adhdhin: The one who sounds the Adhán, the Muḥammadan call to prayer.
Mujtahid: Muḥammadan doctor-of-law. Most of the mujtahids of Írán have received their diplomas from the most eminent jurists of Karbilá and Najaf.
Mullá: Muḥammadan priest.
Mustagháth: "He Who is invoked." The numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.

Nabíl: "Learned," "noble."
Naw-Rúz: "New Day." Name applied to the Bahá'í New Year's Day; according to the Íránian Calendar the day on which the sun enters Aries.
Nuqṭih: "Point."

Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.

Qáḍí: Judge; civil, criminal, and ecclesiastical.
Qá'im: "He Who shall arise." Title designating the promised One of Islám.
Qalyán: A pipe for smoking through water.
Qiblih: The direction to which people turn in prayer; especially Mecca, the Qiblih of all Muḥammadans.
Qurbán: "Sacrifice."

Riḍván: The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.

Sadratu'l-Muntahá: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.
Ṣáḥibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.
Salsabil: A fountain in Paradise.
Samandar: literally "the phoenix."
Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahá'ís to 'Abdu'l-Bahá.
"Seal of the Prophets": One of the titles of Muḥammad.
"Seventh Sphere": The highest stage of the invisible Realm. Denotes also the Manifestation of Bahá'u'lláh.
Shahíd: "Martyr." Plural of martyr is Shuhadá.
Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.
Sirát: literally "bridge" or "path," denotes the religion of God.
Siyyid: Descendant of the Prophet Muḥammad.
Súrih: Name of the chapters of the Qur'án.

Tajallíyát: literally "splendors." Title of one of the Tablets of Bahá'u'lláh.
Ṭarázát: literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
Túmán: A sum of money equivalent to a dollar.

'Urvatu'l-Vuthqá: literally "the strongest handle," symbolic of the Faith of God.

Valí-'Ahd: "Heir to the throne."
Varaqiy-i-'Ulyá: literally "the most exalted Leaf," applied to Bahíyyih Khánum, sister of 'Abdu'l-Bahá.
Varqá: literally "the dove."
Viláyat: guardianship.

"White Path": Symbolizes the Religion of God.

Zádih: "Son."
Zaynu'l-Muqarrabín: literally "the Ornament of the favored."

PART FOUR

THE SEVEN VALLEYS BY BAHÁ'U'LLÁH

By G. Townshend

A Meditation

O MY Lord, how many and how diverse are those holy melodies which Thou hast chanted to the wayward heart of man, summoning him to Thy dear presence, singing of the joys of eternal reunion, drawing him to the shrine of perfect Beauty.

Sometimes in tones more sweet, more thrilling than any mortal utterance Thou speakest as a father or a lover, wooing the heart of man which Thou hast created for Thyself to leave its forlorn plight of isolation.

Now Thou comest to man, openest to him the Hidden Way, tracest out its progress, stage by stage and step by step, and makest Thyself his companion, animating him, urging him onward, cheering his heart with words of love and courage.

This is for every man the one and only way that leads onward and ever onward to the fulfillment of destiny and of every desire. All other soul-paths soon or late close in and end, and leave the traveler in utter loss, unable to proceed or to return.

There is no goal anywhere but Thee, O my Lord; and no rest save in journeying to Thee!

In comparison with this spiritual journey to Thee, that path of life on which all men set forth at birth is but a mockery and a cheat. Disappointment and decay and loss reign over it. They who have trusted to it fill the air with mourning and woe. "Vanity of vanities," they cry, "all is vanity": "a short blossoming, a long withering"; and at the last they are left to "mere oblivion, sans teeth, sans eyes, sans taste, sans everything." Every step means the shortening of a measured life. For every man the journey ends not in meeting but in parting. And the deepening shadow of an assured and complete futility falls along the entire length of the path to its beginning.

Thou, my Lord, openest another way, a way hidden from unspiritual eyes, a way which travels far from the land of shadows and of age and leads through ever-growing light to realms of eternal peace and wisdom and undying love.

On this journey to Thee every movement is an everlasting gain, every effort is an immortal victory and that dear Paradise which is to be the traveler's goal is never wholly hidden but pours its fragrance far down all Thy Seven Valleys to sweeten the toils of the seeker's way.

Thou warnest us it is no easy enterprise. We all travel towards Thee through the same country towards the same Heaven and have the same Guide. But each of us must trace out his particular path little by little with his own eyes and tread it to the end mile after mile, inch by inch, upon his own feet. He cannot accomplish the journey nor travel forth upon it without pain; nor can he so much as find the beginning of the path without patience.

Thou art veiled from Thy servant, O my companion, and the entrance to the true path is hidden likewise. Though he knows it not, Thy servant's own self-love has woven this veil; and much is to be done, much to be suffered, ere he can see the door Thou hast opened before him.

Urged by an inborn need, Thy servant seeks blindly self-satisfaction in this activity and that. He follows in the train of the world, grasping at what he sees others grasp at. He becomes lost among wayward inclinations, among diverse examples and a

multitude of counselors. There is no realization of desire in this; only disappointment and disillusion. The vision—the truth—of Something out of the plane of this activity abides with him—holds him. Its influence grows more distinct. This is of Thy Mercy, O Lord, which reaches through every veil! Thy servant knows of a surety there exists a Hidden Reality, and that with which he busies himself is a shadow-life. The stars, the seas, the lonely mountains, the quiet of the countryside, with one voice of ecstasy tell him of that Beauty which eludes him in human life. For lack of knowledge of Thee, my Lord, in ignorant love he makes the wilderness his home. But lo! he is rebuked by the sense of a greater beauty—the beauty of holiness. In the Sacred Writ of ancient days he reads of Beings who walked this earth of ours, full of love for all mankind, and spread about them a glory that outlasts the centuries and even at this distance of time makes all the splendor of dawn and day and night seem temporal and poor. These are the Prophets of Beauty, the Guardians of Perfect Truth, the Messengers to man of deathless Reality.

What, O Mighty Ones, is this earth whereon you walked, this mortality you shared? What is the wisdom of sorrow and wrong and mutability? Where is our deliverance—and why is there a Prison-house from which to be delivered? What is this "Knowledge of God" of which you speak as the great attainment of spiritual man, as the opening of mysteries, the end of illusion and ignorance?

Thy servant seeks for one who has this knowledge and would, if heaven permit, impart it to him.

Years pass; and he finds none.

Thy servant seeks for one who desires this knowledge and who will not rest till he find it. How precious would be a mortal companion in this search!

He tries many openings. Disappointment follows disappointment. He is baffled; and again baffled. He seems to be more completely at a loss, more near to desolation than ever; when lo! in a moment, almost unawares he finds Thee.

A moment of all moments!

At first it was but an echo that came from far away. There is no voice like the voice of the True One; nor is there any intonation of any voice like that of His!

In rapture, transported with delight, Thy servant answered that remote call.

"Child of the darkness that wandered in gloom but dreamed of the light
Lo, I have seen thy splendor ablaze in the heavens afar
Showering gladness and glory and shattering the shadows of night.
And seen no other star.

"Thy words are to me as fragrances borne from the gardens of heaven,
Beams of a lamp that is hid in the height of a holier world,
Arrows of fire that pierce and destroy with the might of the levin
Into our midnight hurled.

"Weak and unworthy my praise. Yet as from its throbbing throat
Some lone bird pours its song to the flaming infinite sky
So unto Thee in the zenith I lift from a depth remote
This broken human cry."

Happiness wrapped Thy servant about, and his mind passed through opening doors of truth from wonder to wonder.

It is as though the few stray filaments of light which had pierced the gloom and saved it from utter darkness now strengthened one by one and slowly spread seeking perchance to join the edges of their rays and to combine at last to make one ocean of all-encompassing light.

By slow degrees there were revealed the outline and the perspective of the land wherein Thy servant dwelled and wandered. He watched and thought and measured and marveled. Change after change came upon him. The old loveliness and sanctitude that had seemed the utmost and the highest lost its supremacy; lost its sufficiency. A great Beauty dawned. A sovereign Glory outshone lesser Thrones. Thy servant's restless heart no longer wandered in uncertainty; it turned from reflected lights to the one source of light.

How little had he within that hall of blackness known of the realities that lay about him all his life! How unimaginably rich and vast this earth and heaven which the Dawn brings out of the Unseen! And this Thy servant, what is he in the midst of it, O Lord!

How little (as he bathed his thoughts in that increasing glory) how little did he grasp the meanings that were unfolded before him! How blind was he to opportunities Thou offeredst him! How deaf to Thy answer to his prayers!

Is he wiser now? What ancient darkness reigns yet in Thy servant's heart steeping his thoughts in error? What illusions still dim and distort his vision? What false affections numb his soul?

Far off the scene grows clear, but not the path at hand. He presses forward and misses the way and stumbles; and recovering presses on. Well has it been said, O Lord, that the path to Thee is narrow as a hair and sharp as a sword . . . Has light, too, its rhythms and its waves?

Now again it seems to brighten. Ah, it is one thing to greet a dawn that rises on the distant horizon; it is another to welcome it when it stands in fire on your own threshold. It is one thing to dream and to admire; it is one thing to applaud those who challenged terror and with unblenched cheek walked through the horrors of the Pit; it is another to recognize that Truth's sanctuary is guarded eternally by walls of flame through which no doubt or fear can ever pass alive.

Thy servant must go on. He cannot do otherwise. Sooner or later everyone who worships Truth and Thee must face the searing fire. But from him whose heart loves only Thee, the flames will bend back.

And when the Seven Valleys are traversed to the end; and the Goal is won and Thy Paradise attained, what will remain for any servant of Thine, but to begin his journey again and travel on and on for ever through infinitudes of wisdom and love, passing from light to fuller light, from Truth to further Truth, from Beauty to a more perfect Beauty?

THE WORLD OF HEART AND SPIRIT

By Horace Holley

THE dire hardship, mental and moral strain, and the perils of war and revolution involved in the world's economic problems have come to constitute the severest challenge which religion has ever faced in the entire course of history. There is no retreating from the fact that this problem represents the acute aspect of the whole general social condition of the age, the major symptom of the disease of civilization affecting not merely the security of the individual but also the structure of every social institution. Our status as human beings, our most profound interests and responsibilities as conscious individuals, and our capacity as citizens, alike depend upon a final solution of the economic problem. During the brief span of a few generations it has steadily enlarged in scope from the controlled relations of individuals within the organized nation to the uncontrolled relations of nations themselves. An apparently small break in the dike has become an overwhelming flood.

But while the traditional religious view has endeavored to envisage the economic problem within limits corresponding to conditions existing in the past, or sought to reduce it to the field of personal ethics, or to assume experimental relations with some existing secular social philosophy, the Faith of Bahá'u'lláh anticipated the whole problem of modern civilization and for four generations has upheld the true world outlook upon the trend that is now everywhere recognized to be as wide as the world and as deep as the motives and purposes of human life on earth.

The vital importance of a sound and adequate approach to the economic problem arises from the very fact that the popular understanding of the term "economics" magnifies it far beyond its original and intrinsic scope, and involves the economic problem with every other aspect of social instability and unrest. This means that the power, effectiveness and continued existence of both religious and civil institutions depend upon their ability to bring relief and establish progressive order in the collective life of mankind. From the Bahá'í point of view, what is loosely called the "economic problem" is simply a descriptive phrase employed to cover the fundamental issues of religion and civilization. The disease has become identified with its most painful and widespread symptom.

WHAT IS ECONOMICS?

The simplest conceivable economic system would be the life of a family in the wilderness, sustained by hunting, fishing, agriculture and handcraft. Practically every operation and function of the most intricate and evolved social system would exist in the activities of that family in rudimentary form, with, however, one vital distinction: that the family bond supplies the strongest possible motive for mutual cooperation, and makes possible the exchange of goods and services with the least possible interference. If for that symbolic family we substitute the same number of hostile, suspicious or indifferent individuals, the problem of sustenance would be transformed from the fulfillment of mutual love to the application of the principle of personal advantage. Unless supreme necessity controlled that selfish instinct, such a group of individuals would soon be overwhelmed. But the family bond, minimizing selfishness, making one individual willing to sacrifice himself for the others, uplifting the daily task from drudgery or danger to the realm of voluntary self-expression and group harmony, can and has survived difficulties and dangers throughout history which would soon destroy the group were its mutuality to be lost. At the outset, therefore, one must



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recognize that, irrespective of the technical distinctions between different economic systems, the problem of physical existence and social fulfillment involves two diametrically opposed motives and spiritual qualities—the motive of unity and the motive of selfish advantage.

History is but the record of the spread of that symbolic family around the earth, the fatal loss of its sense of kinship, and the substitution of social systems of varying degree of unity or selfishness for the instinctive mutuality characterizing the original family unit. The pressure of necessity has at times produced, as within the nation at war, a quality of cooperation resembling the family bond, even though but temporarily and even though this cooperation within the nation has been spiritually offset by the concentration of struggle against the foreign foe. Such effect of historical necessity like war testifies over and other again, despite the opposed facts, to the great truth that human beings are capable of social fusion and that whenever fusion takes place, reserves of energy, efficiency, and inner joy are released from long-hidden and long-forgotten spiritual resources within the human soul. The "glory of war" persisting in warriors down the ages reflects this inner release of unsuspected power and sense of fulfillment during supreme emergency, though tragically its source is ascribed to the fact of struggle rather than to the condition of social fusion the struggle produced.

In normal times, the substitute for necessity, or social pressure, is the function of government. As peoples grow civilized they feel less and less pressure from the wilderness and encounter fewer supreme emergencies of the type confronting the original settlers or pioneers. To the degree that they become unable to attain social fusion through religious faith or psychological experience, they make up for its lack by developing the power of the king or state. The economy their civilization evolves rests upon authority at all points where it can not rest upon instinct, and henceforth the economic system remains so inseparably a part of their civil and religious code that it can only be altered indirectly, by altering the civil code or the religious values first.

The question, what is economics? simply can not be answered in terms of any unvarying scientific definition. Economics is and has always been an evolving reality, at first so implicit in human relations and external tasks that those concerned are completely unconscious of it; gradually extended to include relationships which take on the character of the external problem and, in doing so, lose the quality of mutuality; and finally, an aspect of imposed social authority either civil or religious in form. What the modern man means by economics is that order of human relations and daily tasks so far removed from the concept of family loyalty that the physical token of exchange, money, has become the one and only symbol of wealth. The real wealth represented by vigorous effort, successful attainment, cooperative work and social fulfillment in a community inspired by one sustaining spirit, is forgotten or lamented as no longer attainable on earth.

Economics, in brief, when as a system or a science or philosophy it can be apprehended and manipulated as an entirely separate and distinct aspect of civilization, represents nothing else than the decay of an ancient religion or the vain hope that the ills of society can be healed without the inspiration of true faith. The civilization in which economic reality can be intellectually or ethically severed from all other realities and relationships is itself in the condition of decay. One who isolates economics from the whole scheme of life is no longer dealing with life, but is musing upon a blueprint abstraction which represents but a skeleton whence life has fled.

The spiritual tragedy of the age is our loss of true historical perspective. We begin our social inquiry with the invention of the steam engine or with the breakdown of the feudal order shortly before. Such a limited view fails to perceive the organic nature of society and its rise and fall in terms of spiritual or material motive.

The feudal order disappeared for two reasons: first, because the component territorial units broke away from the social body of Christendom; and second, because its submerged individuals struggled for their rights and insisted upon a new and higher status.

The nations arose, and with the nations, the ideal of liberty among the people. Those who had been serfs wanted political, legal and social rights, and the personal status developed under feudalism was transformed into status by contract. Written constitutions established a contractual basis for citizenship, and the wage system had a similar effect for industry. The movement, outwardly, was from unity and conformity to separatism and differentiation. Inwardly, it was from instinct and social habit to reason and conscious will. To accomplish such a movement, powerful religious sanctions had to be repudiated by at least a considerable portion of the public. The trend can only be explained and appreciated in terms of a far greater social cycle, involving the rise, development and eventual disintegration of a civilization.

THE PROBLEM OF CIVILIZATION

Beneath the modern industrial period, consequently, one must recognize the working of forces in the direction of the secularization of life, and the reduction of a moral culture to its component parts, which would have operated quite independently of the eruptive influence of science and invention. The swift progress of the machine in the West intensified but did not create the general trend.

By that swift progress, the territorial isolation of the nation, which was the historical justification for nationalism, was eventually destroyed. An "industrial process" developed under which it became necessary to seek both raw materials and markets in areas beyond the political frontier. The national sovereignty which had been essential and sufficient to deal with the relations of individuals and groups within the nation became a fictitious authority when applied to the industrial process as a whole. Hence came into being the complex problem of our civilization: the factor of competition transferred from domestic groups to sovereign states, each multiplied in power by scientific industry and all more and more dependent upon the world as a whole, less and less capable of maintaining themselves in independent isolation; with, furthermore, the secular outlook established in terms of struggling class philosophies within many of the nations.

The element of social tension within the nation is no less vital than the competition of the national states themselves.

The factory system, created from feudalized classes and peoples, made sharp divisions between wages and profits, and between labor and management. The consuming markets were so under-capitalized that profit and low wages seemed synonymous terms. As factories increased in size, the owners and managers became more and more separated in feeling and outlook from the workers. The organic principle, that society is and must be only an extension of the family, weakened and died; a considerable proportion of the people found that in winning the political struggle for equality they had lost the basis of economic security and sustenance. Too late and too unorganized to prevent this outcome of individualism arose the realization that industry, to maintain itself, must maintain its own market, its market being the people as a whole and not merely a small wealthy class.

The conviction that industry constituted too great a power to depend upon individual wills inevitably gathered force. From that force has been released the ideas, programs and organizations whose influence opposes industrial individualism with the principle of socialization.

THE PROBLEM OF INDUSTRY

The general principle of socialization underlies a number of mutually exclusive programs and parties, from those motivated by conceptions of a classless society eventually reducing the functions of the state to a minimum, to those which promote the conception of the totalitarian state possessing a maximum of centralized authority, ownership and control.

The strife between the theories and programs has served to obscure the fundamental issue and to introduce the factor of violence into a problem which in essence is highly spiritual in nature.

The fundamental issue may be defined as the question of determining the proper relations of individuals to society, and of society to individuals. This question, in

turn, resolves itself into the problem of how the psychology of the united, mutually cooperative family applies to mankind as a whole. Are factory owners and workers entrenched enemies, or are they partners in a common task? Does the political liberty of the individual extend to the corporation which combines the property of ten thousand individuals and carries responsibility for the income and welfare of a million workers? Are some economic enterprises so inherently social in aim, method or result that they come into a different area of truth than individual conscience or class outlook?

But these vital questions, raised in one form or another in all industrial countries, can not be treated on their intrinsic merits nor solved in relation to their ultimate human significance in a world so darkened and troubled by international conflict as is the world today. No national state at this time is able to solve simultaneously both its internal and external problems, for the reason that both problems are worldwide in scope and both are spiritual in character. We reach the end of our available human resources, and our future destiny lies with the Creator of mankind.

For it has become evident that the application of authority alone, in the form of unrestricted physical force and psychic influence, does not solve social problems. If sufficient power is concentrated to suppress class dissension, that power but serves to augment the larger dissensions of peoples and states. The world has come to a dire extremity for lack of a unifying spirit capable of producing instruments of agreement and mutual decision, and for lack of an international order capable of removing the sources of strife and inculcating the consciousness of the oneness of mankind.

THE ONENESS OF MANKIND

Our lack of an organic sense of history is no mere matter of deprivation of intellectual knowledge. It is but one symptom of the decay of religious faith. If the heart still turned in adoration to the ancient Founder of religion, that attitude would bridge the chasm between the centuries and provide a living sense of the unity of peoples and of events. In losing that source of universal love, we have departed from any realization of a family bond in society, and in losing the vision of the unity of peoples we have repudiated the connections between successive historical events. We regard events merely as manifestations of personal or group will; those connections by which alone the workings of cause and effect are made apparent have become completely veiled. A secular society ignores the manifestations of Providence but does not thereby remove itself from their full and complete application to human affairs. The modern world has public policy but no social morality; it has desperate hope in the power of the state but no faith in God; it has the technology of material fulfillment, but its spiritual isolation makes inevitable the increase of poverty, of class disturbance and of international war.

A more vivid spiritual faith, or a truer spiritual culture, would bring appreciation of the fact that the workings of Providence throughout the course of known history have had a visible and not merely a hidden or mysterious manifestation. As the Bahá'í teachings assert, each civilization has had its origin in the power of faith released by the Prophet or Manifestation of God; each civilization has developed to the height of its capacity, and at that apex of attainment has worshiped human works and human powers, lost its faith, and thence undergone a process of division and strife until completely overthrown. The rise and fall of successive civilizations mark the footprints of a Divine will interposed upon human affairs.

Bahá'u'lláh, whose mission was to renew the spirit of religion in this age, upheld the conception of mankind as an organic unit. He taught the progressiveness of religion as the vitalizing spirit which from age to age restores, by conscious faith in the one God, the sense of kinship among human beings. He has bridged the yawning chasm between the Prophets of past ages, whose followers limited their faith and loyalty to one race or one territorial area and failed to recognize the sublime truth that all religions have been phases of one Religion. To the Bahá'í,

the bond of faith removes and obliterates the false divisions and distinctions between the peoples, races, classes and creeds of humanity. "Ye are the leaves of one tree," Bahá'u'lláh declared to the people of this age. The fire of devotion to this principle consumes that prejudice which underlies each and every source of organized and inveterate strife. The spirit of conscious faith, returning to mankind in the hour of direst need, has created a spiritual community including believers in many parts of the world. The rich and the poor have true inner contact; the whites and the blacks recognize one another as members of the same human family, all alike dependent upon unity for their very security and continued physical existence.

The spread of this faith quickens the realization that the spiritual imperative is the true dynamic of social progress, the fundamental reality whose mere shadow has given rise to such concepts as "economic determinism." It produces capacity for peaceful discussion and agreement upon truths which concern the welfare of all. It frees human beings from the influence of local environment and tradition, making them ready for world citizenship. It raises to the level of moral and ethical principles those social problems which have been regarded as merely economic or political in significance. The Bahá'í answer to what is termed the "economic problem" is that this problem, in reality, constitutes but one facet of the true problem confronting mankind today, the unification of peoples in the light of their attitude to God, and the attainment by the nations of a world order possessing the elements of deliberation, decision and action in the realm of international affairs.

The Bahá'ís have full conviction that any course of action and any attitude falling short of this goal will fail to remove the dangers of modern life and bring no relief. The motives of mankind, and hence their institutions, so long as they seek isolation or partisan victory, can only intensify the chaos into which destiny has brought a time responsible for a collective failure to know and obey the laws revealed by the Prophets of the past.

The follower of Bahá'u'lláh holds fast, in an hour when all else fails, to the principle of evolution in the life of the race. This age, he is informed, represents the maturity of man. The Divine teachings, therefore, have been revealed in greater measure than could be understood or applied in prior ages. With the coming of maturity, man collectively becomes responsible for the achievement of higher tasks, as he is given the privilege of greater truth. The establishment of a world civilization çalls for the use of the utmost spiritual, ethical and mental capacity. In accepting this gigantic task, the race consciously works out its destiny, thereby drawing nearer to the will of God. What men now fail to recognize as their true human function, or ignore as the measure of their collective possibility, will reappear to their consciousness as additional social burden and torment until ignorance or indifference is consumed as by fire.

The greater measure of spiritual truth Bahá'u'lláh revealed contains the elements of a world order, for religion today is a social and not merely a personal truth.

"Soon will the present-day order be rolled up, and a new one spread out in its stead."

"Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies —gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impeded man in his efforts to advance in the path of perfection.

"Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation."

"God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light

of true understanding. The second is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established." [1]

"THE WORLD OF THE HEART AND SPIRIT"

The Bahá'í teachings assert definitely that "the fundamentals of the whole economic condition are Divine in nature and are associated with the world of the heart and spirit." [2] They therefore offer no detailed and final plan for the operation of industry and finance. Their aim is to produce in man himself that quality of personal motive and social vision out of which an organic and functional world society can alone proceed. If we can but view the world of mankind as a vital organism, sustained by one spirit, its institutions serving as organs and limbs, all interdependent and mutually serving the interests of the whole, we emerge from the consciousness of an era that is dying and can serve an age that is coming to birth. In this conception, the office of religion differs profoundly from the maintenance of rites, ceremonies and specialized institutions which religion has seemed to be throughout ages in the past. Its mission today is to release the spirit of world unity, and to convey truths about man and society possessing the validity of spiritual law. Nothing can re-inspire vital life within the mechanisms of the old order. A new order is required, a new order ordained. Only that possesses survival value which can adapt to the needs and purposes of a unified world.

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth." [3]

To summarize: No secular economic philosophy can be interposed into the present national societies as a solution of their ills for the reason that secular systems are based upon material considerations which exclude the spiritual element in man. A sound economy must be a world economy and at the same time represent fulfillment of individual possibilities and the potential resources of social cooperation. The way to true progress, moreover, can not be attained merely by shifting ownership or control back and forth between secularized individuals and secularized states. Man's relationships to man must reflect spiritual laws, and statutes deprived of spiritual content seem but temporary expedients in the light of the grave international emergency.

As the human organism is the unity of diverse elements, substances and organic powers, so in the world community of the future there will be institutions, regulations and methods for dealing with economic affairs. Economic affairs, however, will be integrated with all other fundamental human activities and aims, in the same manner as the human skeleton, nervous system, tissues and blood are correlated into the whole scheme of personality. But only the outlines of the future order can now be discerned. The elimination of war must precede the adoption of international law in the economic field. We are in the midst of a dynamic world movement, which static definitions either of human nature or of social principle utterly fail to interpret. The Bahá'í teachings are in themselves dynamic, unfolding continuously their significance as they penetrate into the human soul. These teachings establish the stupendous truth that *a World Economics can be nothing else than the social application of a World Faith.*

"A world community in which all economic barriers will have been permanently

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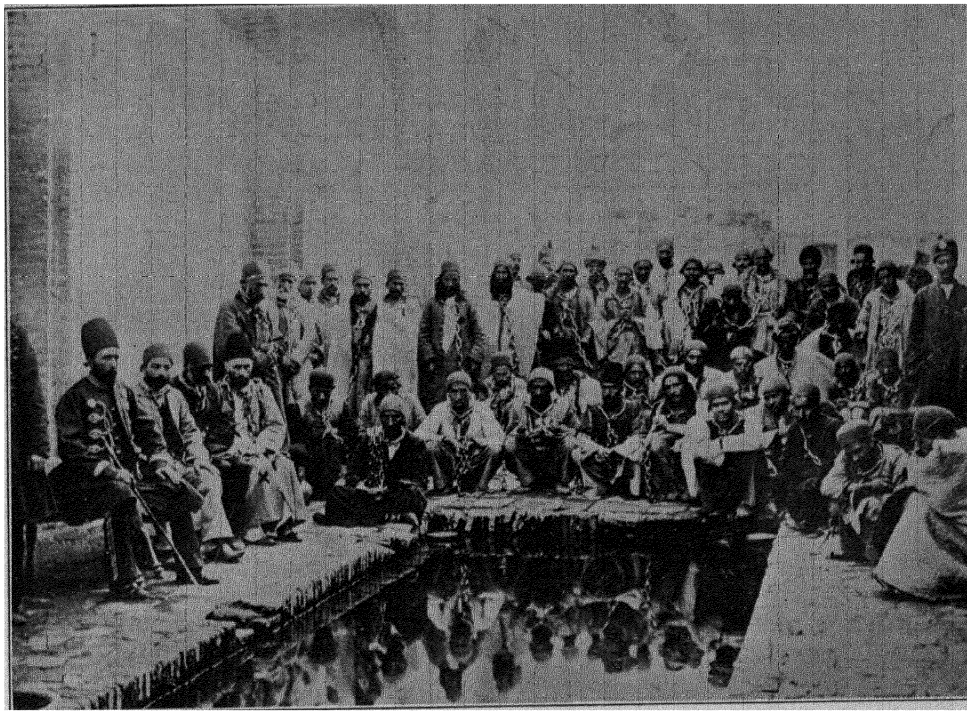
[1] Excerpts from "Gleanings from the Writings of Bahá'u'lláh."

[2] The Promulgation of Universal Peace, 'Abdu'l-Bahá.

[3] The World Order of Bahá'u'lláh, Shoghi Effendi.



Previous method of treatment of prisoners in Írán. The figure fourth from the left marked X was a well-known Bahá'í teacher.

demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age."[4]

[4] The Goal of a New World Order, Shoghi Effendi.

A SESSION AT THE WORLD CONGRESS OF FAITHS

By Helen Bishop

THIS Congress held daily sessions from July 3 through July 17, 1936, in the great hall of the University, in London, besides four public meetings at Queen's Hall. It was a representative gathering of religionists, liberal or free thinkers, scientists, and philosophers—and thus a temptation to doctrinal debate or interplay of minds—but its intention was thoroughly practical. "To promote the spirit of fellowship was the one aim of the Congress," said its able Chairman, Sir Francis Younghusband.

Hence, all papers read were prefaces to the theme of "World Fellowship through Religion": Buddhists, Brahmans, Jews, Christians, Muslims, followers of Confucius and seekers of a better social order gave their points of view on the problem of unity and world peace. The free discussion by members of the Congress, which followed the formal reading, adduced further argument and was germane to that one central theme. In the social hours came opportunity to cultivate personal contacts with those who had come together to investigate the truth behind the barriers of the religions.

The official opening was also the first public meeting, held at Queen's Hall on the evening of July 3. Dame Elizabeth Cadbury was in the chair. His Highness the Maharajah Gaekwar of Baroda, the Honourable President of the Congress, gave an address of welcome. A gracious message came from His Majesty King Edward VIII to the Congress. Then Lord Allen of Hurtwood spoke for the millions who could not identify themselves with any creed or church. As President of the International Council of Women, Lady Aberdeen conveyed the hearty good wishes of some forty millions of women belonging to all races, to all nations, to all classes and all faiths. From Japan, the Zen sage, Dr. Teitaro Suzuki, expressed the Buddhistic hope for world fellowship. A Chinese, Mr. S. I. Hsiung, talented author of *Lady Precious Stream,* made worthy comments. Afterwards, the Right Honourable Sir Herbert Samuel (now Viscount Samuel of Carmel) gave an eloquent address.

The following papers were read in the daily sessions either by their respective authors or their appointees:

1. The Essential Basis of Religion, by A. Yusuf 'Alí.
2. Ignorance and World Fellowship, by Dr. Daisetz Teitaro Suzuki.
3. An Inspiring Vision, by Prof. G. P. Malalasekera.
4. The Brotherhood of Man and the Religions, by Prof. Nicolas Berdiaeff.
5. Love—The Basis of Fellowship, by Prof. Louis Massignon and M. Saurat.
6. Religion and Religions, by Dr. Sir Sarvepalli Radhakrishnan.
7. Science and Religion, by the late Prof. J. S. Haldane—read by his daughter, Mrs. Naomi Mitchison.
8. A Hindu View of Religion, by Prof. S. N. Das Gupta.
9. Islám and World Fellowship, by Sir 'Abdu'l-Qadir.
10. The City of God, by the Rev. J. S. Whale.
11. Prayer and Spiritual Experience, by Prof. Mahendra Nath Sircar.
12. A New Pilgrim's Progress, by Dr. Ranjee G. Shahani.
13. Is World Fellowship Possible in View of the Antagonisms of the World? by Dr. W. J. Stein.
14. The Teachings of Confucius and His Followers, by Mr. S. I. Hsiung.
15. The Spirit of Peace and the Spirit of War, by Dr. Judah L. Magnes.

16. Independent Religious Thought, by M. Jean Schlumberger.
17. Bahá'u'lláh's Ground Plan of World Fellowship. A paper approved by Shoghi Effendi.
18. The Economic Barriers to Peace, by the Rev. P. T. R. Kirk.
19. A Constructive Proposal, by His Eminence Shaykh Al-Maraghi.
20. The Right of the Spirit, by Prof. J. Emile Marcault.

"The Supreme Spiritual Ideal" was developed in the two public meetings of July 6 and 9. The Right Honorable Lord Snell of Plumstead was in the chair on the sixth; and the speakers were the Rev. Canon F. R. Barry, Rabbi Dr. Israel Mattuck, and Dr. Radhakrishnan. On the ninth, Sir Frederick Whyte was in the chair; and Dr. Suzuki, Madame Halidé Edib, and Mr. Rom Landau were the speakers. At the farewell meeting on the evening of July 17, Prof. Marcault was in the chair; and the speakers were Prof. Mahendra Nath Sircar, M. Denis Saurat, Viscount Samuel, Sir Francis Younghusband, and Mr. Yusuf 'Alí.

These addresses, together with the papers and the résumé of discussions are available in the volume of proceedings published for The World Congress of Faiths.[1] The event recorded in this *Bahá'í World* is the presentation of the Bahá'í Faith before the members of the Congress on the morning of July 16.

As the Chairman, Viscount Samuel spoke these telling words:

> If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Bahá'í community. Other faiths and creeds have to consider, at a Congress like this, in what way they can contribute to the idea of world fellowship. But the Bahá'í faith exists almost for the sole purpose of contributing to the fellowship and the unity of mankind.
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> Other communities may consider how far a particular element of their respective faith may be regarded as similar to those of other communities, but the Bahá'í Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which has led to the summoning of the Congress than any particular one of the great religious communities of the world.
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> Its origin was in Persia where a mystic prophet, who took the name of the Báb, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honor of representing His Majesty the King on that occasion.
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> Since that time, the Bahá'í faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahá'í communities in various countries. In the United States, near Chicago, a great tem-

[1] *Faiths and Fellowship*, pub. by J. M. Watkins, 21 Cecil Court, London, W. C. 2.

ple, now approaching completion, has been erected by American adherents to the faith, with assistance from elsewhere. Shoghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives at Haifa, and is the centre of a community which has spread throughout the world.[2]

The Reverend Canon George Townshend, on behalf of Shoghi Effendi, read the following paper as approved by the Guardian: [3]

The Ground Plan of World Fellowship which is now submitted to your consideration was composed out of the writings of Bahá'u'lláh and presented by 'Abdu'l-Bahá in London, and later in Paris, about a quarter of a century ago. It proposes in the simplest possible form a practical scheme for mastering the urgent problem of world-fellowship; and its originating idea, though of outstanding magnitude, is such as to place the whole plan throughout, from its beginning, in complete accord with the purpose we have before us to-day—that of promoting the spirit of fellowship through the inspiration of religion.

This Plan, in every feature, plainly implies that nothing less than a concerted effort on a world scale, with the spiritual energies of mankind informing its practical energies, will now suffice to awaken the spirit of fellowship and secure deliverance from danger. No local or regional effort; no partial effort of either religion alone or statecraft alone, will completely solve our problems. The sense of fellowship, to be adequate to this unique emergency, must, on the one hand, be broad—based on the whole of our human nature, spiritual, moral and intellectual, and on the other hand must not be limited by any terrestrial boundaries whatever.

Such a thesis may still be ahead of the public opinion of mankind. But it is not so far ahead of that opinion as it was when it was first proposed in this city in 1911. To-day our emergency is rather more serious than then; but it is of the same general character. What, then, and up to the present, has been lacking in men's experiments is the clearness of spiritual vision, the guidance of intuition. Only Faith can point or see the way in such an hour as this. Men question the love of a God who could let loose on them so dire a cataclysm and could choose out this generation for suffering wholly unprecedented. Their doubt cuts them off from the source of light and help. There is no vision; and the people perish. Only Faith sees clearly, in open view, that this darkness is cast by a great light, that this passing defeat of the spirit of Fellowship is the prelude of its final victory. A loving God would not have set this generation problems without bestowing the ability to solve them, would not inflict dire penalties on those whom he regarded as guiltless.

We are daunted by the strange new troubles that close us in on every side; we do not look within and observe that a new power of mastering these is being developed in conscience and in spirit. Intellectual vision never was so keen as in this generation; but spiritual vision, was it ever more weak? We talk, we boast, of the New Age, but we miss its greatest gift. We say the human race is at last reaching maturity, but we do not realise the fullness, the completeness of this growth. We perceive it is intellectual; we do not perceive that it is, in like measure, moral and spiritual. Man's conscience has become more sensitive, his spirit more responsive to heavenly promptings. As he is to-day endowed with a new degree of intellectual power, so also is he endowed to-day with a new degree of religious power. The evolutionary process, with even hand, bears onward the whole being and nature of man; his heart as well as his brain. New ideals, new hopes, new dreams of further progress, a more general, more insistent desire to build a better world than the one which we inherit, these bear witness to man's consciousness of growth. In all its faculties the human race is passing from childhood and ignorance towards maturity; towards the tasks that befit full manhood. To-day mankind is like a youth leaving school for the sterner world of business and affairs. It is called on to put into practice the lessons of moral principle and human fellowship in which it has been instructed for so long. For how many cen-

[2] *Ibid.*, pp. 311-12.
[3] *Ibid.*, pp. 299-311.

turies have we, all of us, been under tutelage to those whom we revere as the Founders of our Faiths? Is it strange that a time should come when we should be required to put into concrete deeds the precepts of brotherhood we all acknowledge, and should at last be threatened with condign punishment if we disobey?

Much, indeed, has been done of late to remedy old wrongs, to suppress tyranny, to uplift the oppressed, to relieve the poor, to teach the ignorant. But how much remains undone! We have accomplished enough to convict ourselves of being fitted for a better social order, of being ready to inaugurate a system of widespread justice and fraternity, and of lacking the resolution to put our ideals into effect. There is enough of good in our recent record to incriminate us, but not enough to deliver us. We stand now before the judgment seat of heaven condemned by the evidence of our own acts.

We had no vision. Men turned from the saints, mystics, and seers, and listened to secular philosophers. Blind leaders of the blind, into what perdition have they led us! Our intellectual eminence by some fatality heightened our troubles. Divorced from faith, it aggravated human pride, taught men to forget their moral responsibility and to deny their servitude before the moral law. The inevitable hour of retribution draws near.

Surely this is a love-tragedy vaster in its scale, more terrible in its poignancy than any in the history of our race!

The urge of evolution pressed us forward; we would not go. The spirit of fellowship grew warm in our hearts; we would not feed its flame. The gates of world-brotherhood opened wide; we turned away. God poured His spiritual bounties on spirit and conscience in greater abundance than ever; we in our blindness rejected His gifts and Him.

But this failure is not final nor for long. It is not the failure of Faith, nor yet of Love. It is the open, the confessed failure of human wisdom. Through its purgation men who have doubted will learn to turn for fellowship and peace to the way they have not trodden; the way of religion. But all must tread this way together. Since the whole world as a unit is involved, the ideals which are to guide this movement must be given a definite shape. If there is to be concerted action towards a single goal, some map of the common journey must be made. Vague sentiments of goodwill, however genuine, will not suffice. Some explicit agreement on principles will be required for any coordinated progress.

It was to this task that Bahá'u'lláh long ago addressed himself, and worked out a Ground Plan on which the temple of human fellowship might be reared. It consisted of a set of fundamental principles and represented the minimum of what the occasion required. No foundation less deeply dug than this will hold the structure that is to be built upon it.

The burden of the whole scheme was laid ultimately upon the shoulders of each individual man and woman. Everybody by virtue of his status as a human being had his share in the vast world enterprise. The principle of individual responsibility was thus to be the basis of all progress.

But underneath this basic fact of human duty lay something deeper yet. The living rock on which this foundation was to be laid was something the strength of which humanity hitherto has too little recognized. That rock is the Truth. This spirit of fellowship which we seek to encourage is not by Bahá'u'lláh conceived as some addition to being, which the genius of man should undertake to create. As a flower within the bud, it lies waiting the hour of its appearance. It is a reality which our fragmentariness denies. And what this Assembly desires to do is not to create something new, but to give expression to something which is already in existence though unused. Man's advancing power is due to his increasing knowledge of truth; and the magnificence of this present age bears witness in the last resort not to the personal greatness of this generation, but rather to the greatness of a continuously unfolding Truth. If this Age is to become the Age of Universal Brotherhood, it must be the Age of Knowledge, knowledge of Truth. The Truth will set us free. The Truth will make us one.

As the first item of his programme, therefore, Bahá'u'lláh claimed that every indi-

vidual should have the right of seeking for himself the truth. Love of truth, which at the present time is growing apace among mankind, is the sole real corrective of all forms of error and illusion. The great enmities which in the past have divided mankind, and which were due to misunderstanding and ignorance, have, in recent times, lost their vitality, and our estrangements are now due chiefly to the instinct of imitation and to prejudice. These prejudices have come down to us from the past, racial, religious, national. For them all Bahá'u'lláh offers one radical cure, the search for truth. The battle which mankind yet has to fight between prejudice and truth he seems to regard as the Armageddon of the human soul.

Through this search for truth mankind at last would become really and clearly conscious of the essential unity of the human race. For this unity is, and has ever been, a fact. "Ye are the branches of one tree, and the leaves of one branch. Deal ye with one another with the utmost love and harmony, with friendliness and fellowship," wrote Bahá'u'lláh. From the full knowledge of this unity, and from nothing less, there would be born in this age a spirit of world fellowship adequate to the present emergency. On this consciousness of unity, therefore, 'Abdu'l-Bahá laid the greatest stress. He gave to it a central place in his programme, other features supporting or amplifying it or giving it application in the practical affairs of mankind.

One of the facts which has obscured from men's view their essential unity is the difference between the world religions, which has been made the cause of estrangement, of prejudice, and even of ill-will and strife. But, insisted 'Abdu'l-Bahá, there is nothing in these differences which should produce so sad a result. Indeed, there is an important aspect in which all religions are at heart one, and he included the existence of this unity as a principle in his scheme. He meant, so it seems, that a religion does not consist solely of a doctrine, and an institution, but is also, in a real and vital sense a spiritual atmosphere. It is, as he once described it, "an attitude of soul towards God, reflected in life." This is the essence of true religion; and to this extent, the whole world over, members of all the religions have an outlook, an experience, an obligation which they share in common with one another in spite of their special and distinctive loyalties, and which group them all together apart from the sceptic.

The more intensely spiritual men are, the more vividly conscious are they of the reality and sweetness of this communion, and one of their privileges is the experience of a deep sympathy, a common lowliness, a common aspiration which they share with those of a different tradition from their own.

Not only in their atmosphere and their influence but even in their profounder teachings the world-religions may show forth this unity. Do not all our faiths affirm and magnify the love of God for His creatures? What truth could be more ancient, more precious than this? What would bind those who espouse it with a closer tie of fellowship?

This age of widening consciousness and deepening love of truth has begun to bring us, on a scale quite unprecedented, some accurate knowledge of the sacred treasures and the sacred history of the human race. Scholars, divines, men of letters, poets have all contributed to this enlightenment. They show us each of the great religions as being like a majestic temple reared in some chosen spot by the hand of a master architect, and surrounded now by a multitude of lesser buildings of various later dates. Each temple blends with its own environment but is in marked contrast with all the other temples. No two are alike, and the annexes connected with each are still more unlike. But if the enquiring traveler pursues his investigations and makes his way within the sacred structures, he discovers in their several interiors and even in the shrines themselves an unmistakable kinship in beauty.

Experts in comparative religion have spoken with emphasis of the points of agreement to be found between the world religions. Professor Cheyne quotes Max Muller as "advising Brahmists to call themselves Christians," and himself argues that the reconciliation of religions must precede that of races "which at present is so lamentably

incomplete." The evidence of men of learning is supported by that of another cloud of witnesses, whose testimony none can gainsay, and who speak with the voice not of intellectual criticism but of spiritual knowledge. The highest exponents of a religion, those who understand most thoroughly its meaning and interpret its spirit with the most compelling authority, are those men and women of mystical genius whose impassioned devotion and obedience to their divine Master is the outstanding feature of their lives. If each of these religions were strictly exclusive, the negation of all the others, bringing to men its own irreconcilable message, those who followed these religions to the extreme, the mystics and the saints, would assuredly move farther and farther apart, and would come to rest at the last point of divergence. The greater the saint the wider the gulf between him and the saints of alien allegiances. At the same time the less aspiring and spiritually gifted multitudes, immersed in the daily human concerns which all men share alike, would be found to be the least estranged from one another by their differing creeds.

But in fact this is not so. Strangely, very strangely, religious history shows us something quite different, exactly the opposite. The contrast between each world-religion and all its sister-religions is, as a rule, felt most acutely and insisted on most vigorously by the less mystically minded of its votaries. While the mystics of all the religions, instead of moving farther and ever farther apart, seem rather to travel by converging paths and to draw nearer and nearer together.

If one is to accept the account of their experience given by contemporaries or by themselves, these mystics seem all the world over to have gone upon the same spiritual adventure, to be drawn onward by the same experience of an outpoured heavenly love; and they testify one and all that to reach this knowledge of the love of God is to understand at last the mystery and the hidden blessedness of life, and to possess an everlasting treasure for which the sacrifice of all earthly things is but a little price.

This fellowship among all mystics is common knowledge, of which evidence is within the reach of all. In a well-known English work, Miss Underhill writes of the mystics that, "We meet these persons in the east and the west, in the ancient, medieval, and modern worlds. Their one passion appears to be the prosecution of a certain spiritual and intangible quest. . . . This, for them, has constituted the whole meaning of life . . . and it is an indirect testimony to its objective actuality that whatever the place or period in which they have arisen, their aims, doctrines and methods have been substantially the same. Their experience, therefore, forms a body of evidence, curiously self-consistent and often mutually explanatory. . . ." *Introduction to Mysticism*, Ch. 1.

Every public library in this country will contain books supplying illustrations of this statement. The mystical outlook and perspective both on the things of heaven and the things of earth is in its essence eternally the same. But perhaps no instance of the fundamental unity that underlies all mystical experience is more striking than that parallelism between Plotinus and St. Augustine to which in his *Evolution of Theology* Professor Edward Caird draws attention. "Some of the finest expressions of this (the mystical) attitude of soul," he writes, "may be found in the Confessions of St. Augustine. But when St. Augustine expresses his deepest religious feelings we find that he repeats the thoughts and almost the very words of Plotinus." Professor Caird then shows how closely akin to the thought of Plotinus is "that great passage in which Augustine gives an account of his last conversation with his mother Monica about the life of the redeemed in heaven." And he concludes, "how deeply neo-Platonism must have sunk into the spirit of St. Augustine, when, in describing the highest moment of his religious experience, he adopts almost verbally the language in which Plotinus tries to depict the mystic ecstasy of the individual soul as it enters into communion with the soul of the world."

By what diverse paths have mystics, who had nothing in common save wholehearted servitude before the one loving God, by what diverse paths have they all alike at-

tained the blessed Presence? And what man in his pride of opinion will shut out from Paradise those whom God's own hand has admitted? Thus do scholars and saints join to testify that the great religions have their aspect of unity as well as their aspect of variety, and that without qualifying their special allegiance, worshippers in all religions may find something in the fundamental nature of religion itself which promotes a sweet, precious and abiding sense of true companionship.

The promotion of a boundless spirit of concord and goodwill, Bahá'u'lláh maintained to be agreeable to the genius of every world-religion. Whatever misunderstanding may have arisen in bygone centuries, no religion as originally taught was meant to encourage animosity. Quite the contrary. Religion is meant to heal discord. So important, in an age of disintegration, did this feature of religion seem that 'Abdu'l-Bahá proposed to include in his Plan the precept that, "the purpose of religion is to promote harmony and affection."

One will not doubt this loving purpose may be discovered, or rediscovered, in every one of our world-faiths, and assuredly in Christianity. If we look away from Christendom to Christ and to the pure teaching of Christ, we find it evident throughout the Gospels. Christ said that one's whole duty was to love God and one's neighbor, and He described neighbor as meaning anyone you could help regardless of creed or kin. He made fellowship in love the evidence of Christian membership: "By this shall all men know that ye are My disciples if ye have love one to another."

In this Age we congratulate ourselves that for centuries past religious enmity has been continually growing more weak. Yet our ideal remains negative. To manifest no ill-will towards those who differ in opinion from us is not enough. Christ enjoined a more positive attitude of soul, one of active goodwill despite all differences. When God thus commands a spirit of affection towards all, He gives the power to obey His command. Religion, in other words, is creative. Through its force the will of an earnest man is enabled to achieve an inward change that otherwise would be beyond his strength. If this were not so, what useful place would religion fill in this cosmos of ours?

If now the creative power of religion to effect this purpose were called upon and put to vigorous use, how many vital problems which have proved insoluble on the intellectual plane, such as the reunion of Christendom or the combating of secularism, might prove much more tractable when carried to the spiritual plane?

Another effort at harmonization was called for when Bahá'u'lláh included in this scheme an active partnership between religion and science.

Tolerance between the two is too little. In their nature they are complementary, as two wings with which the soul soars towards knowledge of the truth. Science divorced from religion gives a wholly distorted view of reality. Religion divorced from science may become a mere superstition. Man is to use both as his servants and thus to bring the material aspect of life and the spiritual aspect at last into evident and complete accord.

To these principles Bahá'u'lláh added, as necessary for practical results, certain provisions of a more material nature. 'Abdu'l-Bahá mentioned laws to prevent extremes of indigence and opulence, universal education, a common language, a central World-Tribunal.

To the use by all nations of a secondary or world language in addition to their mother tongue, great importance was attached. Without this device fellowship would never be assured. The religious history of mankind from the days of Babel to the present bears out this emphasis. When we remember, for example, the influence of the general use of the Greek language throughout the Roman Empire at the beginning of our Era; when we consider how in Islám the adoption of Arabic as a common language united peoples hitherto estranged, facilitated the interchange of thought and aided the rapid extension of a single culture over vast regions, or when again we observe how the cause of ecclesiastic unity was promoted by the use, and weakened by the disuse, of the Latin language as a medium among the peoples of western Europe centuries ago; we are driven

to conclude that in this age of radio and aviation a world-language would unify the peoples of mankind to a degree unprecedented in the past and difficult for us to calculate in anticipation.

The federal tribunal or Board of Arbitration which in a few words 'Abdu'l-Bahá proposed, differed in three notable points from the League which afterwards was set up. The provision of an adequate police force was an essential prerequisite: the draft of any proposed constitution was to be referred not only to the governments but also to the peoples of the world; and, when finally ratified and adopted, it was to enjoy the full support of religion, of church as well as of state, and its strict maintenance against any violation by any nation was to be held by all mankind as a sacred obligation.

In these and all other reforms man's greatest stay would be the Holy Spirit, without whose aid no peace or fellowship or unification would ever be secured.

This scheme of world fellowship, first promulgated some forty years before, was presented twenty-five years ago in London by 'Abdu'l-Bahá. "This," he said, "is a short summary of the teachings of Bahá'u'lláh. To establish this, Bahá'u'lláh underwent great difficulties and hardships. He was in constant confinement and he suffered great persecution. But . . . from the darkness of his prison he sent out a great light into the world." *'Abdu'l-Bahá In London*, p. 18.

'Abdu'l-Bahá claimed that these principles were consistent with the spirit of all the world-religions, and were measured with exact and unique fitness to mankind's heightened capacity and its tremendous responsibility at this time. He felt no doubt of this being at no very distant date adopted: fellowship along these lines was the birthright of our New Age. But though they have percolated far through the world and have cheered the hearts of many, yet the larger collaboration between races and religions here so definitely outlined has in fact been postponed in favor of narrower views and more materialistic reforms. Our civilization is in desperate plight and has sunk into a moral and spiritual abyss.

Men realise the urgent need of a reformation greater in range and intensity than mankind has ever yet achieved; but know not how to meet that need.

In such an emergency does not this bold original scheme of fellowship merit serious consideration and even the test of experiment? Does it deserve to be merely ignored by the rulers and teachers of the world?

In advocating peace to a western audience 'Abdu'l-Bahá once said: "You have had war for thousands of years; why not try peace for a change? If you do not like it you can always go back to war." One might hazard a similar suggestion about this fellowship plan. We have tried every other device, why not now try this?

For all its brevity, this summary may suffice to suggest the character of the Ground Plan of World Fellowship constructed by Bahá'u'lláh and presented here in London by 'Abdu'l-Bahá, and may indicate how close it is in spirit and in purpose to the ideal which is now before this Assembly.

If it be true that reforms as great and as numerous as these are demanded by the Genius of our Age, one will perceive why the alternatives tried by mundane wisdom during this generation have resulted in consistent disappointment. What has been lacking in all is religious insight, an appreciation of the fact that evolution has brought to men an advance in their moral and spiritual powers and a proportionate heightening of their opportunities and responsibilities. "That one is a man indeed who to-day dedicateth himself to the service of the entire human race. . . . It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country and mankind its citizens." *Gleanings from the Writings of Bahá'u'lláh*, p. 250.

Bahá'u'lláh clearly affirms that without a keener spirituality, a loftier and firmer faith in the Universal Father, mankind will not discover the way out of its troubles. Only through the initiative of religion will humanity be rescued from dissension and united in hearts' fellowship. And if religiously minded men and women are to leaven with the spirit of fellowship this love-lorn and

lonely world until the whole be leavened, that which they will need beyond all else is that they have in their hearts no place where doubt or fear may enter but be possessed with the invincible assurance that under God the whole movement of evolution is with us in this endeavor, that no difficulty, no delay, no defeat which may take shape as we advance can ever stem the onward march of Heaven's purpose, that within man's soul to-day are ample powers to win all that we desire, and that the banner under which mankind will stand at last united is that spiritual faith in the love of Almighty God, which is the universal heritage of us all.

. . . .

Upon the conclusion of this paper, an evangelist who was to lead out the discussion, confessed that he found no argument therewith, so he took the allotted time in putting forth personal convictions that the churches were acting as obstacles to world fellowship.

The Chairman called upon Mrs. Charles Reed Bishop, a representative from the International Bahá'í Bureau at Geneva. She said:

It is our work to break down barriers both within and outside the churches. Bahá'u'lláh said: "Associate with all the people of religions with joy and fellowship. For association is the cause of unity, and unity is the source of order in the world." I would emphasize that point in the paper, namely, that in all ages, amidst all religions, the saints and the mystics, and those who have practised their faith, have found themselves in accord. I think this bears out the words of Jesus: "He who doeth the will of My Father shall *know* My doctrine." As understanding is promised to those who practise, so it has been among all the religions that those who have practised their teachings have found themselves to be members of one great spiritual community; whereas, those who have been content with the material law of their faith have found themselves antagonistic to other religions.

In these daily meetings we have learned many particulars, and some universal propositions on religion. I see there are two main branches of the tree of religion. Yes, I know there are many branches, twigs, leaves —but it is one tree. The main branches are the Aryan and the Semitic. The former lays an accent upon the spiritual awakening of man—the divine Immanence, and inclines towards polytheism: whereas the latter has accent upon the Revelation of God, the Logos—the divine Transcendence, and leads to monotheism.

I stand by the advices of our Chairman, Sir Herbert Samuel (at the opening session's address): ". . . let not the religions be too historic in their claims. It has been wittily said that no one may walk backwards into the future . . . The religions must show they are alive to the present day." However, Persia has given to the world three Manifestations or Prophets of God, Zoroaster, the Báb, and Bahá'u'lláh. (I am sorry we do not have a Zoroastrian as representative here.) The Bahá'í Faith is a thousand years younger than its sister-faiths, but it exhibits the principle of selection and continuity of family traits. The illustrious Ancestor of the Báb was the Prophet Muḥammad, and Bahá'u'lláh is descended from the ancient Zoroastrian kings. And so we have in the Bahá'í Faith the appearance of two Prophets out of the two great branches of religion. By this alliance an old family feud is abolished; and we have an historic basis for reconciliation and fellowship.

In these meetings we have stressed the first aspect of each religion, which is the essential and spiritual. But if the secondary aspect or material law had been stressed, our experience would have been quite different. Only the spiritual aspect of each religion can make for fellowship. Therefore, we should leave this Congress resolved to lay full stress upon the primary or spiritual aspect of the religions,—and so discover our unity.

I will read a paragraph from Shoghi Effendi's *Goal of a New World Order:* "Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purpose of maintaining internal order within their respective dominions. Such a state will have to include

within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age."

The Reverend A. Porter was the next speaker:

I am thinking of the great number of societies among people numbering tens of thousands, who are studying what they call "foreign missions" from the standpoint of their own denomination. I have been wondering how we might reach those tens of thousands through this World Congress. I feel that there is a great need for a new text-book on missions that could be developed out of this Congress, to be placed in the hands of our groups in the various Churches; that text-book to be written from the standpoint of an appreciation rather than propaganda.

Our young people do not appreciate that God has many names. When you use the word "Alláh" they think it means some pagan god, and not God our Father or Jesus Christ. There is a great need for a text-book on the basis of all these various papers emphasizing the points in common between the various faiths that have been represented to this Congress. That, I feel, is a growing need in the Churches to-day.

In the second place, I feel there is a need for a devotional manual to be used as responsive reading in our Churches compiled from the devotional literature of all the great religions of the world. I myself, as a Congregational minister, would feel quite free in using such a manual, and I am sure my own congregation would welcome it.

In the third place, I think there is need for another manual to be used in our Sunday Schools; little stories from the great religious teachings, with their creeds in the form of drama. That is a growing need of the Churches to-day.

Without expanding these ideas I wish to express, I am convinced from my travels up and down this land among the Churches, and from my experience as Secretary for religious education for eight States in the United States, that this is really a felt need. And I trust that some committee will be appointed from this Congress to meet these needs in the near future.[4]

Dr. D. N. Maitra, a member of the Congress, from India, said:

It was on the 24th of April this year (1936) that I, with my daughter, paid a visit to the mausoleum on Mount Carmel, built over the remains of the Báb and 'Abdu'l-Bahá. And it was twenty-five years ago in this very city of London that I first attended a Bahá'í meeting and spoke there. Such is my very personal interest in and regard for the great cause which is represented by Bahá'í.

The Brahmo Somaj has not yet been properly represented at this Conference, so I will say a few words on this subject. In 1774, a Hindu was born in Bengal in a very orthodox family; Ram Mohum Roy. This man, at the age of 16, wrote a treatise against idolatry right in the face of his angry father who turned him out of the house.

[4] *Faiths and Fellowship*, p. 313.

God is said to have said in our scripture that: "For the preservation of righteousness I take the human form from time to time and descend on this earth," which is the best interpretation of incarnation. Therefore I believe we should feel that in every country from time to time a man has been born as a creation of the age and the creature of an age, whom we call "saints" and "prophets" and that no scripture is invalid, nor any book a final revelation of a divine message. I have in my bedroom, just over my head, the picture of Jesus Christ, whom I hold as a great teacher of morality and ideal life to men. Ram Mohum Roy studied in the Hebrew language the Bible so thoroughly that he wrote, when he was thirty-six or thirty-seven, a book called *Precepts of Jesus, The Way to Happiness and Peace in Life.* That an orthodox Hindu should write a precept of Jesus and stress that faith caused a great sensation. He studied the Qur'án in Arabic and brought out the unitarian element in the Muslim faith. And of course he studied his own scripture and said that pure Hinduism was the monotheism of the Upanishads. In 1828, he founded the first theistic Church in India.

I will quote a few lines from the Trust Deed: "The Trust shall at all times permit the said building as and for the place of public meetings of all sorts and descriptions of people without distinction as shall behave and conduct themselves in orderly, sober, religious and devout manner; for the worship and adoration of the eternal, unsearchable and immutable Being who is Author and Preserver of the universe; . . . that no sermon, discourse, or hymn be delivered, made or used in such worship but to the promotion of the contemplation of the Author and Preserver of the universe, to promotion of charity, morality, piety, benevolence, virtue and the extending of the bond of union between men of all religions, persuasions and creeds." [5]

Madame Barry-Orlova, lecturer from the International Bahá'í Community, was announced. And she said:

Bahá'u'lláh has said: "Speed ye out of your sepulchers." What is the sepulcher? The sepulcher is the denial of humanity, the limitation and the ignorance of the Manifestation of God, He who manifests the splendor, the glory and bounty and the gift of God; the Messenger that comes from God with a message that changes the whole world; that stirs it from its sleep; that awakens it from its death, illuminating our soul; that envisions its mind with new splendor and new glory and new beauty; which opens its eyes that are closed in blindness; that makes the ear hear; that makes the heart the living kingdom of God. And only through this awakening, only through this rebirth can we know God.

To deny one Prophet is to deny all the Prophets. If you are from Islám, and you say, "I do not believe in Jesus," then you do not believe in Muḥammad. He himself said so. If you say: "I believe in Moses and I do not believe in Zoroaster, in Buddha or in Muḥammad, or in Jesus," then you do not believe in Moses, because they were and are One and ever shall be One Spirit. As Bahá'u'lláh says, "The lamps are many. The Light is one. . . . Speed ye from your sepulchers." That is the message of fellowship.

M. Gabriel Gobron, representing Caodaism or Renovated Buddhism, said:

Please excuse my broken English, but I am a poor Frenchman who finds English a very difficult language. I would like to put in a word for a new religion which is renovated Buddhism. This new faith numbers one million adherents and is not yet officially recognized. It welcomes Buddhism, Taoism, Confucianism, whose wonders are venerated equally with those of Jesus Christ. The renovated Buddhism is essentially the reconciliation of races and peoples through the achievement of religious unity. It is surely the real spirit of Bahá'u'lláh.[6]

Mr. St. Barbe Baker spoke as follows:

When I was in Palestine a little while ago I had the great privilege of meeting Shoghi Effendi, who is Guardian of the Bahá'í Cause. I also met many other local inhabi-

[5] *Ibid.*, pp. 313-14.
[6] *Ibid.*, p. 315.

tants who told me stories about 'Abdu'l-Bahá. It is not generally realized how wonderful was the contribution He made to peace. Three years before the Great War He realized what was coming, and insisted that His Persian settlers should plant wheat, which they did, and it was stored. And when the Turks evacuated Palestine this wheat was brought forward to feed the starving population. This shows the practical aspect of their Movement. Do you not see in it a solution? Both the spiritual and the scientific working together, one the complement of the other.

I wish to give you the words of a prayer recited by the Báb: "Is there any Remover of difficulties save God? Say praise be to God. He is God. All are His servants and all are standing by His command. Is there any Remover of difficulties save God? Say praise be to God. He is God. All are his servants and all are standing by his command." What? These dictators God's servants? Yes, all are His servants. All are standing by His command. These protagonists, these leaders of sectional movements which we think add conflict to our ideals? Yes, all are God's servants, all are standing by His command. Even the people we think are our enemies are God's servants.

The next speaker was Mr. R. P. Pandya:

We have all been talking about the unity of the spiritual and the material and about the Fellowship of Faiths, but how to attain it—that is the question. One contribution is very important; the preparation of textbooks which will play a part in uniting the thoughts of all, and giving knowledge to the people. At present there is much ignorance of the various religions in the world. Unless we know something about these religions, is it possible for us to have a fellowship of faiths? [7]

Then Mr. K. M. Parikh of Baroda, India, spoke:

I strongly differ from the discordant notes struck by some regarding the importance of such conferences. It is this conference which has made it possible for people of different religions and countries to gather together and to think on and decide the problems of world-fellowship. And not only am I hopeful about the future possibilities of this Congress, but I would say that it has established a feeling of world-fellowship—unity of God and brotherhood of man—in the hearts of those good souls who are assembled here. For how could I have dared to stand on this platform in this simple hand-spun attire, but for the spirit of toleration, freedom, and appreciation which pervades this Congress. And I hope that the time is not far off when what we see and feel inside this Congress will spread far and wide outside it.

Now what is science? Science is a body of systematic thought. But religion is a body of systematic thought and, therefore, it is a science. And those who are really anxious to verify the truths of this science must have nerves and readiness to perform spiritual experimentation which presupposes annihilation of ego with its many evil trappings.

Complete union with God—the supreme goal of all religions, and the birthright of every being is attained by only a few. But for those vast numbers of people who have neither the qualifications nor the willingness to go to this highest heaven we must bring heaven on earth. To us Hindus, religion is not something that is superimposed; it permeates all good aspects of life. Hence, to me, as it is to Mr. Burke, Mr. Ghandi and many others, economics and politics are nothing but expressions of religion in practical life. Therefore I feel strongly that so long as we cannot bring not only bread and butter, but also love, light, and freedom to the vast masses of toiling humanity, our ideas of fellowship will remain mere figments of imagination.[8]

. . . .

[7] *Ibid.*, p. 315.

[8] *Ibid.*, pp. 316-17.

Note: The résumé is wanting mention of Mr. Frank Hirst from Leeds, an active worker in the Labor Movement there. This speaker told of his search for truth and eventual discovery of the Bahá'í principles as the solution of the world's problem, with emphasis upon the unity of religions, the new economic and social Order, with equality between the sexes universally established,—and urged consideration of *Bahá'u'lláh's Ground Plan for World Fellowship.*

IMPORTANCE DE L'IDÉE SPIRITUELLE DANS LA VIE ACTUELLE

By Lucienne Migette

DEFINITION: au sens le plus général, la vie spirituelle comprend tout ce qui ne se rattache pas directement à la vie matérielle; sur le plan terrestre où nous vivons, ces deux vies sont intimement mêlées d'ailleurs et ne peuvent pas pratiquement être séparées. La vie spirituelle a sa plus haute expression et son épanouissement maximum dans la vie pour Dieu. Elle consiste dans le développement harmonieux de la personnalité réelle et immortelle que Dieu a cachée en nous.

La vie spirituelle de l'homme est faite de principes moraux à appliquer; elle est faite de l'effort d'ascension de l'esprit vers les connaissances divines, elle est faite encore de toute la splendeur de l'exquise sensibilité que Dieu a enfouie en certains coeurs. La manifestation sur le plan terrestre de cette personnalité spirituelle de l'homme se trouve dans l'éclosion des sciences, des arts pour les choses, dans la charité universelle active pour nos frères humains. Il serait téméraire de vouloir, par nos faibles paroles, revenir sur la valeur de la spiritualité en général, alors qu'un Maître comme 'Abdu'l-Bahá a versé sur le monde le torrent lumineux de Ses explications. Cependant, afin d'arriver à l'importance du développement spirituel dans la vie actuelle et de se pénétrer de la nécessité de sa floraison rapide, il n'est pas inutile d'examiner en quelques mots, pourquoi la spiritualité doit être le flambeau suprême de notre vie. Chaque être a été créé dans un but; nos pensées, nos sentiments et finalement les actes qui nous manifestent ont toujours un but quel qu'il soit; nous concevons que chaque être humain a lui-même été créé dans un but et pétri avec les facultés nécessaires à son atteinte. Un tel être, construit dans un but final, bien déterminé, ne peut trouver le bonheur que dans le développement harmonieux de ses facultés, tendant ainsi vers la plénitude des capacités inhérentes à sa nature. Un développement partiel ne donne qu'une joie limitée, laissant à l'âme la soif de possibilités insatisfaites qu'elle possède mais qu'elle ignore encore.

Nous n'entrerons pas dans les interminables discussions qui ont mis aux prises tant d'humains sur la réalité de l'existence de l'âme humaine spirituelle, au-dessus de tous les règnes de la création. L'ouvrier façonne la matière; le jardinier modifie les plantes; l'agriculteur commande aux animaux. En un mot, l'homme, seul, asservit tout ce qu'il connait dans la création. Il demeure donc certain que l'homme possède dans son essence, un principe différent et supérieur à ceux des autres êtres créés. Après cette conclusion de simple bon sens, tournons les yeux de notre esprit vers le Créateur de toutes choses et, à travers Ses Saintes Manifestations au cours des âges, écoutons; Il nous dit: "Oui, tu es une créature douée d'une âme, Je t'ai donné tout ce que J'ai donné aux autres êtres, mais le plus beau don n'est pas ce que tes yeux physiques peuvent voir. Ce don est en toi, invisible, mais immense et immortel. Apprends à t'approcher, à te connaître et tu pourras alors te diriger vers le but que Je t'ai assigné, vers ton bonheur qui est Moi." Dans toutes les Ecritures Sacrées nouvelles ou anciennes, les Soleils divins de Dieu nous appellent à cette vie spirituelle. Dans la Bible, on lit: "Adorez-Moi, Je suis le seul Dieu." Après l'Ancien Testament, Jésus nous dit: "Travaillez non pour la nourriture qui périt, mais pour celle qui demeure." Cette nourriture, c'est celle de l'âme, la spiritualité; car de même que les aliments font profiter et développent le corps, de même, la spiritualité développe l'âme, car la Loi de Dieu est une dans les deux mondes. Depuis près de 2,000 ans, ces paroles réson-



Group of early Believers of Chicago, Illinois, U. S. A., taken about the year 1900.

nent dans le monde et le monde ne les a pas encore comprises. Peu à peu, cette vérité fait son chemin, lentement dans les esprits humains. Aujourd'hui, Dieu a de nouveau parlé, parlé identiquement dans Son Immuable Sagesse. Et Sa Grâce illumine aujourd'hui la terre d'une éblouissante lumière éclairant la route vers la Spiritualité la plus haute. Bahá'u'lláh lance à tous les peuples du monde cet appel grandiose vers l'épanouissement de la véritable nature de l'homme. Il annonce la phase d'évolution unique que traverse actuellement l'humanité, phase critique entre toutes comme l'humanité n'en a jamais connue. Aujourd'hui, les hommes doivent faire un choix et un choix définitif. Que vont-ils décider? Continuer la vie uniquement matérielle, insouciante, capricieuse? Se détourner une fois de plus de la coupe divine? Ce serait rééditer uns fois encore la faute des anciens peuples. Ce serait continuer à se donner la matière pour maître. Une courte observation peut convaincre de cette stupéfiante vérité: les anciens se taillaient des statues et les adoraient; les hommes d'aujourd'hui adorent des palais, des voyages ou de l'argent; l'erreur pour être moins grossière, n'en est pas moins exactement la même.

L'heure extrême est arrivée où il nous faut exterminer en nous cette erreur. Car Bahá'u'lláh nous affirme que pour nous vient l'âge de lumière et de connaissance depuis si longtemps promis.

Courageusement, avec confiance et au risque de nous aveugler, jetons-nous dans les rayons de Sa divine Lumière, tentons par un effort suprême de voir le monde actuel avec Ses propres yeux. Nous constaterons immédiatement avec stupeur que, parallèlement à l'état de bouleversement et de chaos du monde, à son penchant très net à la matérialité, s'est dessiné un très fort courant spirituel qui a touché à peu pres toutes les âmes, avec des manifestations différentes suivant leurs développements individuels antérieurs. Les cerveaux humains comme sous l'impulsion d'une puissance inconnue, parfois peu consciente de l'individu, sont irrésistiblement entraînés à chercher des connaissances dans le domaine spirituel. Parfois ce sont des insouciants qui prennent conscience de ce domaine, parfois des êtres matérialistes qui, parallèlement à leur genre de vie et incomplètement satisfaits des plaisirs matériels, cherchent d'autres satisfactions.

Le tableau du monde est brossé en quelques mots par Bahá'u'lláh: "L'appel de Dieu a soufflé dans le corps de l'humanité une vie nouvelle et infusé un esprit neuf à toute la création. Telle est la raison de la profonde commotion ressentie par le monde et de cette soudaine animation des consciences et des coeurs. Bientôt ceux qui sommeillent le plus profondément seront réveillés."

Les manifestations de cet éveil des esprits sont l'éclosion de ces innombrables mouvements spiritualistes qui pullulent à travers le monde et qui, tous, enferment une parcelle de verité. Basés, soit sur un principe moral, soit sur un principe d'hygiène, soit encore sur la simple bonne volonté, ils ont profondément révolutionné le fonctionnement de la pensée et le but de la vie humaine. Tous doivent sans doute avoir eu leur nécessité et tous doivent porter des fruits. Ils sont des rayons lumineux amenant chacun des humains au Grand Soleil par des milliers de sentiers. Chacun est frappé par celui qui trouve une résonnance dans son être intérieur, soit dans son intelligence, soit dans son coeur. Tous ces rayons, qu'on le sache ou non, ne peuvent provenir que d'une source unique: le Soleil Spirituel. Tous ceux qui les suivent arriveront immanquablement à ce Centre Universel.

Considérons maintenant les fruits actuels de notre civilisation. L'un des facteurs de progrès humain est le développement de la science. La découverte des lois qui régissent la nature a permis à l'homme de réaliser des chefs-d'oeuvre de confort et de beauté. Partout, dans presque tous les domaines, l'homme a asservi la matière selon ses désirs par la connaissance. Il ne peut être mis en doute que la science est le meilleur bienfait de la civilisation; c'est le moyen le plus élevé de manifester les pouvoirs de l'homme. Il est seulement regrettable que la science ne soit pas encore répandue dans le monde entier. Car l'homme a toujours eu en lui une aspiration à dévoiler l'inconnu, et si la science ne lui apporte pas la vérification expérimentale, s'il n'acquiert pas la certitude de la conformité de ses conceptions nouvelles avec les lois antérieures connues, il tombe alors dans le préjugé et la superstition.

Sciences et superstitions pourraient en somme être considérées comme deux fruits de l'esprit. Mais la science est le bon fruit, la superstition est le mauvais fruit. La science est le produit de l'effort intelligent, dirigé, patient, acharné, de l'imagination, puis de l'observation et enfin, de la vérification expérimentale de l'idée. Celle-ci est prouvée sans contestation possible par un phénomène extérieur à l'esprit humain et dont celui-ci, après sa période active de conception, n'est plus que le témoin passif qui provoque et vérifie. La superstition est l'acceptation d'une imagination sans la recherche de preuve positive. La science est la révélation sur le plan physique des lois établies par le Créateur Suprême, avec un respect profond devant l'Oeuvre, travail non créateur, contemplation humble et émerveillée. La superstition est un assemblage de divers éléments: quelques vagues connaissances, quelques coïncidences avec interprétations invérifiées et beaucoup de désirs variés. Toutes deus, fruits de l'esprit, ont une valeur bien différente. De ces deux fruits, l'un grossit et mûrit toujours tandis que l'autre se desseche jusqu'à l'état de pure illusion. Lorsque la science aura répandu sa raison et sa preuve sur tous, la superstition, fruit de l'ignorance, sera détruite à jamais.

N'est-ce pas le programme que nous trace notre cher Gardien dans sa lettre de mars 1936? (Vers l'apogée de la race humaine, page 43.) Il nous dit: "Les immenses énergies seront consacreés à étendre la portée des inventions humaines, exterminer la maladie, à pousser plus avant les recherches scientifiques, à rendre le cerveau humain plus aigu et plus subtil, à prolongèr la vie humaine, etc . . ." tous travaux strictement scientifiques.

Arrivé à ce haut degré de développement de la civilisation, l'homme a-t'il atteint le but de sa création? Maître de la matière dont il a compris beaucoup de lois, n'a-t-il plus rien à découvrir? Beaucoup de savants l'ont cru hélas et se sont privés de la plus belle couronne et de la joie pure et suprême après leur travail. Il faut savoir discerner que l'homme découvre et ne crèe pas. L'homme travaille pour apprendre, pour être témoin des beautés de la création, pour s'en servir, mais il n'est pas lui-même le créateur. Après ses efforts et leurs résultats, ses yeux doivent s'élever vers l'Infinie Connaissance, vers le Souverain Ordonnateur de cet univers harmonieux. Là, et là seulement, l'homme atteindra sa destinée réelle. Là git la clé de l'ascension illimitée, là est le secret que l'humanité doit enfin comprendre, à cette heure critique de son évolution. Un effort immense, une tension de toutes nos facultés de coeur et d'esprit, et nous établirons enfin cette grandiose échelle des valeurs qui, pour nous, commence à la matière, pour s'élever à la spiritualité pure dont le sommet est la Manifestation de Dieu sur cette terre.

Cette Manifestation vient d'avoir lieu; elle nous avertit de la valeur inestimable de l'heure. Non seulement Elle nous montre une fois de plus notre véritable but, mais parce que l'évolution nous jette en avant, Elle nous avertit du danger qui nous menace. Car si l'homme, dans son ascension scientifique, perd de vue un seul instant son Créateur, son Vrai But, la conséquence de son égarement sera son anéantissement. Pour poursuivre sans danger pour lui et ses semblables cette ascension dans la connaissance, il apparaît à l'évidence, que sa moralité doit se purifier de plus en plus, sa noblesse s'élever toujours. Ces paroles de Shoghi Effendi représentent magistralement l'état d'aujourd'hui (lettre de mars 1936): "La recrudescence de l'intolérance religieuse, de l'animosité raciale, de l'arrogance nationaliste. Les signes qui s'accumulent de l'égoïsme, de la suspicion, de la peur et de la fraude; l'extension du terrorisme, de l'illégalité, de l'ivrognerie et du crime; la soif insatiable, la poursuite fiévreuse des vanités terrestres, de la richesse et des plaisirs; le relâchement des liens familiaux et de la surveillance des enfants, l'abandon aux penchants vers le luxe et la luxure, la totale négligence des responsabilités que comporte le mariage et la vague montante des divorces qui s'ensuit. La décadence de la musique et des arts; l'infection de la littérature et la corruption de la presse; l'influence croissante de ces prophètes de décadence qui dénoncent la religion comme étant un opium pour le peuple et qui, si on les laissaient faire, ramèneraient l'humanité à la barbarie, au chaos et à l'extinction finale, tels apparaissent les traits principaux qui caractérisent une société en décadence et qui doit renaître ou périr."

Rien ne résume mieux la situation du monde actuel que ces deux derniers mots de notre Gardien: "renaître ou périr." Cette effroyable description de la décadence du monde et de ses maux, dans un siècle où, cependant, les conditions du bonheur humain n'ont jamais été plus favorables, est faite pour stupéfier l'intellect, mais hélas, ce tableau est l'évidence même. Qu'ont fait les hommes de leurs découvertes? . . . Ils ont fabriqué des alcools de plus en plus forts et subtils, par eux, ils se détruisent le corps et voilent leurs esprits, anihilant leurs développements. Ils ont fabriqué des objets de luxe et ils se volent les uns les autres pour en profiter. Ils ont mis à jour le procédé extraordinairement rapide d'information de la presse et ils répandent dans leurs écrits n'importe quelle inutilité ou calomnie pour de l'argent. Et cette énumération incomplète est suffisante pour comprendre combien l'heure est grave pour l'humanité. L'obéissance aux ordonnances de Bahá'u'lláh devient chaque jour d'une urgence plus poignante lorsqu'on pressent que toute cette folie, générale d'égoismes et d'envies est à la veille de déchaîner sur l'humanité la catastrophe la plus épouvantable: "Sachez, peuples du monde," prophétise Bahá'u'lláh, "qu'une calamité imprévue vous poursuit et qu'un châtiment terrible vous attend. Nous avons fixé votre heure. Et si, à cette heure marquée, vous négligez de vous tourner vers Dieu, combien dur sera alors le châtiment du Seigneur."

Nos faibles esprits ne peuvent encore imaginer les conséquences terribles engendrées par ces nombreuses années de matérialisme et d'immoralité. Mais il est une image qui se forme facilement devant nos yeux épouvantés: c'est l'image lamentable de l'emploi réservé par les hommes à certaines de leurs découvertes: l'explosif et le poison. En ce jour, l'aberration est si grande que l'homme est près de se détruire lui-même avec ses inventions. Destruction ou mort est le mot final de cette effrayante tragédie. Les plus grands travaux, les plus grandes dépenses sont consacrées aujourd'hui à parfaire tous les instruments connus en prévision de cette gigantesque tuerie. Tout ce que nous avons construit pour la joie et la beauté: le navire, l'automobile, l'avion, la fusée, tout celà, en un éclair, peut être transformé en engins qui iront porter la ruine sur tout le globe. Au lieu de chercher les propriétés des corps nouveaux pour s'en servir pour le bien, on cherche anxieusement si tel nouveau gaz n'est pas un poison idéal; au lieu d'identifier les microbes des maladies afin de les anéantir, on songe peut-être à s'en servir pour les répandre.

Telle est l'effroyable conséquence de l'ascension de la science sans l'ascension parallèle de la moralité, ou, suivant une expression plus profonde et plus complète, sans haute spiritualité. Car la science, oeuvre de l'homme, ni bonne ni mauvaise en elle-même, devient par son usage une source de perfectionnement ou de dégradation. L'homme, jamais, ne doit perdre de vue sa raison d'exister, cette raison qui est au-dessus de tout: au-dessus de la vie matérielle, au-dessus de la science, au-dessus de l'art: la volonté de Dieu. Cette volonté est apparente dans les lois de la création. Si l'homme a fait d'immenses progrès dans la connaissance des lois de l'univers, l'état actuel du monde prouve qu'il ignore presque tout des lois spirituelles, et c'est là son travail d'aujourd'hui et de demain. Personne n'échappe à ces lois. Seuls dans la grande masse humaine, quelques êtres ont compris une partie de ces lois, grâce aux lumières des Envoyés Divins. Quelques autres, se sont joints à eux sans comprendre pleinement, mais avec une foi entière dans le Divin Programme apporté par Bahá'u'lláh, pour l'unique raison de Sa Parole: "C'est Dieu Qui M'envoit." Point de meilleure raison d'ailleurs ne se trouve. Dieu est le Médecin Suprême qui guérit nos maux causés par nos fautes.

Mais le nombre de bonnes volontés est sans doute encore trop faible pour que leurs efforts donnent déjà des résultats visibles. Cependant le temps presse de plus en plus; nous sentons autour de nous le réseau se resserrer, les difficultés se multiplier, l'obscurité s'étendre, l'égarement s'accentuer. Plus poignante est cette heure plus doit s'approfondir la spiritualité de ceux dont la vie vient d'éclater en fleurs, brusquement, sous la grâce de Bahá'u'lláh. Car la tâche est plus rude pour s'élever et agir purement en cette période troublée qu'en une époque où les bases du Royaume Spirituel seraient déjà établies. Il faut, tout en construisant, vaincre

ces forces mauvaises de destruction et de méchanceté qui rôdent autour de nous, et aussi cette inertie, ou encore cette ignorance qui ne sont pas des forces, mais des poids morts à entraîner. N'oublions jamais que l'humanité est une et que tous doivent entrer dans le même troupeau. Nous sommes tous solidaires; le bonheur complet du monde comporte la pureté de tous et pas seulement celle de quelques-uns. Tant qu'il demeurera des êtres injustement malheureux, des êtres méchants ou ignorants, les autres n'atteindront jamais au bonheur sans mélange. "Vous êtes les feuilles d'un même arbre," dit Bahá'u'lláh. Un arbre est-il sain et beau si les trois quarts de ses feuilles sont malades ou rongées?

Si ardu le devoir, si rude l'effort à faire, le succès complet n'est-il pas absolument certain puisque Bahá'u'lláh l'affirme, puisqu'Il a transformé toutes choses et tous ceux qui L'acceptent?

"La brise qui souffle de la robe de ton Seigneur a parfumé et renouvelé toutes choses," dit-Il. "Chaque créature est désormais pourvue de toutes les virtualités dont elle est susceptible." Quelles promesses infinies dans ces paroles! Ne donnent-elles pas une hâte de mettre à jour ces virtualités nouvelles, don de Bahá'u'lláh? Et encore: "Une vie nouvelle travaille les peuples de la terre. Hâtez-vous de recueillir votre part de la grâce et de la miséricorde divine en ce Jour qui éclipse tous les autres jours créés."

Puis, le Maître va jusqu'à nous donner des precisions pour nous préservoir du désespoir d'une attente trop longue. "Avant la fin du présent siècle, l'origine céleste du don merveilleux que Dieu nous fait deviendra claire et manifeste aux yeux de tous."

Aucun doute ne peut être permis. Il nous faut puiser avec ardeur et amour à cette source de grâce apportée par Bahá'u'lláh, source que nous sommes incapables encore d'apprécier mais dont nous pouvons concevoir l'immensité par ces seuls mots: "Aujourd'hui, c'est le Jour de Dieu."

Poursuivant inlassablement notre instruction, notre cher Gardien découvre encore pour nous ce que sera la civilisation future par notre travail. Il écrit: "Qui peut imaginer l'élévation qu'en se développant une telle civilisation peut atteindre? Qui saurait mesurer les hauteurs auxquelles l'intelligence humaine libérée de ses chaînes est capable de se hausser? Qui concevra les domaines que l'esprit humain, vitalisé par la ruisselante lumière de Bahá'u'lláh, ne peut manquer de découvrir?" (Lettre de Shoghi Effendi, mars 1936.)

Certes, si l'humanité avait suivi plus tôt l'avertissement de ses Guides Divins, toute cette souffrance d'aujourd'hui eut sans doute été évitée. La confiance eut pallié l'ignorance. L'obéissance aux ordonnances morales, avant de les comprendre, eut évité cette douloureuse expérience des conséquences lointaines de nos pensées et de nos actes.

De notre terrible expérience, se dégagera pour l'avenir, cette sublime leçon: les menaces de Dieu, à travers la Bible, les exhortations de Jésus-Christ dans les Evangiles, les ordres de Muḥammad dans le Qur'án, comme aujourd'hui les ordonnances de Bahá'u'lláh, sont le don de l'amour de Dieu pour nous. Il sait toutes choses. Mais Il a donné à l'homme la liberté de choisir, afin qu'il sache aussi. Il l'appelle et l'instruit par divers moyens qui peuvent nous apparaître comme des menaces ou des punitions. Ce ne sont que des avertissements pour empêcher des actes contraires aux lois dont les conséquences sont funestes à notre bonheur. Le jour où nous aurons compris profondément que Dieu agit ainsi toujours uniquement par amour pour nous, nous ne détournerons plus jamais les yeux et le coeur de Sa Sainte Manifestation. Car nous saurons que Lui obéir avant de comprendre est recevoir Son amour. Nous saurons que cette confiance et cette obéissance feront de notre vie bonheur et sécurité, avant de découvrir par le travail et la science le comment de Ses ordonnances. Nous réaliserons enfin en nous cette éternelle et sublime affirmation de Dieu: "Si ce n'était pour toi, Je n'aurais pas créé les cieux et la terre."

Aujourd'hui comme hier Dieu parle.

Hier, Il dit: "Il ne se fera ni tort ni dommage sur toute ma montagne sainte, car la terre sera remplie de la connaissance de l'Eternel." (Esaie) Et aujourd'hui: "Voici le jour où rien ne sera plus visible que les Splendeurs de la lumière rayonnant de la Face de ton Seigneur. En vérité toutes les vieilles âmes ont disparues, Nous avons appelé à l'être une création nouvelle." (Bahá'u'lláh)

RACIAL AMITY IN AMERICA

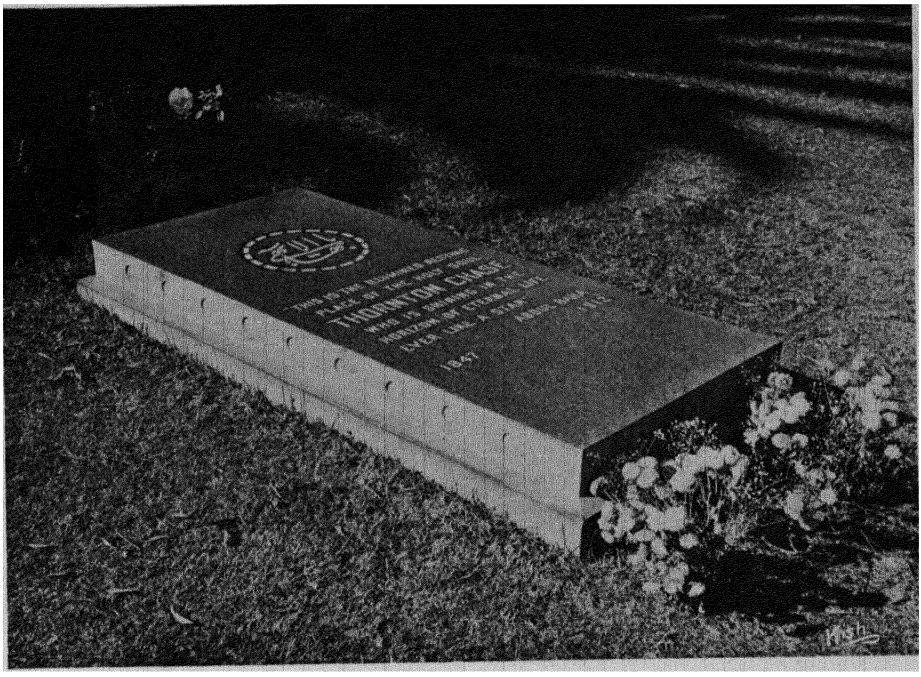
AN HISTORICAL REVIEW

By Louis G. Gregory

THE Sun of Truth, the Orb of Revelation that is Bahá'u'lláh, appears in the realm of being. Nothing is hid from the penetration and light of His rays; no soil of human hearts is neglected in cultivation; no veils of error need dim the sight of the sincere; no problem that has hitherto foiled even the wise now needs remain to vex and perplex. Simplicity, purity, potency, wisdom, concentration, guidance, harmony, unity, universality—all attributes and signs—are in the Creative Word which brought the world into being and it is that selfsame Word that now speaks with a new culture and laws. It also gives forth directions for its own application to human needs. Bahá'u'lláh by the might of both His teachings and life removed the causes of difference in the Orient. He also revealed His Great Tablet to the Americas, illustrating His Providence of freedom for all nations. It was during the days of His Covenant, however, that His Faith began to attract adherents in America, and 'Abdu'l-Bahá, its Center, began to apply the healing and gladsome light of a new revelation to the great continent of the West.

Among the early American pilgrims to the Holy Land was Robert Turner, a Negro, who accompanied the party of Mrs. Phoebe Hearst. It was thus that the Master had his first personal touch with the American race problem and his keen and kindly interest begun, continued to the end. He gave many instructions both public and private. He showed most impressively to pilgrims of all races His universal love. During His American tour He addressed a number of gatherings of the colored people and seemed happiest when He saw the two races in co-operation. He wisely interpreted one group to the other and with the utmost love and kindness pointed to the time when all discord would cease and all superficial differences vanish. This divine outpouring of knowledge, although expressing but one reality, as mortals classify knowledge, may fall into three categories, the scientific, the social, and the mystic.

This wisdom inspires deeper knowledge of physics and a clearer grasp of all the phenomena of nature. Does it not become evident that skin color is a slow but constant variant even in an individual as it is among the masses of people? It may be duly admired, but not over-prized. Color is not inherent in surfaces but in light. Pure light contains all colors. Dark surfaces receive the light, a fact well known to the photographer and to that Great One Who made the pupil of the eye. Light surfaces refuse the light, reflecting it back to us and we attribute to the surface what is the innate quality of the light. Make the lens blue and all the surfaces appear blue. Withdraw the light and all the surfaces lose their color. People as a rule grow darker as they become older, thus being able to receive more light. The pallor of death followed soon by the decoloration of the tomb comes at length for each and all. As no one chooses his own color at birth, whence either pride or shame over a semblance that is fleeting? Among the various peoples scattered over the earth the amount of pigment lessens in higher altitudes and grows in lower. Where is the merit or demerit of all this? Certainly not in the creatures who did not cause such a spectacle. Color collapses as a test of both ability and character. If ever a test of racial differences it must be extremely and conveniently elastic to serve the world! A blonde and a brunette are often found in children of the same parentage. They are none the less sisters. Have not groups large



The grave of Thornton Chase, the first American Believer.

or small the same right to be varied? Shall we make an optical illusion the cause of widespread disturbance and ruin? Welcome the vision of basic oneness to free our souls from all such trammels. Sameness is dull. Variety lends charm. The Pure One stresses the color of service!

'Abdu'l-Bahá envisioned a new sociology for the world in general and America in particular. He invites the attention of social workers to the oases rather than the deserts of their environments and helps them to extend the boundaries; He is able to make all places fruitful. His is a wonderful culture of hearts and minds. As a preliminary to the study of His teachings it may be fitting to observe that the close contact of two groups divided from each other by either racial, religious or national traditions has rarely if ever been happy. It has resulted often in conquest, slavery, even extermination of one by the other. The Tasmanians have completely disappeared. So have the American Indians once in Haiti. The Ainu of Japan are near extinction, showing what may happen in ordinary human processes to a white group who may contact a more powerful yellow group. The Maori of New Zealand although regarded ethnically as of the same stock as their Aryan neighbors from Europe, have been reduced, according to a statement reported by K. R. Kehler, from a million to sixty-five thousand. Glimpses of the known continents during the last thousands of years show continuous fermentation and upheavals with no end in sight which does not involve a change of human nature.

The American Negro, in striking contrast to all this, has increased his numbers threefold during the seventy years of his freedom, and his wealth, culture and influence in far greater proportions. This amazing progress indicates not only capacity and striving on his own part but the aid and cooperation of friendly whites. Yet despite all the good that has been done as proving merit on the part of both races, in the nation's internal development there is no more lurid and tragic chapter than that of race relations. It is to this therefore that 'Abdu'l-Bahá directs His great thought, turning his searchlight upon the national disease and prescribing with marvellous wisdom the remedy. It is thus that He summarizes the problem:

"The blacks hate the whites and the whites distrust the blacks. You must overcome

this by showing that you make no distinction. The end will be very unfortunate for both if the differences are not removed." [1]

This diseased state of the body politic brings from Him repeated warnings and He lays the responsibility for its removal upon both races. As the colored people were forcefully expatriated and brought to America, the situation arising imposes upon their abductors the obligation to be fair and just. Responsibility rightly goes with power. Kindness and generosity are its ornaments. While the colored people as a minority have less strength, they are not thereby freed from the duty of striving to heal the breaches of humanity. The plumb line suspended near a mountain is attracted out of its plumb; but the plumb also attracts, however imperceptibly, the mountain. Smaller social groups can influence larger ones, especially if they use their talents in ways prompted by Guidance.

The gravity of all the worlds is love and whoever learns to love and praise people for whatever tokens of the Creator they show has discovered an impregnable fortress of strength. The Master's gentle injunction to the colored race is to remember the heroic sacrifices of the whites in the Civil War which led to the freedom of the colored people and to accord due praise for a service which was so great an incentive to freedom throughout the world. He has also mentioned the fact that the colored race in America enjoy educational advantages denied those in Africa, resulting in the progress of the former and the backwardness of the latter. Subtle and powerful is the effect of praise. It is acceptable to God and it gladdens the heart of man. The praise mentioned here is of course not flattery, which has a bad motive and selfish foundation. But praise of the good in man is in reality praise of God, since all good comes from the one Source. Sincerely and wisely used it favorably influences all human relations inspiring movement to a higher plane.

'Abdu'l-Bahá teaches that *"Colors are phenomenal; while the realities of men are essence. When there exists unity of the essence what power has the phenomenal? When the Light of Reality is shining what power has the darkness of the unreal?"*

He is the first to enlighten us as to the many points of agreement between the races and which outweigh so greatly the one point of difference, color, relatively unimportant and which assuredly cannot always be a cause of estrangement.

Among His more mystical teachings is the explanation of the creation of man in the divine image and likeness as a station which refers to the virtues of his inner and true being. His annulment of superficial barriers and promise that the confirmations of the Holy Spirit will aid all those who labor for conciliation of the races give a bedrock of assurance.

'Abdu'l-Bahá outpoured His great love and wisdom, with race amity in view, upon various gatherings. He told the story of the wonderful fidelity, heroism and courage of Isfandiar, the colored friend who served Bahá'u'lláh under the most perilous conditions. This meeting was in the home of white friends and was largely attended by the colored. At another meeting in a colored home largely attended by whites He compared the colored to rubies and sapphires and the whites to diamonds and pearls, showing how their harmony would adorn humanity and elevate the nation. He explained, at a meeting of the Bethel Literary and Historical Society, the divine nature of science and how it might be used for the unity of the world. Other occasions favored by Him were at Hull House in Chicago, founded by Jane Addams, and the National Association for the Advancement of the Colored People at their fourth annual gathering held in the same city. In these meetings He received most enthusiastic responses and made his audiences divinely happy. But perhaps the most powerful and impressive of all His utterances on race relations was that at Howard University, Washington, D. C., the premier institution for the higher education of the colored, although by its charter open to all races. On this extraordinary occasion its chapel was filled with faculty, students and a large number of visitors, both races mingling. The Master on this occasion went to the heart of the race problem. It was a talk which combined simplicity, beautiful imagery, noble idealism and practical application

[1] 'Akká Lights, p. 11.

with a spiritual atmosphere which raised His hearers to a pitch of joyous enthusiasm. The applause which followed was so long continued that this marvellous speaker felt moved to speak briefly a second time, assuring that a time would eventually come when all differences would fade. It appeared to be His wish that the problem of races in America should be worked out along lines stated in this address and in view of its extreme importance it should not only be read but studied.[1]

First Convention

It was following His return to the Holy Land, however, and after the world war that 'Abdu'l-Bahá set in motion a plan that was to bring the races together, attract the attention of the country, enlist the aid of famous and influential people and have a far-reaching effect upon the destiny of the nation itself. This was the first convention for amity between the races and He placed its responsibility entirely in the hands of one of his most devoted American followers, Mrs. Agnes S. Parsons, whom He lovingly called His daughter. Her instructions were quite brief. The details she was free to work out with people of her selection to aid. Nothing daunted through her faith by the magnitude of this task, this heroine of God who had high rank in the social life of Washington returned from her pilgrimage and went prayerfully to work. She took as consultants the local Spiritual Assembly and a few personal friends, gradually widening the circle. Howard University responded in a way that showed the fruitage of seed sown by the Master nine years before. There were flowers and beautiful songs, the best musicians of the city lending their skill. The publicity was of the best with Martha Root at the helm.

The North and the South, Orient and Occident, colored and white mingled in a picturesque setting of five sessions over a period of three days. The First Congregational Church which in past years had welcomed so many liberal and progressive groups opened its doors for all sessions. Among the distinguished people who aided this endeavor were Rev. Dr. Jason Noble Pierce; Hon. Moses E. Clapp, former Senator from Nebraska; Senator Samuel Shortridge of California; C. Lee Cooke, famous southern business man; Dr. Alain Locke; Hon. Martin B. Madden, Congressman from Illinois; Alfred W. Martin, president of the Ethical Culture Society; William H. Randall; Albert Vail; Prof. George W. Cook; Mrs. Coralie Franklin Cook; Howard MacNutt; Mountfort Mills; Roy C. Wilhelm; Jináb-i-Fáḍil-i-Mazindaráni of Írán and Lieut. General Nelson A. Miles, commanding the American army. Certainly not less important was that little band of silent workers whose deeds were so apparent and whose names are doubtless better known in Higher Worlds.

The specific purpose of this initial convention was race understanding; but it also served to convey the Bahá'í teachings to the nation's capital and many interests centered there and radiating therefrom. Eloquent addresses, large audiences, responding not only to the wide press notices but the circulation of nineteen thousand programs, ideal weather and an atmosphere that was spiritual and heavenly could have but an extraordinary effect. The workers had unusual experiences and the spirit of reconciliation seemed to sweep the city. This convention had the fervent approval of the President of the United States although officially he took no part in it. The gratitude of the chief executive may be well understood when it is recalled that but a short time before, that historic city had been violently disturbed by a race riot fatal to many. Now the cleansing and purifying power of the Holy Spirit was at work bringing harmony and peace to those who had passed through the shadows of death. This esoteric power of the Bahá'í Faith was thus illustrated. It enabled a few devoted believers to perform a herculean task.

This convention for sustained and interesting features seemed to make a unique record. But what was by far its most impressive event was the delivery of the message of 'Abdu'l-Bahá, which He had intrusted to Mountfort Mills, a recent pilgrim to Haifa and by whom it was conveyed with admirable wisdom and tact. It was as follows:

[1] See Compilation, *The Oneness of Humanity*.

"Say to this convention that never since the beginning of time has one more important been held. This convention stands for the oneness of humanity; it will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races which otherwise will inevitably break out."

The importance thus attached to this great movement by such an authority shows the vast potentialities of the race amity work and the vital need of its continuance. The Words of Bahá'u'lláh and of 'Abdu'l-Bahá appearing upon the program, the Bahá'í prayers used at each session, the universal principles of the Faith proclaimed by Bahá'í speakers, the humanitarian ideals expressed by eminent speakers who came to aid, the singing of the Bahá'í hymn, "Great Day of God," the assembling and cooperating of two groups traditionally separated and the sublime *faith* and courage shown by the sponsor and her cohort of workers lifted the matter of race relations to a plane never before contemplated by those who had hitherto felt its burdens.

Under the leadership and through the sacrifices of the Bahá'ís of Washington three other amity conventions in after years were held. The Mount Pleasant Congregational Church opened its doors for two of these conferences and the Play-house in whole or part for the other. Christians, Jews, Bahá'ís, people of various races mingled in joyous and serviceable array and the reality of religion shone forth. In this way, as Bahá'u'lláh reveals:

"Religion is a manifest light and a strong fortress for the protection and tranquillity of the people of the world."

Also as 'Abdu'l-Bahá says:

"There is only one love which is unlimited and divine, and that is the love which comes with the breath of the Holy Spirit—the love of God—which breaks all barriers and sweeps all before it."

Eventually the Washington friends continued their race amity work in another form by organizing an interracial discussion group which continued for many years and did a very distinctive service, both by its activities and its fame as the incarnation of a bright ray of hope amid scenes where racial antagonism was traditionally rife. Stanwood Cobb, Mariam Haney, Coralie F. Cook and Agnes S. Parsons were active leaders in this work. An interesting after effect of the first amity convention was the stimulus it gave to orthodox people, who started the organization of interracial committees very soon thereafter.

Springfield

The second city to respond to the urgent call of the Master was Springfield, Mass., where at the time there were but three Bahá'ís, one of whom was an itinerant teacher. They consulted and first of all communicated by cable with 'Abdu'l-Bahá, telling their wish to hold a convention for amity. They were assured that God would confirm their labor of love. These friends were Roy Williams, Olive Kretz and Grace Decker. Going to the aid of them were three more experienced Bahá'ís, William H. Randall and Alfred E. Lunt of Boston and Dr. Zia M. Bagdádí of Chicago. The local workers who cooperated included three clergymen, a rabbi, the mayor of Springfield and another public man of prominence. The "Springfield Republican," one of the most powerful newspapers of New England, gave the best publicity. The date of the two sessions was December 5 and 6, 1921, and the city high school auditorium was well filled with those who received both instruction and entertainment. The work left a sweet spirit in Springfield. Perhaps this was best expressed by Rev. Neil McPherson, a venerable clergyman who with Dr. W. N. DeBerry and Rev. A. L. Boulden took part, and a year or more afterward said, "The Bahá'í teachings are all love!"

New York

The next city to undertake this important service was the metropolis of the country, New York. The date of this public conference devoted to interracial harmony was the period March 28 to 30, 1924. The Spiritual Assembly unobtrusively led with the following participating groups: The Community Church; the National Association for the Advancement of Colored People; the National Urban League; the Committee on International Cooperation of the League of

Women Voters and the organization known as America in the Making. The speakers were Mountfort Mills, Rabbi Stephen S. Wise, Dr. Alain Locke, James Weldon Johnson, Ruth Morgan, John Finley, Dr. John Herman Randall, Lucius Porter, Jane Addams and Stephen P. Duggan. The plan was to attract people of other races as well as the colored and white. One of the best features of the program was the address of Dr. Franz Boas of Columbia University, who by scientific deductions appeared to lay waste the foundations of race prejudice. Quotations from the Words of Bahá'u'lláh and 'Abdu'l-Bahá were creative and impressive. This praiseworthy effort showed the possibilities of the work and led to a brilliant succession of similar conferences, interracial dinners and fellowship meetings through the years, under the Banner of the Greatest Name and connecting Harlem, Manhattan and Brooklyn, sections of New York. The names of Mary Hanford Ford, Ludmila Bechtold, Saffa Kinney, Mr. and Mrs. E. R. Mathews, Annie K. Lewis, Wandeyne LaFarge, W. E. B. DuBois, A. Philip Randolph, Samuel Allan, James H. Hubert, Juliet Thompson, Harlan F. Ober, Dr. Genevieve Coy, Horace Holley, Hopper Harris, Elsa Russell, Hubert Dulany and others appear in these various plans with the added inspiration of beautiful music. Especially outstanding for teaching and nationalizing the fame and light of the Faith was the dinner given by the National Race Amity Committee through the generosity of Mr. and Mrs. E. R. Mathews, to the leaders of the New York Urban League and the National Association for the Advancement of Colored People. This gala event assembled about one hundred and fifty prominent people in the banquet hall of one of the large hotels. The Bahá'í service, fine repast, unique musical program, joint chairmanship of a white with a colored teacher, number of addresses limited to a few minutes, wide publicity, genial wit and humor and what seemed the special favor of the Almighty made this occasion one of great significance. All who attended seemed grateful and happy. It harmonized some who had long been discordant, even though in organizations working for a common end. Truly those who serve reality obtain results.

PHILADELPHIA

Philadelphia was the fourth city to respond to the idea. The Society of Friends, popularly better known by the derisive title of Quakers, applied to them centuries ago because of their opposition to warfare, gave hearty cooperation to the Bahá'í community, which made great sacrifices to present its ideals. The Bahá'ís on their part did a greater service for the Friends. This convention was the first to indicate by announcement that it was wholly under Bahá'í auspices. An appeal to the public read in part as follows:

"All humanity should reflect the love of God for all His children. Hatred between races must be removed if we are to follow God's Word. A movement to fulfill the greatest law of Christ as well as to follow the Light of Knowledge revealed in our day is the convention for amity between the white and colored races, Witherspoon Hall, October 22 to 23, 1924. The aim is to remove the gloom of conflict by the Light of spirituality. For only Divine Teachings can create harmony where human traditions have long established discord."

It had so happened that the Bahá'ís and the Society of Friends at the same time, as moved by one Spirit, had planned interracial conferences. As the dates selected were contiguous but not conflicting, each agreed to boost the spiritual enterprise of the other as well as its own. The result was phenomenal success for both. The Bahá'í conference illustrated happily, as announced on the program, that thrilling statement of 'Abdu'l-Bahá:

"This is a new cycle of human power. All the horizons of the world are luminous. It is the hour of the unity of the sons of men and the drawing together of all races and all classes."

Two large and exceptionally fine audiences attended and among those listed as speakers and workers, besides the local community, were Louise D. Boyle, Horace Holley, Dr. Herbert E. Benton of the Universalist Church, Agnes L. Tierney of the Society of Friends, Leslie Pinckney Hill, Albert Vail, Dr. Zia M. Bagdádí, Dr. John M. Henderson of the African M. E. Church, Dr. Alain

Locke, Judge John M. Patterson and Hoopet Harris. The goal of amity was nobly won. Philadelphia Bahá'ís improved Friendship Week to hold their second amity conference February 14, 1930, with the subjects, "How to Improve Race Relations," "New Proofs of the Oneness of Mankind," "A Brotherhood Which Is Eternal," "A New Universal Brotherhood" and "God's Wonderful Plan for Humanity," and speakers among those who had served previous conferences.

Dayton

Dayton, Ohio, the "Gem City," was the fifth to express the need of an amity conference and to set itself a task which seemed far out of proportion to the strength of its two resident Bahá'ís. This was during that memorable year for amity congresses, 1927. Joined by two traveling teachers, the little group improved the momentum of a scheduled world unity conference to append an amity conference as its first session. Several liberal organizations were rallied to their support and Wilberforce University, a few miles distant at Xenia, gave the services of its highly trained Glee Club. This meeting was successful in promoting good will, spreading the fame of the Faith and seed sowing in very promising soil, as students are aspiring and have a future. The home in Xenia of Mrs. Ada M. Young, widow of the late Col. Charles Young, U. S. A., from this time became a center for Bahá'í activities in that section, with many interracial meetings and addresses at Wilberforce University to follow. The Dayton Bahá'ís, recruited in numbers, held a second amity conference April 12, 1929, using the services of Prof. M. N. Chatterjee of Antioch College and a Bahá'í speaker, with Josef McCoy, versatile and accomplished, as both entertainer and chairman. The names of Frances Fales, Helen McVey, Josef and Helen McCoy, Ada M. Young and Sylvia Margolis will be inseparably linked with the early evolution of the Bahá'í Faith in Dayton, which now has the blessing of a spiritual assembly.

Green Acre

Race amity conferences at Green Acre, the summer colony of the Bahá'ís in Maine, cover the decade beginning 1927. More than by any other great event since the passing of the Master, they were called into being by the moving eloquence of Shoghi Effendi, Guardian of the Bahá'í Faith, in his letter of April 12, 1927, to the National Spiritual Assembly. This letter came not long after the pilgrimage of a colored Bahá'í, Mrs. S. E. J. Oglesby of Boston, to the Holy Shrines at 'Akká and Haifa, she being the third of that race to make the pilgrimage. Like those preceding her she received a warm welcome, meeting Shoghi Effendi and other members of the Holy Household. The letter of the Guardian mentions with approval the activities of the newly appointed National Racial Amity Committee and is a powerful portrayal of the needs of the work. The conferences began at this historic spot under most favorable conditions, having in addition to the seasoned workers of other conferences, the aid of Ruḥí Effendi Afnán, a grandson of 'Abdu'l-Bahá visiting America. Among others were Devere Allen, editor of "The World Tomorrow," Dr. Samuel McComb, founder of the Emanuel Movement, Rev. William Safford Jones, Unitarian clergyman and Mesdames Edwina Powell and S. E. J. Oglesby, recent pilgrims to 'Akká. Some themes in conferences during the decade follow: "The New White Man"; "The New Negro"; "A New Vision of Human Oneness"; "Superior Men: The Lovers of Mankind"; "The Message of the Orient"; "Welcome!"; "The Message of the Negro Spiritual"; "The Practice of the Heavenly Virtues"; "The Temple of God: Its Light of Unity"; "The Oneness of Humanity"; "How the Supreme World Illumines This World"; "Making the World Better"; "Progress toward Racial Understanding"; "The Negro's Gift to Civilization"; "Youth's Amity Forum"; "Race Prejudice and Modern Civilization"; "Better Race Relations"; "Scientific and Spiritual Proofs of Human Oneness"; "Negro Civilization in Ancient Africa"; "How to Improve Race Relations"; "The Spirit's Fire of Attraction"; "The Great American Liberator"; "Economics and Race Relations"; "Negro Scientists Overcome Prejudice"; "Racial Amity and World Peace"; "A World Community"; "The Psychology of Prejudice."

Among the workers and speakers of this

fruitful period may be mentioned: William H. Randall; Alfred E. Lunt; Dr. Leslie Pinckney Hill; Horace Holley; Juliet Thompson; Dr. Glenn A. Shook; F. St. George Spendlove; Hon. F. W. Hartford; Dr. Albert D. Heist; Doris McKay; James H. Hubert; May Maxwell; Paul Haney; Samuel A. Allen; Reginald G. Barrow; Albert Vail; Robert W. Bagnall; Agnes S. Parsons; Loulie A. Mathews; Ludmila Bechtold; Rev. H. B. Harris; Prof. William Leo Hansberry; Dr. Walter B. Guy; Rev. Harry B. Taylor; Zlypha O. Mapp; Annie K. Lewis; Louise N. Thompson; Philip A. Marangella; Keith Ransom-Kehler; Harlan F. Ober; Grace Ober; Saffa Kinney; Orcella Rexford; Mary Hanford Ford; Elizabeth Greenleaf; Max Yergan; Stanwood Cobb; Judge Edward H. Adams; Siegfried Schopflocher; Carl Cartwright; Prof. J. S. Carter Troop; Mynta B. Trotman; Dr. T. E. A. McCurdy; Dorothy Richardson; Maxwell Miller; Mary Coristine; Sherley Graham; Dr. Genevieve Coy; George W. Goodman; Howard and Mabel Ives and Rúḥíyyih Khánum. It is with admiration and gratitude that this mention is made of but a few of those who have shared their treasures of mind and heart to bring about racial harmony and peace. A special tribute seems due to the last mentioned, Rúḥíyyih Khánum, née Mary Maxwell, now the consort of our noble Guardian. She was an amity worker from her earliest years, being without race consciousness in the selection of her friends and showing a maturity rarely found in one so young. She seemed always to grasp so subtle and profound a principle as the oneness of humanity with all its implications. While her frank, courageous and winsome influence will be missed in the West by young and old, let us hope that her prayers at the Holy Shrines in our behalf will be even more effective in shaping the destiny of the work she loves.

Praise belongs also to the spiritual communities of Eliot and Portsmouth, to Boston friends and to Mrs. Lorol Schopflocher for their continued and delightful hospitality during the years, a pleasing and impressive feature of the amity work at Green Acre. These conferences have been cherished by the friends and have always ranked high among the season's attractions, pouring out their scientific and spiritual knowledge, beaming hope, cultivating talents, broadening horizons, overcoming prejudices, diffusing through the descent of bounty the divine fragrances and heralding the great message of the Manifestation of God.

Chicago

Chicago gave setting to a brilliant amity conference under date of January 22, 1928. Its purpose was stated as improvement of race relations and strengthening friendships. This great city compared its own location to the center of the continent and its heart. The invitation was thus extended to cooperating friends to purify the heart that love and kindness might happily flow through it to all the arteries of the American continent. The response to this invitation filled with an exceptionally fine audience the large auditorium of Masonic Temple. Music and Bahá'í prayers brought a spiritual atmosphere to the gathering over which Albert Vail presided in his usually eloquent way. Following a prayer by Rev. Harold Kingsley of the Liberty Congregational Church were three addresses.

Prof. A. Eustace Haydon, teacher of Comparative Religions at the University of Chicago, said that men must be real friends, not on the basis of words but deeds. He advocated a reorganization of the social structure and a unity based upon loyalty to common ideals. He held that loyalty on a spiritual plane enriches and beautifies.

The second speaker, a representative of the colored race, presented some of the Bahá'í teachings on the overcoming of prejudices. As ignorance caused men to be narrow, those influences which had a tendency to broaden the horizons should be carefully noted. Travel, trade and commerce and education are playing their part in the expansion of men's minds through a better acquaintance. But the only power that will completely make a conquest of prejudice is the reality of religion. This led us to the great flood of Light through the Revelation of Bahá'u'lláh.

Rabbi Louis Mann of Sinai Temple and also a professor at the University of Chicago, made a brilliant address frequently interrupted by applause, on the Oneness of Mankind. He declared that God in His Holy

Book speaks of man, not of races, colors or nationalities, not of Jews or Christians. He deplored the fact that religious people so often allow business people to be far cleverer, in that the latter ignore racial and class limitations when looking for trade. Shall we do less when trying to serve God? Love and virtues have at times brought Jew and Christian together and will establish the unity of mankind. He expressed admiration for the Bahá'ís and his willingness to serve them at any time. The chairman told an interesting story of how a colored boy to whom white boys were hostile during the race riot had won them to friendliness by telling them the teaching wherein the Master had compared the different races to the varied flowers growing side by side in the same garden. The spirit won!

Chicago's amity activities continued over a number of years with monthly meetings resulting in a series of brilliant reports. The guidance of the Spiritual Assembly and the loving service put into the work by Rachel O. North, Fanny Lesch, Shelley N. Parker, Philip R. Savilles, Vivien Wesson and others is truly worthy of great admiration and praise.

Montreal

The Bahá'ís of Montreal, Canada, amplified their record of service to humanity by their amity convention of February 11 and 12, 1928. They expressed the hope that their stand in this regard would be emulated by all the cities of America. The artistic program bore quotations from the Words of Moses, Jesus, Bahá'u'lláh and 'Abdu'l-Bahá. The Young Men's Christian Association, Channing Hall and the Union Congregational Church, colored, gave their cooperation. Hon. Agnes MacPhail, the first and only woman member of the Canadian Parliament and a strong advocate of peace, was the first speaker. She seemed much pleased with the Bahá'í writings, demonstrating a most friendly spirit. Other contributors were Mr. and Mrs. W. S. Maxwell, Rev. Laurence Clare, Rev. Charles Este, Dr. E. M. Best and F. St. George Spendlove. The three meetings had appreciative audiences, a sign of the growing consciousness of unity. It is interesting to note that the only colored church of that great city and which had a part in this conference is made up of people of various denominations drawn together and that two of its successive pastors have been taught the Bahá'í Faith by that center. The contacts of the Bahá'ís with the students of McGill University are also a bright sign of promise. One of them, Miss Mathews of Louisville, Ky., after her return home was instrumental in arranging for a Bahá'í lecture which was the means of giving the message to many hundreds of students. The ardent Bahá'í love and understanding which these friends put into service has far-reaching results.

Urbana, Ill.

Urbana, seat of the great University of Illinois, is a fine strategic center for Bahá'í activity. Over a period of many years it has been active and successful in amity work, touching the lives of many groups within range. While such work is continuous, a special amity conference was arranged for May 6, 1928. The music was planned by Mrs. F. M. Leslie and drew upon Negro spirituals largely. Edwin W. Mattoon served as chairman. Dr. W. Russell Tylor of the university's department of sociology was the principal speaker and went elaborately into a scientific study of humanity in races, giving proofs of its essential unity but recommending a wise approach to so complicated a problem. This was followed by another speaker with the Bahá'í teachings. The place of meeting, Lincoln Hall of the university, gave a classic setting to this conference and its spirit was most refreshing. This Bahá'í community, which is quite influential, has arranged both within and without the university many meetings for visiting Bahá'í teachers.

Wilmette

The Bahá'í center of Wilmette has the bounty of close proximity to the Mashriqu'l-Adhkár which some of its members serve. They perform a valued aid for racial amity by their charming courtesy and kindness to visitors of all races. Outstanding and distinguished were the services of their fellow member, Dr. Zia M. Bagdádí, an associate for many years. The son of Muṣṭafá Bagdádí,

one of the most renowned and useful of the Oriental friends, he was the sole Bahá'í of the Occident whose life touched successively three great leaders of the Faith. As a child of three in the Holy Presence of Bahá'u'lláh he was given by Him his name, Zia, meaning Light. As a student at Beirut he went through perilous days of devotion and was sent to America by 'Abdu'l-Bahá, Whom he knew so well and loved so devotedly. His loyalty to the administrative order created by the Will, his great personal love for Shoghi Effendi are jewels of memory to those who knew him. His courage was leonine in demonstrating the oneness of humanity. He met his fellow beings on the basis of merit and attraction to the Faith and this ideal he lived in his business, social and professional life, whether East or West, whether he labored in Chicago or the far South. Ever remembered will be his cool courage in going to the rescue of the colored Bahá'ís during the race riot when such an undertaking, through the tying up of traffic, meant great expense to one of modest means and journeying to another section of the city incurred the peril of almost sure death. His passing in the fullness of his powers fills his friends with grief; but his many virtues are an ornament to the world which leave a fadeless mark. Under this intrepid leadership the Bahá'ís of Wilmette arranged a succession of gatherings in the home of Dr. and Mrs. Bagdádí, the Bourgeois studio and in the foundation of the Temple. They also aided and inspired similar efforts in the neighboring city of Evanston, carrying the campaign of divine education into the Northwestern University through the class in Comparative Religions and elsewhere stimulating such interest as resulted in a race amity meeting addressed by the mayor of the city, the former Vice-President of the United States, Gen. Charles Dawes, and other notables. The meeting of those of different races, colors and social ranks was the means of confirmation and power to the workers.

Various Cities

The year 1927 saw the genial fires of racial amity cheering and heartening various cities. Geneva, N. Y., in the dead of winter and despite the accident of meeting in a hall that was not heated, where heavy wraps were necessary to comfort, carried through a meeting for this noble purpose which all present enjoyed, divine enthusiasm entering hearts warmed by the Fires of God and minds illumined by the signs of reality. At Portsmouth, N. H., the friends gave glad welcome to Mabel Ives who traveled a long distance to sound the note of interracial accord in the friendly atmosphere of the Women's Club and with the association of beautiful music. Rochester, N. Y., a city famous for its traditions of freedom, held a conference that was highly successful under the banner of the Greatest Name. Doris McKay, thoroughly alive to the idea, made an impressive chairman. A remarkable address was made by Rev. Raymond Prior Sanford, executive pastor of the Brick Church. It was a stirring account of the melting pot of racial antipathies during the period following the world war and a most powerful plea for the brotherhood that is real. This was followed by a Bahá'í address in which both scientific and spiritual proofs were given. This conference inspired a column's report in the leading journal of that city, the Rochester Democrat and Chronicle. It was most friendly and favorable to the Cause.

Boston

Boston, among the early cities to become active, inaugurated meetings which were to be extended over a period of years with a brilliant gathering during November, 1927. Dorothy Richardson, contralto, and George A. Fernandez, tenor, gave a festival of song. Dr. John Herman Randall spoke most eloquently upon "The Growing Appreciation between Races." A second address was delivered by William Stanley Braithwaite, famous colored poet, literary critic and anthologist, who said that he felt moved by a high sense of duty to be present on such an occasion. The educational and spiritual value of this and the series of meetings that followed was to make the Boston friends wish entirely to forget color as a sign separating mortals. A. Philip Randolph, industrial leader, was one of the most polished and brilliant speakers at other meetings, all of which had unusual value.

Detroit

The friends in Detroit under the rallying cry, "New Views on an Old, but Unsolved Human Problem," raised the standard of unity in a conference March 14, 1929, using the auditorium of the Federation of Women's Clubs. Mrs. Philomene Altman, representing the Bahá'ís, presided and the speakers were Rabbi Leon Fram, Rev. Frank Adams and Rev. Augustus P. Record. Their subjects were respectively, "The Search for Brotherhood," "The Chief Obstacle to World Unity" and "The New Internationalism." These religious leaders represented progressive schools and their brief and eloquent addresses indicated a search for reality. Under the caption, "Vision of the New Age," their attention and that of the audience was focussed upon the ideals and message of the Bahá'í teachings. It proved a profitable and enjoyable evening for each and all. Other efforts of a like nature were made during the years following, to have the races know each other; this in cooperation with the National Racial Amity Committee. The services of these friends are unforgettable.

Atlantic City

One of the most remarkable of the racial amity conferences was that of Atlantic City, N. J., in that it had but one active Bahá'í worker on the field and was opposed by the orthodox among the clergy, an attitude which unfavorably affected the press. The date of this conference was April 19, 1931, and not less than twelve organizations of the island city were brought into cooperation in furtherance of its object. These were: The Society of Friends, the Young Men's and Young Women's Christian Associations, four churches, two schools, the Colored Board of Trade, the Unity Truth Center and the Jewish Community Center. The thought of the conference was directed into Bahá'í channels and the Bahá'ís of Philadelphia cooperated by coming and giving the message. A high note was struck in fellowship in a way to impress many of the noblest people of the city, about four hundred of whom attended. It was said to be by far the best meeting of its kind ever there attempted and it came at a time when race relations were much disturbed with blows struck at economic values. Other interracial committees had mustered but a feeble response. There was an outpouring of love and good will in the utterances of noble speakers from both groups, one of the most eloquent of whom was a former southern judge. Those who had heard the teachings of old and those to whom the good news came for the first time were alike charmed by the spell of the hour. The printed program carried lines composed by two friends:

O Temple of the living Word
Through Whom the universe is stirred!
Eternal Presence hid from sight
By countless veils of dazzling Light,
Yet viewed by those in every clime
Who penetrate the clouds of time,
Prepared with inner eye and ear
The PROMISED ONE to see and hear:
Let Thy sweet concord fill man's heart
And all the din of strife depart!
Deign Thou our peaceful aims to bless;
Make real our vision; grant success!
Creative Source of ancient Power
Let brotherhood adorn this hour!

The place of meeting was the great auditorium and convention hall on the boardwalk and the program carried Words of Bahá'u'lláh: "Peace be to those who follow Guidance"; also those of 'Abdu'l-Bahá: "The lovers of mankind, these are the superior men of whatever race, class or color they may be."

Pittsburgh

Pittsburgh, Pa., one of the great cities visited by 'Abdu'l-Bahá, arranged a conference October 25 to 27, 1931, with three sessions. The Central Young Men's Christian Association and the Oakland Methodist Church cooperated with the plan by giving the use of their auditoriums and helping the attendance. The other place of meeting was the Frick Training School. A Bahá'í chairman and speaker served each session. Other workers were a rabbi, five clergymen and two social workers. An impressive link with the past was Mrs. Walter S. Buchanan, whose distinguished father, the late Dr. W. H. Councill of Alabama, as president of its Normal School for colored students had a vision of interracial friendliness and cooperation

and had been its eloquent advocate at a time when few believed it possible. He did not live to hear the Bahá'í message, but it seemed a blessing to his memory that his daughter and son-in-law should, hearing it, have become confirmed believers and have a part in this conference.

The program was attractive in its artistic beauty and statement of the Golden Rule from many religions and Bahá'í quotations. As Pittsburgh is known to be one of the most conservative of American cities in religious matters, the small community of Bahá'ís showed great courage in taking this stand for the essential unity. Those who met them shared light and hope. Their work was like a breeze from the Eternal Garden of Roses.

The Far West

News has reached us from time to time of the interracial dinners arranged by the friends in Denver, Colorado, high up among the Rocky Mountains; of the great esteem in which the Bahá'ís are held by Fritz Cansler of the Young Men's Christian Association Branch and of the faithful cooperation he gives whenever called to serve. Happy indeed have been those who partook of such heavenly treasures enriching both mind and spirit. Those who have been fortunate enough to see in action the Bahá'ís in the Bay Cities, Portland and Seattle, know that racial amity is one of their spontaneous habits, whether or not formally expressed. They are mindful of the needs of the Day of God. Most inspiring, however, have been the reports that have come from Los Angeles, where special success was attained under the brilliant leadership of Sara E. Witt, who developed a genius for this work. She succeeded with the cooperation of the Spiritual Assembly in widening the circle of racial amity activities so as to include not only the white and colored, but the red Indians, aborigines of America, also the Chinese and Japanese, who are found in such numbers in that region. A number of meetings taking the form of banquets appeared to give to those who shared them a foretaste of Heaven. As a sample of this work, the dinner of February 27, 1932, may be mentioned. Nellie S. French, a member of the National Spiritual Assembly, presided with grace, kept the meeting in motion and made all feel cordially welcome. A number of Indians under the leadership of Chief Standing Bear and decorated with their feathers and paint were in attendance. It was of this race that 'Abdu'l-Bahá indicated a bright future when they would become imbued with the Spirit of the Bahá'í Faith. Robert Theiss voiced the Oneness of Humanity in behalf of the spiritual assembly. The Indian Chief then prayed and with eloquent voice praised peace as the covenant among all races. Among other speakers Joseph R. Scherer dwelt upon the unity which would come with the adoption of a universal tongue. Emmett R. Smith, colored, made a plea for the world court and peace. J. Kam Machida, president of the Chinese Club, who lives internationally by being the wife of a Japanese, made her spirit of conciliation felt. W. J. Clarendon, president of the Japan-American Club, and his wife extended cordial greetings. On this occasion their presence expressed a heroic resolve, as on that very afternoon of this conference dinner Mr. Clarendon had met with a painful and dangerous accident, which he refused to let enforce his absence from so notable a gathering. Nipo Strongheart, who let it be known that he was himself partly of Indian blood, spoke impressively for justice between the races. The program was further varied by an Indian Tribal dance. Near the end of this fascinating program and after many distinguished guests had been made known, Willard P. Hatch was called upon to speak for the Bahá'ís. He was first of all overcome by the Spirit, a Presence which all seemed to feel. Then recovering his composure, he found his voice and all were melted into unity by the great Message and its wonderful ideals. The Bahá'í Benediction played by Shahnaz Waite, who composed it, closed a meeting memorable and of great joy.

Cincinnati

Among the last amity conferences of which there is a record is that of Cincinnati, one of the most interesting and influential of all. The Bahá'ís of the Crescent City having with one mind and heart decided upon such an undertaking, under the guidance of their Spiritual Assembly proceeded to work

the matter out in the most methodical and scientific way. Besides their own organization they succeeded in laying under the tribute of service some sixteen others noted for welfare and progress. Among these were centers of culture, such as Wilberforce University, the University of Cincinnati, the Cincinnati School of Music, Hebrew Union College and the Sherman School, Churches both liberal and orthodox, the Bahá'í Center of Lima and the National Race Amity Committee. They touched the heart of the city, evoking high praise, through twenty-two press articles, only two of which were paid advertisements. Due to ceaseless rains over the period of three days the attendance was small; but results should in nowise be measured by this. As according to the law of creation "All life begins in water," rain is one of the signs of bounty. The rain of bounty within the auditorium of the Y. W. C. A., graciously given for all sessions, seemed even more generous than the falling weather without. Such was the marshalling of gifted speakers that no imaginable phase of the constructive side of the American race problem appeared to be left untouched. The printed programs also reached wide areas of progressive thinkers through the courtesy of the local peace society which lent its mailing list of about nine hundred names.

Dorothy Baker as chairman opened the conference, voicing its purposes with golden phrases and spiritual attraction. Among other distinguished speakers was Rabbi Samuel Wohl, who but the summer before had visited the Holy Shrines on Mount Carmel and felt oneness with the Bahá'ís. John W. Scott, the scholarly principal of a colored school, nobly gave utterance to the spirit of interracial cooperation, using figures of speech drawn from the curious workmanship of nature. Prof. Gustave G. Carlson, visiting Professor at the University of Cincinnati, gave a curiously interesting study of race prejudices, exposing their fallacies. Other inspiring speakers were Rev. E. H. Oxley and Rev. C. Baker Pearl, pastors of colored churches. The Bahá'í ideals were set forth by chairmen and visiting Bahá'ís. The music was of an exceptionally fine quality. On Sunday afternoon following the conference a reception was held at the home of Mr. and Mrs. Joseph Stauss; it was especially helpful to those newly interested and diffused much happiness.

Interracial Journeys

One of the most unusual and interesting forms of amity activities was that of interracial cooperative journeys by white and colored Bahá'ís into the heart of the South. There were three such trips, all inspired by a line from the Holy Land expressing the wish on the part of the Guardian, that two teachers whom he mentioned should campaign in the South together. Consultation with Dr. Will W. Alexander of the Southern Interracial Commission also brought assurances that the parties to such a plan, white and colored, would meet with many agreeable surprises. Thus the Holy Land and good old Georgia were animated by one spirit in an age of marvels.

During the autumn of 1931, Philip A. Marangella, an Italo-American Bahá'í, and Chauncey Northern, a famous musician of the colored race, journeyed South to give the Bahá'í message. Setting out from New York by motor, they visited Washington, Richmond, Hampton, Enfield, N. C., Orangeburg and Columbia, S. C., and found wonderful opportunities in schools and colleges for their entertainment of poesy, song and spiritual illumination. They met many who had previously heard of the Bahá'í teachings gladly and were now pleased to renew their interest in so artistic a setting. Others were hearing the call of the Kingdom for the first time, but almost without exception they found attracted souls in those they sought to reach. The journal of their work is beautiful and thrills with the joy of life. One of the most interesting discoveries of their trip was to find the same interest at the University of South Carolina, for whites, as at Allan University and Benedict College, located in the same City of Columbia, for colored.

During the spring of 1932, Willard McKay of Pittsburgh, a former instructor in the University of Texas, and Louis G. Gregory, racial amity worker, met by agreement at Atlanta, Ga., where they started a Bahá'í study class and conveyed the teachings to various educational and religious organizations. They later went to Tuskegee Insti-

tute and the two State Normal Schools of Alabama for colored at Montgomery and Normal, in all of which they were honored and welcomed and given wonderful opportunities for service. As they made use of the ordinary method of travel by omnibus and sometimes found it necessary to room together, their work caused a sensation and evoked inquiries wherever they went as to an interest which could make representatives of two races so happily united in service. Later they went to Fisk University, Nashville, Tenn., and had many opportunities to speak, also addressing the city High School. At Cincinnati they served meetings arranged by Bahá'ís and were luncheon guests of Prof. W. O. Brown of the University of Cincinnati, a southerner whom they met through an Atlanta connection and the professor's keen interest in better race relations. Their trip ended with work at Columbus, Ohio, in meetings with the friends. The detailed report of this itinerary written by Mr. McKay consists of about two thousand words and is unusually interesting.

During the winter of 1933, Charles A. Wragg, a Bahá'í and native of Australia, and the writer took a business trip together into the South and improved it for teaching. Starting from Portsmouth, N. H., they visited nine cities, six of which were in Virginia, their most notable work being in Petersburg, Norfolk, Charlottesville and Roanoke. They used a motor car and no friction arose as a result of their travels together, although so much at variance with custom.

Racial amity suffers a grievous loss by the departure from this mortal plane of our distinguished brother, Alfred E. Lunt, August 12, 1937. His sacrifices and devotion in many lines of service were extraordinary. He took a deep and special interest in the improvement of race relations, exemplifying the oneness of humanity as a principle of life. He served as chairman and speaker at various amity conferences and it was upon his motion as a member of the National Spiritual Assembly, that the series of amity conferences that gave such light and happiness to Green Acre was set in motion. In the pursuit of this ideal he had the united cooperation of his talented family. Highly trained and very able, he was strong, proficient and faithful to the end, with spiritual attraction and personal charm.

"The bravest are the tenderest, the loving are the daring!" Like an aroma of heavenly incense is the fragrance of so glorious a life.

In ending what is but a crude and fragmentary sketch of this one phase of Bahá'í work during the years, mention must be made of the letters and reports by the national and local committees, beautiful in expression, absorbing in interest, stimulating effort and raising high our hopes. Appreciation also goes to those devoted friends who have compiled the teachings which have a special bearing upon this subject and to one who, in addition, has marshalled the thoughts of contemporary men of genius whose discoveries in sociology reflect the great Light of Unity appearing in this marvellous age. Grateful acknowledgments must also be made to the Administrative Order which in letter and spirit has promulgated this vital use of the new civilization and to each and all who to any extent and in any way have aided these endeavors.

Since the passing of 'Abdu'l-Bahá, the guiding wisdom of Shoghi Effendi has been the greatest blessing. At all times he clearly discerns the needs; discloses the state of the world; encourages the workers; opens new vistas of duty; clarifies methods; reconciles conflicting viewpoints and applies the teachings with consummate skill to the capacities of the day. He also keeps before his spiritual army the vision of a united world, that goal toward which all progress wends. His is a continuous motion which inspires others to move.

Considering the present state of mankind, finite strength seems directed in this spiritual enterprise toward a superhuman task; but divine promises assure victory. Observe the little ball thrown into the fountain. Buffeted by the water it dances without ceasing upon its uneven, moving floor, air currents forming invisible walls for its tenuous home. It is light, elastic and rotund, traits which augment its adaptability and power to please. But that moment the flow ceases its house collapses; gravity resumes its sway and the dull earth reclaims its own. Racial amity, peace, brotherhood, with all they imply of new alignments in the human world, are now

ordained of God. Those who prize them will try to keep in motion, relying upon the Source of all good. Zephyrs of Heaven are wafted; streams of knowledge are gushing forth; the Orb of Truth is gloriously ascendant. The transformation of the world of being, on the plane of reality, is already an accomplished fact.

AUS DEM LEBEN DES BÁB

ENTNOMMEN UND ZUSAMMENGESTELLT AUS "NABÍL'S NARRATIVE" FÜR DIE 5. BAHÁ'Í SOMMERWOCHE 1936, IN ESSLINGEN

VON ERNA SCHMIDT

"Bahá'u'lláh eng verbunden und, wenn auch untergeordnet im Rang, doch beliehen mit der Vollmacht, mit Ihm zusammen über den Geschicken dieser höchsten Sendung zu thronen, leuchtet in diesem geistigen Bilde die jugendliche Herrlichkeit des Báb in Seiner unendlichen Zartheit, unwiderstehlich in Seiner Anmut, unübertroffen in Seinem Heldentum, einzigartig durch die dramatischen Begebnisse Seines kurzen, doch ereignisreichen Lebens."—SHOGHI EFFENDI.[1]

GEGEN die Mitte letzten Jahrhunderts war in Persien ein bestimmter schiitischer Kreis erfüllt von sehnlichem Erwarten auf den Verheissenen, der nach Weissagung zu dieser Zeit erscheinen werde. Besonders stark wogte die Erwartung und die Sehnsucht in dem Herzen Mullá Ḥusayn's. Er machte sich deshalb sofort nach dem Tode des Siyyid Káẓim, der vor allem von dem baldigen Erscheinen des Verheissenen gesprochen hatte und der sein Lehrer gewesen war, auf, um Ihn zu suchen. Die andern Anhänger des Siyyid, die er aufforderte, gleich ihm hinauszuziehen und den Verheissenen zu suchen, lehnten es mit ausweichenden Antworten ab. So ging denn Mullá Ḥusayn, nur von seinem Bruder und Neffen begleitet, nach Shíráz. Während der Reise verbrachte er 40 Tage in Beten und Fasten und bereitete sich so auf das heilige Erlebnis vor, das ihm bald widerfahren sollte. Vor den Toren der Stadt Shíráz verabschiedete er sich von seinen bieden Begleitern und gab der Hoffnung Ausdruck, dass sie sich zum Abendgebet wieder zusammenfinden würden. "Gerade an diesem Tage, wenige Stunden vor Sonnenuntergang, während er ausserhalb des Tores der Stadt einherging, fielen seine Augen plötzlich auf einen jungen Menschen mit strahlendem Angesicht, der ihn, als er auf ihn zuging, mit einem Lächeln liebevollen Willkommensiens grüsste. Er umarmte Mullá Ḥusayn mit gütiger Zuneigung, als ob er sein nächster und lebenslänglicher Freund gewesen wäre. Mullá Ḥusyan hielt ihn zuerst für einen Anhänger von Siyyid Káẓim, der, von seinem Kommen nach Shíráz unter richtet, aus der Stadt kam, um ihn willkommen zu heissen." Höchst erstaunt war er aber, als er gewahr wurde, dass er diesen jungen Menschen in keiner Weise kenne und trotzdem von ihm in Sein Haus geladen wurde, um sich von der Reise zu erfrischen. Als Mullá Ḥusayn zögerte, Seiner Einladung Folge zu leisten, da er sich doch mit Seinen Begleitern wieder treffen wollte, ermutigte ihn der junge Fremde: "Vertraue sie der Obhut Gottes an, Er wird sie sicherlich beschützen und über ihnen wachen." Mullá Ḥusayn wurde in dem einfachen Hause des jungen Mannes mit so viel Liebe und Aufmerksamkeit umgeben. Er war tief beeindruckt von der vornehmen und doch zwingenden Art und Weise, in welcher Er zu ihm sprach. Sein Gang, der Wohlklang Seiner Stimme und die Würde Seiner Haltung beeindruckten ihn tief. Im Laufe des Gesprächs machte Mullá Ḥusayn seinen Gastgeber mit dem Ziel seiner Reise bekannt und als Mullá Ḥusayn auf die besonderen Kennzeichen und Merkmale des Verheissenen zu sprechen kam, sagte Er nach einer Pause: "Siehe, alle diese Zeichen sind in Mir offenbar!" Er wies auf jedes der erwähnten Kennzeichen besonders hin und

[1] Aus: "The Dispensation of Bahá'u'lláh" von Shoghi Effendi.

legte überzeugend dar, dass jedes und alle auf Seine Person anwendbar wären. Mullá Ḥusayn machte daraufhin die in ihm aufkommenden Zweifel geltend, doch kaum hatte er sie geäussert, als eine tiefe Reue ihn darob ergriff, und er in seinem Innern beschloss, mehr Demut, Zurückhaltung und Glauben diesem edlen Menschen gegenüber walten zu lassen. Immer mehr wurde er von der unsagbar grossen Güte und Erhabenheit seines Gastgebers ergriffen, und als dieser die zwingenden Beweise Seiner grossen Sendung von Gott kundgab, war Mullá Ḥusayn so sehr davon überwältigt und überzeugt, dass er in einen Zustand verfiel, in dem er nicht mehr ganz auf dieser Erde zu sein glaubte.

Seine eigenen Worte über dieses grosse Erlebnis waren: "Diese Offenbarung, die so plötzlich und ungestüm auf mich hereinstürzte, kam wie ein Blitzstrahl, der eine Zeitlang meine Sinne betäubt zu haben schien. Ich war geblendet durch die strahlende Herrlichkeit und überwältigt durch ihre bezwingende Kraft. Erregung, Freude, Ehrfurcht und Staunen, rüttelte das Ihnerste meiner Seele auf.

Ich fühlte mich im Besitze von solchem Mut und solcher Kraft, dass ich der ganzen Menschheit zurufen möchte: Erwache, denn siehe! Das Morgenlicht ist angebrochen. Erhebet euch, denn Seine Gnade ist geoffenbart. Das Portal Seiner Gnade ist weit geöffnet, tretet herein, o Völker der Welt! Denn Er, der euch Verheissene, ist gekommen!"

Die Offenbarung des Báb geschah in der Nacht des 23. Mai 1844, und Er selbst sagte darüber zu Mullá Ḥusayn: "Diese Nacht, ja diese Stunde wird in kommenden Tagen als eines der grössten und bedeutendsten aller Feste gefeiert werden. Danke Gott, dass Er dir gnädig beigestanden hat, um deines Herzens Sehnsucht zu erfüllen, und dass Er dir von dem versiegelten Wein Seiner Sprache zu trinken gegeben hat. Wohl denen, die dazu gelangen."

Nun war der Verheissene gefunden und Er hatte sich geoffenbart. In kurzer Zeit erkannten besonders suchende und gläubige Seelen oft auf ganz wundersame Weise die Sendung des Báb. Sie wurden die Buchstaben des Lebenden genannt. Achtzehn waren es an der Zahl, die zu den auserwählten Glaubensboten des Báb, zu Werkzeugen Seines Glaubens und zu Verbreitern Seines Lichtes bestimmt waren.

Der Báb, dessen bürgerlicher Name 'Alí-Muḥammad ist, zeigte schon in früher Kindheit ausserordentliche Fähigkeiten, die Seine Lehrer in Erstaunen setzten. Es ging sogar soweit, dass die Lehrer sich unfähig fühlten, Ihn zu lehren, da Er eine grösser Kenntnis besass, als sie selbst. Sie brachten Ihn deshalb wieder zurück zu Seinem Onkel, der Ihn in seinem Geschäft aufnahm.

Mit etwas 22 Jahren trat der Báb in die Ehe. Das einzige Kind, das daraus geboren wurde, starb nach kurzer Lebenszeit. Bei dem Heimgang des Knaben kam kein Klagen über die Lippen des Vaters. Er pries vielmehr Gott und wünschte sich noch tausend Ismaele, um einen und jeden als ein Liebesopfer Gott darbringen zu können.

Die grosse Botschaft des Báb verbreitete sich immer mehr durch die unermüdliche Tätigkeit Seiner Anhänger und durch Sein eindruckvolles Auftreten. Aber je grösser der Kreis der Anhänger wurde, je mehr Feinde umgaben ihn. Unbeschreiblich gross waren die Leiden, die der Báb und die Gläubigen erdulden mussten. Immer neue Schliche wurden ersonnen, um das Volk gegen den neuen Glauben aufzuhetzen und um die Wahrheit zu verschleiern. Doch grosse Duldsamkeit und heroisches Entgegennehmen der oft unmenschlichen Leiden und Foltern zeichnete den Báb und Seine Anhänger aus. Es gab für sie kein feiges aus dem Wege gehen. So war eine Eskorte von der Regierung beauftragt, den Báb einzufangen und Ihn vor die Augen des Statthalters Ḥusayn Khán zu bringen, der schon einige der Gläubigen auf furchtbarste Weise zu Tode hatte martern lassen. Der Führer dieser Eskorte erzählte folgendes: "Nachdem wir die dritte Etappe unseres Weges nach Búshihr hinter uns hatten, begegenten wir mitten in der Einöde einem jungen Mann. Er war zu Pferd, gefolgt von einem Diener, der Seine Habe bei sich trug. Als wir uns Ihm näherten, grüsste Er uns und frug uns nach dem Zweck unserer Reise. Ich hielt es für das Beste, Ihm die Wahrheit zu verschweigen und erwiderte, dass wir in diese Gegend auf Befehl des Statthalters von Fárs



Bahá'í celebration of Naw-Rúz, inaugurating the 93rd year of the Bahá'í Era, Los Angeles, California, U. S. A., March 21, 1936.

geschickt seien, um gewisse Nachforschungen anzustellen. Er bemerkte lächelnd: Der Statthalter hat euch gesandt, um Mich gefangen zu nehmen. Hier bin Ich, tut mit Mir, was ihr wollt. Durch Meinen Entgegenritt habe Ich euren Weg gekürzt und habe es euch leichter gemacht, Mich zu finden." Ich war starr über Seine Worte und wunderte mich über Seine Aufrichtigkeit und Geradheit. Ich konnte mir Seine Bereitwilligkeit nicht erklären, sich aus freien Stücken der strengen Disziplin der Regierungsbeamten zu unterwerfen und dabei Leben und Sicherheit aufs Spiel zu setzen. Ich suchte ihn zu übersehen und schickte mich an wegzureiten, als Er an mich herankam und sagte: "Ich schwöre bei der Gerechtigkeit Dessen, der den Menschen erschuf, ihn von allen übrigen Seiner Geschöpfe auszeichnete und sein Herz zum Sitz Seiner Herrschaft und Erkenntnis machte, dass Ich in Meinem ganzen Leben nur die Wahrheit gesprochen habe und keinen anderen Wunsch besitze ausser dem Wohlergehen und dem Fortschritt Meiner Mitmenschen. Ich habe Mein eigenes Wohlergehen verachtet und habe vermieden, der Anlas des Kummers und des Leids für irgend jemand zu sein. Ich weiss, das ihr Mich sucht. Ich ziehe es vor, Mich selbst in deine Hand zu geben, anstatt dich und deine Genossen unnötigen Ermüdungen um Meinetwillen auszusetzen." Der Führer der Eskorte war tief erschüttert von diesen Worten und bat den Báb, doch zu fliehen um den bösen Absichten des Statthalters nicht ausgesetzt zu sein. Doch auf sein ernstliches Bitten gab der Báb ihm zur Antwort: "Möge der Herr, dein Gott, dich für deine Grossmut und für deine edle Absicht belohnen. Kein Mensch kennt das Geheimnis Meiner Sache; niemand kann ihre Geheimnisse ergründen. Niemals werde Ich Mein Angesicht von der Bestimmung Gottes abwenden. Er allein ist Meine feste Burg, Mein Halt and Meine Zuflucht. Bis Meine letzte Stunde gekommen ist, kahn Mich niemand überfallen, kann niemand den Plan des Allmächtigen vereiteln." Frei und ungefesselt ritt der Báb der Eskorte nach Shíráz voran. Ḥusáyn Khán empfing den Báb mit der grössten Unverschämtheit. Er beschimpfte Ihn und bezichtigte Ihn, ein grosses Unglück und Verwirrung angerichtet zu haben. Auf die Entgegnung des Báb, Seine Botschaft zu prüfen und dann sein Urteil abzugeben, geriet er so in Wut, dass er einem Diener befahl, den Báb ins Gesicht zu schlagen. Der Schlag war so heftig, dass Seine Kopfbedeckung zu Boden fiel. Doch diese niederträchtige Handlung fand keine allgemeine Zustimmung unter den Anwesenden und es wurde beschlossen, den Báb nicht gefangenzuhalten, sondern Seinem Onkel die Bürgschaft für Ihn zu übertragen, der Ihn auch bis auf Widerruf in seinem Haus aufnehmen sollte. Einige Tage später wurde der Báb aufgefordert, sich während eines Gottesdienstes in der Moschee zu rechtfertigen. Er tat dies in bescheidener Haltung, doch Seine Worte trafen die Herzen einiger Zuhörer so sehr, dass sie sich später zu Seinem Glauben bekannten.

Ḥusayn Khán gab aber nicht Ruhe, den Báb in neue Schwierigkeiten zu stürzen. Er befahl dem Polizeipräsidenten der Stadt den Báb zu verhaften und alle greifbaren Dokumente zu beschlagnahmen. Unerschrocken und selbstbeherrscht liess sich der Báb mit Seinen anwesenden Gläubigen gefangennehmen. Auf dem Wege zu Ḥusayn Khán kam ihnen ein Zug mit Särgen entgegen. Als der Polizeipräsident hörte, dass in der Nacht eine furchtbare Seuche ausgebrochen sei und schon viele Menschen ihr erlegen wären, befiel ihn grosse Angst und er entschied sich, den Báb in seinem eigenen Hause in Gewahrsam zu halten, zumal er hörte, dass Ḥusayn Khán sein Haus verlassen hatte, da auch darin die Pest wütete. Wie entsetzt war aber der Polizeipräsident, als er vernahm, dass sein Sohn von der Seuche ergriffen und schon dem Tode nahe war. Verzweifelt warf er sich zu Füssen des Báb, beschwor Ihn, ein Gebet für die Rettung seines Sohnes zu sprechen. Er bereute sein Handeln Báb gegenüber und gelobte, nichts mehr gegen Ihn zu unternehmen, selbst wenn er hungers sterben müsste. Der Báb der eben Sein Gesicht wusch, gab ihm von diesem Wasser und gebot Ihm, davon seinem Sohn zu trinken zu geben, dies würde das Leben des Kindes retten. Und dies geschah. Daraufhin wurde der Báb freigelassen.

Der Ruhm des Báb verbreitete sich trotz ständiger Unterdrückung immer mehr und mehr. Die Besucher kamen unaufhörlich zu Ihm. Die einen, um ihre Neugier zu befrie-

digen, andere um einen tieferen Einblick in die grundlegende Wahrheit des Glaubens zu gewinnen und wieder andere um bei Ihm Heilung von ihren Leiden und Nöten zu suchen. So wurde Er von einer hohen Persönlichkeit zu einem grossen Festmahl geladen. Während des Mahls brachte der Gastgeber die Bitte an Ihn vor, doch dafür boten zu wollen, dass die Ehe seines Bruders mit einem Kinde gesegnet werde. Daraufhin nahm der Báb ein Stückchen Speise, drückte sie mit den Händen zu einem Kuchen, reichte dies Seinem Gastgeber und sagte: "Es sollen beide davon essen und ihr Wunsch wird ihnen erfüllt werden." Durch diesen Bissen, den der Báb geschickt hatte, wurde die Frau guter Hoffnung und gebar zur gegebenen Zeit eine Tochter, mit der später 'Abdu'l-Bahá die Ehe schloss. (Sie wird heute noch der Bissen des Báb genannt.)

Des öfteren wurden dem Báb Prüfungen, oft auch heimlicher Art, gestellt, die Er immer, meist zur Beschämung des Prüfenden, über jede Erwartung hinaus bestand. So war es einmal, dass ein Mann beabsichtigt hatte, dem Báb schwierige Fragen zu stellen, doch bei Seiner Anwesenheit waren sie alle seinem Gedächtnis entfallen und er konnte nur nebensächliches fragen. Zu seinem grössten Erstaunen erhielt er die Antwort auf seine schwierigen Fragen, die er gar nicht ausgesprochen hatte. Und doch war dieser Mann noch nicht überzeugt von der Grösse des Báb und bei einem weiteren Zusammensein mit Ihm, hatte er in seinem Herzen die Bitte, dass der Báb über eine bestimmte Sure im Qur'án sprechen und sie auslegen solle. Der Báb ergriff seine Hand und sagte, dass er von Ihm verlangen könne, was immer sein Herz begehre. Er werde es ihm gerne offenbaren. Sprachlos vor Staunen war Sein Besucher und der Báb fuhr fort. "Soll Ich dir die Sure vom Kawthar offenbaren? würdest du dann erkennen, dass Meine Worte aus dem Geist Gottes entstammen?" Tiefe Reue über seinen seitherigen Unglauben zog in sein Herz und stark war seine Überzeugung von der Wahrheit der Offenbarung des Báb.

Stark und tief war die geistige Verbundenheit der Gläubigen untereinander, vor allem aber mit dem Báb selbst. So träumte ein hochgelehrter Einwohner der Stadt Káshán in der Nacht, ehe der Báb in dieser Stadt eintraf, dass erzuspäter Stunde am Nachmittag am Stadttor stünde, als er plötzlich den Báb zu Pferd erblickte. Vor und hinter Ihm waren viele Berittene, deren Obhut Er anvertraut zu sein schien. Als der Báb sich dem Stadttor näherte, grüsste Er ihn und sprach: "Wir werden drei Nächte lang dein Gast sein, bereite dich vor, Uns zu empfangen!" Als er erwachte, war der Traum noch so lebendig vor ihm, dass er überzeugt war, dass diese unerwartete Erscheinung eine Mahnung der Vorsehung sei, die zu befolgen er sich verpflichtet fühlte. Er begann, sein Haus für dem Empfang des Besuchers vorzubereiten. Dann ging er nach dem Stadttor und wartete dort auf die Ankunft des Báb. Als er zu genannter Stunde den Horizont absuchte, erspähte er in weiter Entfernung einen Trupp Reiter. Wie er nun ihnen entgegeneilte, erkannte er den Báb, umgeben von Seiner berittenen Gefolgschaft. Alles war genau so, wie er es die Nacht zuvor in seinem Traum gesehen hatte. Und so war der Báb drei Tage lang sein Gast, obwohl vorher noch einige Schwierigkeiten überwunden werden mussten, denn die beiden Führer der Reitertruppe hatten den Befehl, auf ihrem Ritt nach Ṭihrán nur ausserhalb der Toren der Städte ihre Zelte aufzuschlagen. Einer der beiden willigte sofort ein, doch der andere konnte sich nicht dazu entschliessen. Schliesslich gab auch er seine Zustimmung, da er überzeugt wurde, dass der Báb nach drei Tagen mit ihnen weiterziehen werde nach Ṭihrán. In dieser kurzen Zeit hatten einige Seiner Jünger Gelegenheit, mit Ihm zusammenzusein und auch andere konnten mit der grossen Gottesbotschaft bekannt gemacht werden.

Erstaunlich war es immer, mit welcher Ehrfurcht und Liebe Ihn die, die beauftragt waren Ihn zu überwachen, umgaben. Grosse Freiheit wurde Ihm stets gewährt, sodass Er sich selten als Gefangener fühlte. So gross und stark war das Vertrauen einiger in Ihn, dass sie, als eines Nachts das Zelt des Báb leer vorgefunden wurde, zu den darob erregten Wachen folgendes sagten: "Warum seid ihr in Verwirrung? Stehen Seine Grösse und Sein Seelenadel noch nicht genügend euch vor Augen, um euch davon zu über-

zeugen, dass Er niemals es zulassen würde, dass um Seiner eigenen Sicherheit willen andere in Verlegenheit kämen? Er hat sich ohne Zweifel in der Stille der Mondnacht an einen Ort zurückgezogen, wo Er ungestört mit Gott verkehren kann. Ohne Frage wird Er in Sein Zelt zurückkehren. Er wird uns niemals verlassen." Kurz darauf gewahrten sie im Zwielicht des Morgengrauens in der Ferne die einsame Gestalt des Báb, die auf das Lager Richtung hielt. Vor der ernsten Grösse und dem strahlenden Angesicht, das er an diesem Morgen zeigte, wagte niemand nach dem Ziel dieses nächtlichen Ganges und nach dem Grunde der so auffallenden Veränderung in Seinen Worten und in Seiner Haltung zu fragen.

Durch die zunehmende Beliebtheit des Báb unter der Bevölkerung schwoll der Hass vieler Geistlicher immer mehr an. Sie enthielten sich allerdings offener Feindseligkeit, streuten dafür aber umsomehr wilde Gerüchte aus. Ihr Hass ging so weit, dass sie ein Schriftstück verfertigten, in dem die Verurteilung des Báb zum Tode enthalten war. Dieses Schriftstück wurde von fast allen Geistlichen der Stadt Iṣfáhán unterzeichnet. Der Báb war in dieser Zeit der Gast des dortigen Statthalters, und als dieser von dem grausamen Plan hörte, entschloss er sich, die Ausführung dieser schrecklichen Tat durch sein Eingreifen zu verhindern. Er gab deshalb sofortige Anweisung, den Báb gegen Sonnenuntergang in Begleitung von 500 Reitern aus den Toren der Stadt hinauszugeleiten und in Richtung Ṭihrán zu reiten. Er gab den Befehl, dass jedesmal nach einer bestimmten Strecke ein Teil der Reiter nach Iṣfáhán zurückkehren solle, bis noch 20 Reiter mit dem Báb wären. Davon sollen 10 in Staatsgeschäften weiter, während die letzten 10, alles zuverlässige und erprobte Männer, mit dem Báb wieder nach Iṣfáhán zurückkehren sollten. Vor Tagesanbruch mussten sie wieder dort eintreffen und den Báb dis zu dem Wohnsitz des Statthalters geleiten. Dort wurde er durch einen Seiteneingang in die Privaträume geführt. Der Statthalter war von grosser Liebe gegen den Báb erfüllt und anerkannte Seine gross Offenbarung. Sein Wunsch war es, seine grossen Reichtümer in den Dienst der Sache Gottes zu stellen. Alle seine Beziehungen wolle er benützen, um den Königen und Regenten der Erde von der neuen Gottesbotschaft Kunde zu tun und ihr Interesse dafür zu wecken. Auf dieses edle Vorhaben erwiderte der Báb: "Eine solch ehrenhafte Absicht bedeutet mehr für Mich, als deren Ausführung selbst. . . . Jedoch nicht durch diese Mittel, die du dir so schön vor Augen stellst, wird die allmächtige Vorsehung den Sieg ihres Glaubens vollziehen. Durch die Armen und Niederen in diesem Land, durch das Blut, das sie auf Seinem Pfade vergossen haben werden, wird der allmächtige Herr die Erhaltung Seiner Sache sicherstellen und ihre Grundlage befestigen!" Als der Statthalter das Herannahen seines Todes fühlte, machte er sein Testament, in welchem er seinen ganzen Besitztum als dem Báb eigen erklärte. Nach seinem Tod entdeckte sein Neffe das Testament, das er in seiner Habgier vernichtete. Bald darnach entdeckte er auch den Aufenthalt des Báb im Hause seines Onkels und machte davon umgehend dem Sháh Mitteilung. Der Sháh, von der Treue des verstorbenen Statthalters überzeugt, vermutete richtig, dass dieser nur eine günstige Gelegenheit hatte abwarten wollen, um ihn mit dem Báb Züsammen zuführen. Er befahl daher, den Báb heimlich nach Ṭihrán zu geleiten. Als aber der Grossvezier Ḥájí Mirzá Áqásí, zu dessen Ohren auch die üblen Gerüchte der Geistlichen gedrungen waren, von der bevorstehenden Zusammenkunft des Sháh mit dem Báb hörte, machte er alle Anstrengungen, diese zu verhindern. Denn dieser selbstsüchtige Staatsmann fürchtete um seine Stellung, falls der Sháh der Offenbarung des Báb grössere Beachtung schenken würde. Es gelang ihm, den Sháh zu beeinflussen, denn während der Báb auf den Bescheid des Sháh wartete, der den Ruf, in seine Gegenwart zu kommen, enthalten sollte, erhielt er einen eigenhändig geschriebenen Brief desselben, der äusserst höflich abgefasst war, aber doch eine Absage für ein Zusammentreffen enthielt. Er drückt darin aus, dass es ihm nicht vergönnt sei, Ihm zu begegnen, da er vor der unmittelbaren Abreise aus Ṭihrán stehe. Sein Wunsch gehe dahin, dass er zu der Burg Máh-Kú geleitet werde. Dem Burgwart seien schon die nötigen Anweisungen gegeben worden, Ihn mit Hochach-

tung und Rücksicht zu behandeln. Der Grossvezier hatte damit das erreicht, was er gewünscht hatte, nämlich den Báb in einen entfernten, abgelegenen Winkel des Reiches versetzen zu lassen, und somit Seinen Einfluss auf die Bevölkerung und vor allem auf den Sháh zu verringern, wenn nicht ganz unmöglich zu machen. Wie sehr hatte sich dieser Staatsmann getäuscht, und welchen Segen hatte er seinem Herrscher und damit auch dem Volke vorenthalten. Wenig ruhmvoll waren seine weiteren Lebensjahre und kümmerlich sein Ende. Er verlor kurze Zeit darauf das ganze Vertrauen des Sháh und fiel in seine Ungnade. Sein ganzer Besitz wurde vom Staat eingezogen. Er wurde aus der Residenz verbannt und fiel seinem Unglück und seiner Armut zum Opfer. Aller Hoffnung beraubt und im Elend versunken, siechte er der Stunde seines Todes entgegen.

Die weitere Gefangenschaft des Báb war nun in Máh-Kú und in der Feste Chihríq. Die Wärter, die Ihn bewachten, mussten immer wieder gewechselt werden, da sie sich schon nach kurzer Zeit zu Seinen Freunden gewandelt hatten und Seinen Glauben annahmen. In Chihríq erwartete Er mit ruhiger Ergebung den Befehl, der Ihn nach Tabríz rufen sollte, denn Er wusste, die Zeit Seiner schwersten Leiden, die in dieser Stadt über Ihn kommen würden, stand Ihm unmittelbar bevor. Auf der Reise nach Tabríz wurde Er in einer Stadt von einem dort wohnhaften Prinzen empfangen, der Ihm auch herzlichste Gastfreundschaft gewährte, und befahl allen, Ihm mit gebührender Ehrerbietung zu begegnen. "An einem Freitag, als der Báb zu dem öffentlichen Badehaus ging, befahl der Prinz seinem Reitknecht, Ihm sein wildestes Pferd zum Reiten anzubieten, da er neugierig den Mut und die Kraft seines Gastes zu prüfen gedachte. In der Besorgnis, dass dem Báb ein Unglück zustossen könnte, machte sich der Reitknecht verstohlen an Ihn heran und suchte Ihn dazu zu bewegen, es abzulehnen, das Pferd zu besteigen, das die tapfersten und geschicktesten Reiter abgeworfen hatte. "Fürchte dich nicht," war die Antwort des Báb, "tue, wie dir befohlen und empfiehl uns dem Schutz des Allmächtigen."

Die Einwohner der Stadt hatten von des Prinzen Vorhaben Kenntnis erhalten und füllten voll Neugier die Strassen und Plätze, durch die der Báb reiten musste. Wie gross war aber ihr Staunen, als sie Ihn auf dem als so wild bekannten Pferde ruhig daherreiten sahen. In ihrer einfachen Art nahmen sie dieses Geschehen als ein Wunder und als der Báb vom Bade wieder zum Haus des Prinzen ritt, furde er von der begeisterten Volksmenge bestürmt. Andere holten bis auf den letzten Tropfen von dem Wasser, das Ihm zur Abwaschung gedient hatte und dem sie Wunderwirkung zuschrieben.

Die Bewohner von Tabríz erwarteten voll Ungeduld und Freude die Ankunft des Báb, denn viele waren in dieser Stadt von Seiner Botschaft überzeugt.

Die Regierung hatte ob der grossen Begeisterung schwere Bedenken für die Ruhe der Stadt und sie beschloss, den Báb ausserhalb der Stadt in Gewahrsam zu halten. Doch dieser Befehl verfehlte ganz seine Wirkung, die Erregung wurde noch grösser und die Situation, die bereits drohend geworden war, verschärfte sich noch mehr. Der neue Beschluss lautete deshalb, den Báb vor die versammelten hohen Geistlichen zu führen, denen Er sich zu verantworten habe. Als Er in die Versammlung geführt wurde, hatte schon die Volksmenge den Eingang der Halle besetzt, und wartete ungeduldig auf den Augenblick, in dem sie Sein Angesicht sehen würden. In dieser Versammlung erklärte der Báb öffentlich, dass Er der Eine Verheissene sei. Er musste darnach Beschimpfungen hässlicher Art über sich ergehen lassen, denn vor allem Mullá Muḥammad war gegen Ihn und stachelte die andern zum Widerspruch auf. So verlief diese Versammlung fruchtlos. Doch das Feuer auf beiden Seiten, für und gegen Ihn, loderte weiter. Nach kurzer Zeit zog die Unruhe unter der Bevölkerung die Aufmerksamkeit der Staatsbeamten auf sich, die aber zugunsten der Geistlichen, also der Feinde des Báb, handelten. Doch je grösser die Zahl der Feinde wurde und je mehr Demütigungen und Leiden sie für den Báb und Seine Anhänger ersannen und ausübten, umsomehr verbreitete sich die Gottesbotschaft. So hatte man gehofft, durch die Verhörung des Báb in Tabríz Seine Lehre zu ersticken, da-

für aber wurde sie um so tiefer in den Herzen der Gläubigen gegründet.

Immer enger spann sich das Netz der Feinde, die dem Báb sogar nach dem Leben trachteten. Mitte des Jahres 1850 waren ihre grausamen und niederträchtigen Bestrebungen mit äusserem Erfolg gekrönt: das Leben des Báb wurde mit irdischer roher Gewalt ausgelöscht. Niemand der führenden Häupter von Tabríz fühlte sich veranlasst, diesem von keinem Gericht bestätigten Todesurteil entgegenzutreten. Den Geistlichen, denen der Báb vorgeführt werden sollte, liessen Ihn nur von einem Diener abfertigen, der auch dem begleitenden Wächter die Bestätigung des Todesurteils aushändigte. So hatte der Báb nirgends mehr Gelegenheit, sich zu rechtfertigen. Er wurde in Gewahrsam von Sám Khán gegeben, der sich aber in wachsendem Masse durch das edle Betragen seines Gefangenen ergriffen fühlte. Grosse Furcht kam über ihn, es könnte sein Handeln den Zorn Gottes auf ihn herab beschwören. Er erklärte dem Báb, dass er keine böse Absicht gegen Ihn hege, und dass, wenn Seine Sache die Sache der Wahrheit ist, Er es ihm ermöglichen solle von der Verpflichtung, Sein Blut zu vergiessen, befreit zu werden. Der Báb erwiderte ihm, seinen Auftrag zu befolgen und dass, wenn seine Absicht aufrichtig wäre, ihn der Allmächtige sicherlich aus seiner Verwirrtheit erlösen könne.

In der letzten Nacht Seines Lebens hatte der Báb eine wichtige Unterredung mit Siyyid Ḥusayn, die auf strengen Befehl unterbrochen werden musste. "Nicht ehe Ich ihm all das gesagt habe, was Ich zu sagen wünsche," warnte der Báb den wachthabenden Beamten, "vermag irdische Macht Mir Schweigen zu gebieten. Steht auch die ganze Welt in Waffen gegen Mich, so wird sie doch machtlos sein, Mich davon abzuhalten, bis auf das letzte Wort Meine Absicht zu vollbringen."

An dem Nagel, der in einen Pfosten geschlagen wurde, wurden 2 Seile befestigt, an denen der Báb und Sein Gefährte angehängt werden sollten. Der Gefährte des Báb, Mírzá Muḥammad-'Alí, der ausersehen war, mit Ihm den Märtyrertod zu sterben, bat Sám Khán, das Seil so zu befestigen, dass sein eigener Körper den des Báb schützen würde. Er wurde so angebunden, dass sein Haupt auf der Brust seines Meisters ruhte. Als dies geschehen war, marschierte ein Regiment Soldaten in drei Gliedern auf, ein jedes 250 Mann. Ein jedes erhielt den Befehl der Reihe nach zu feuern, bis die ganze Abteilung ihre Salven abgegeben hatte. Der Rauch des Abfeuerns von 750 Gewehren war so stark, dass er das Licht des Nachmittags in Finsternis verwandelte. . . . Als nun die Rauchwolke sich verzogen hatte, starrte eine erstaunte Volksmenge auf ein Bild, das ihre Augen kaum glauben wollten: da stand vor ihnen, lebend und unversehrt der Gefährte des Báb, während Er selbst unverletzt ihren Blicken entschwunden war. Obgleich die Seile, mit welchen die beiden befestigt waren, von den Kugeln in Stücke zerrissen waren, so waren doch ihre Körper auf wundersame Weise den Salven entronnen. Selbst das Gewand, das der Jünger trug, war trotz der Dichte des Rauches unbefleckt geblieben. "Der Siyyid-i-Báb ist unsern Blicken entschwunden!" ertönten die Rufe aus der bestürzten Menge. Wie wahnsinnig eilten sie nach Ihm zu suchen und fandan Ihn schliesslich in demselben Raume sitzend, den Er in der Nacht zuvor bewohnt hatte, im Begriff, Seine unterbrochene Aussprache mit Siyyid Ḥusayn abzuschliessen. Der Ausdruck ungetrübter Ruhe lag auf Seinem Gesicht, Sein Körper war unversehrt aus dem Kugelschauer, den das Regiment gegen Ihn entsandt hatte, entkommen. "Ich habe Meine Unterredung mit Siyyid Ḥusayn beendet," sagte der Báb zu dem Beamten, "jetzt kannst du daran gehen, deine Absicht auszuführen." Der Mann war zu erschüttert, um noch einmal anzufangen, was er schon unternommen hatte. Er weigerte sich, seine Pflicht zu tun, verliess im gleichen Augenblick den Platz und quittierte seinen Dienst.

Sám Khán war ebenfalls erschüttert durch die Macht dieser furchtbaren Enthüllung. Er befahl seiner Mannschaft, die Baracken sofort zu verlassen, und weigerte sich, mit seinem Regiment sich noch auf irgend einen Akt letzter Gewalttat einzulassen. Beim Verlassen des Hofes schwor er, niemals mehr mit diesem Auftrag etwas zu tun haben zu wollen und sollte er sogar seine Weigerung mit dem Leben büssen müssen.

Kaum war Sám Khán abgezogen, als der Oberst der Leibwache, unter dem Namen Khamsih und Náṣirí bekannt, sich freiwillig zur Verfügung stellte, den Hinrichtungsbefehl auszuführen. An derselben Wand und in derselben Weise wurde der Báb und sein Gefährte wieder festgebunden, während das Regiment aufmarschierte um Feuer zu geben. Entgegengesetzt dem ersten Male, wo nur das Seil, mit dem sie festgebunden waren, in Stücke geschossen ward, wurden diesesmal ihre Körper zerschmettert. Als das Regiment zur letzten Salve aufzog, waren die letzten Worte des Báb an die gaffende Menge gewesen: "Hättest du an Mich geglaubt, o eigensinniges Geschlecht, ein jeder wäre dem Beispiel dieses Jünglings gefolgt, der dem Range nach über den meisten von euch stand und freiwillig sich auf Meinem Pfade opferte. Der Tag wird kommen, da Ihr Mich erkannt haben werdet; an jenem Tage werde Ich nicht mehr unter euch sein."

Genau in dem Augenblick, da die Schüsse abgefeuert wurden, erhob sich ein Sturm von ungewöhnlicher Gewalt und fegte über die ganze Stadt. Ein Staubwirbel von unglaublicher Dichte verfinsterte das Sonnenlicht und blendete die Augen des Volkes. Die ganze Stadt blieb in diese Finsternis gehüllt vom Nachmittag bis zur Nacht. So seltsam dieses Phänomen war, das dem noch erstaunlicheren, dass das Regiment Sám Kháns den Báb unversehrt gelassen hatte, auf dem Fusse gefolgt war,—es vermochte die Herzen des Volkes in Tabríz nicht zu bewegen noch sie innehalten und über die Bedeutung solch wichtiger Geschehnisse nachdenken lassen.

All diese Geschehnisse sind nur ein Ausschnitt aus dem bedeutenden Leben des Báb, und als Er am 9. Juli 1850 im Alter von 31 Jahren mit roher Gewalt diese Erde verlassen musste, war nur wenigen Menschen die Grösse und Erhabenheit dieses von Gott Erwählten bekannt. Diese Wenigen aber glaubten an Ihn mit einer Kraft und Stärke, die Berge versetzen könnten. Sie waren mit Ihm aufs innigste verbunden durch sein kurzes Leben geschritten und hatten für Ihn und Seinen geoffenbarten Glauben in Worten und heroischen Taten gekämpft. Fest entschlossen, alle Leiden, und derer waren es viele, über sich ergehen zu lassen um Seinetwillen, trugen sie die "Frohe Botschaft" hinaus von einem Ort zum andern. So klein und unbedeutend der Anfang dieses Glaubens auch schien, so war ihm trotz allen Schwierigkeiten eine grosse Zukunft vorbehalten. Denn als jener, den Gott offenbaren werde, und dem der Báb nur Wegbereiter zu sein prophezeite, Seine grosse Sendung von Gott kund tat, verbreitete sich der Bahá'í-Glauben trotz fast immerwährender Gefangenschaft Bahá'u'lláh's in kurzer Zeit auf dem ganzen Erdenrund. Grosse Gnade ist der Menschheit widerfahren durch die Verkündigung des Wortes Gottes durch den Báb und Bahá'u'lláh und dessen Auslegung durch 'Abdu'l-Bahá. Und diese grosse Gnade Gottes, wie wurde sie von den Menschen entgegengenommen? Trauer bieht in unser Herz, wenn wir daran denken, dass das junge, edle Leben des Báb wie das eines Verbrechers ausgelöscht wurde und dass Bahá'u'lláh und 'Abdu'l-Bahá 40 Jahre gefangen und davon den grössten Teil in schwerstem Kerker gelegen haben. Doch dieser heroische Tod des Báb, Sein eindruckvolles Leben und Seine Offenbarung bahnten den Weg zu der unfassbar grossen Verkündigung des Wortes Gottes durch Bahá'u'lláh.

So ist der tiefe Schatten, der mit dem 9. Juli 1850 auf das Menschengeschlecht fiel, zugleich auch ein verheissungsvoller Bote des Lichts, das Gott in Bahá'u'lláh den Menschen sandte.

DAWN OVER MOUNT HIRA

By Marḍíyyih Nabíl Carpenter

"By the noon-day brightness, and by the night when it darkeneth! Thy Lord hath not forsaken Thee, neither hath He been displeased. And surely the future shall be better for Thee than the past. Did He not find Thee an orphan and gave Thee a home? And found Thee erring and guided Thee, and found Thee needy and enriched Thee?" . . . For some days before this, the voice had been silent; now again the comforting spirit enfolded Muḥammad, under the stars on Mount Hira. He remembered how the voice had broken through His thoughts, before, and terrified Him. He had heard on the mountain the word: "Read!"—and had answered: "I do not know how to read." "Read!" "What shall I read?" "Read: In the name of Thy Lord who created, Created man from clots of blood:—Read! by Thy most beneficent Lord, who hath taught the use of the pen; Hath taught man that which He knoweth not . . ." He remembered His struggle against the voice; how He had gone from the mountain, thinking Himself possessed. And Khadíjih had believed in Him, and Varaqa, a man old and blind, and versed in the Scripture, had cried, "Holy, holy, verily this is the Voice that came to Moses. Tell Him—bid Him be of brave heart." Then for some time the voice had been silent, and now it had come to Him again. And Muḥammad looked down over Mecca, and He thought of His city, and He began to preach against the things men loved.

"Not a blade of grass to rest the eye . . . no hunting . . . instead, only merchants, that most contemptible of all professions . . ." wrote a Negro poet, of Mecca. No trees, gardens, orchards. Only a few spiny bushes. And the black flagstones around the Ka'bih had to be sprinkled to cool them for the barefoot processions, and the wells were irregular and brackish. Caravans came, with jewels and spices, with skins and metals, and the whole town turned out to meet them; caravans of two or three thousand camels, of several hundred men. And men speculated, winning a fortune in a day, and lending it out for usury, and hoarding, and counting it over; and Muḥammad said to them: "The emulous desire of multiplying riches employeth you, until ye visit the graves . . . Hereafter shall ye know your folly . . . Again, hereafter shall ye know your folly." Then He bade them give alms, telling them: "What good ye have sent before for your souls, ye shall find it with God." The wealthy merchants lived in the central part of Mecca; they swelled with pride, but Muḥammad urged them to walk not proudly in the earth, because all men are brothers. The common people lived farther off from the Ka'bih, in the slanting streets, and the rabble beyond them; and away from the town were the desert Arabs, in their goat-skin tents. There was wine and gambling, and Muḥammad forbade them; there were singing girls, and He was chaste. There were brawls and blood feuds and feastings; women playing upon lutes, to welcome such things as the birth of a boy, the coming to light of a poet, or the foaling of a mare. Over this reigned a vague Being, a supreme Alláh, and his three daughters; yet Muḥammad said: "He begetteth not, neither is He begotten." And closer to earth, a crowd of idols, who lived in and about the Ka'bih, with their leader, a bearded old man of cornelian, with one hand made of gold; and his name was Hubal. And Muḥammad laughed at the Ka'bih gods: "Is this wondrous world, the sun and moon, the drops of rain, the ships that move across the waters—are these the work of your stone and wooden gods?" Then He spoke of the true God, saying: "The seven heavens praise Him, and the earth, and all who are therein; neither is there anything which doth not celebrate His praise; but ye understand

not." Here too, set in the Ka'bih, was the Black Stone; men said it was the only thing from Paradise to be found on earth, and that it had once been white, till it was blackened by human sins. There were other gods to worship in Arabia, and stars and planets, but the Ka'bih drew all men from near and far on pilgrimage.

Muḥammad's kinsmen were chieftains in Mecca, and they lived by the things which He now arose to destroy. He summoned them together, told them of His mission; and they laughed Him to scorn. "May you be cursed for the rest of your life," cried Abú Lahab; "why gather us together for trifles like this?" And when He walked abroad, the wife of Abú Lahab strewed thorns before Him to wound His feet.

And Muḥammad preached to the tribes, when they flocked to Mecca and the neighboring fairs, during the pilgrimage seasons; then His uncle, Abú Lahab, would follow, and shout: "He is an impostor who seeketh to draw you from the faith of your fathers . . ."; and the tribesmen would laugh at Him, saying: "Thine own people and kindred know Thee best: then wherefore do they not believe?" One day as He prayed at the Ka'bih, men turned upon Him, and mocked Him, saying: "It is you who pretend that our fathers were in the wrong! It is you who call our gods impotent!" "Yes, it is I who say that." And they struck Him, and would have put Him to death. And once He went back to His dwelling without having met that day "a single man, a single woman, a single child, a single slave, who did not insult Him on His way, calling Him madman and liar . . ."

And as men do in every age, the Meccans called for signs and wonders, bidding Him turn their hills to gold, or bring them a well of pure water, or prophesy the coming price of goods. "Cannot your God disclose which merchandise will rise in price?" He answered, saying, "The miracle that I bring you is the Qur'án, a Book revealed to an illiterate man, a Book no other man can equal." Then He taught them of the life after death; and one, who owed money to a Muslim, said that he would repay him in the next world. Then He warned them of the terrors of the "Last Day," and said strange things about the coming of "The Hour": "Whosoever can find a refuge, let him hide . . . On that day humble herders of camels will sprawl about in palaces; people will be set to work building houses of extraordinary height . . . The Hour will come upon us so quickly that two men having unfolded some goods, shall not have time to conclude their bargain or fold up the goods again . . ." And they reviled Him, saying, "Know this, O Muḥammad, we shall never cease to stop Thee from preaching till either Thou or we shall perish."

To kill Him, member of a ruling clan, would have meant a civil war; so they put to death His followers, the weak and poor, or tortured them. Among them was Balál, the African slave, who lay many days in the Meccan sun, stretched out with a rock on his breast; they told him to forsake Muḥammad or die, and leaned down to hear him whisper: "There is only one God—one." He lived, and was the first muezzin. Of him Bahá'u'lláh has written: "Consider how Balál, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude." And Muḥammad sorrowed over the wrong that was done His disciples, and He cried out: "I fly for refuge unto the Lord of the Daybreak, that He may deliver Me from the mischief of those things which He hath created . . . I fly for refuge unto the Lord of men, the King of men, the God of men . . ."

And He sent His followers into Ethiopia, to the pious Christian king. The Negus questioned them, and bade them speak, and they answered: "O King, we adored idols, we lived in unchastity, we ate dead bodies, we spoke abominations . . . when God raised up among us a Man . . . and He called us to the unity of God, to fly vices and to shun evil." And the Negus traced a line on the ground with his stick, and he said: "Truly, between your faith and ours there is not more than this little stroke."

Then the Meccans gathered to plot against Muḥammad: "Would you say He is a sorcerer?" "No, He hath not the emphatic tone, the jerky language." "A madman then?" "He hath not the bearing." "A poet inspired by a jinn?" "He doth not speak in classic verse." "A magician?" "He



Naw-Rúz Feast held jointly by the communities of Oakland and Berkeley, California, U. S. A., March 21, 1937.

doth not perform wonders." And since great converts had now been made, they bargained with the Prophet, offering gold and honors in exchange for silence, saying, "We shall make Thee our chieftain and our king." He answered them, "I am only a man like you. It is revealed to Me that your God is one God: go straight then to Him, and implore His pardon. . . . Do ye indeed disbelieve in Him? . . . Do ye assign Him peers? The Lord of the worlds is He!" So they shut Muḥammad and His people out of Mecca into the mountains, and forbade that any buy or sell with him. And after three years were passed and Muḥammad and His disciples had hungered and suffered, the ban was lifted. Then the black days came, when the Prophet lost the two whom He loved dearest, His chief defender and His wife. "When I was poor she enriched Me. When all the world abandoned Me, she comforted Me." They had lived together over a score of years, and contrary to the way of His times He had married no other. And yet He taught and none listened, and He put His agony into the words of the Prophet Noah: "My cry only maketh them flee me the more."

He spoke with the tribes, who came into Mecca for trade and to circle around the Ka'bih. And once He went to the beautiful mountain town of Ṭá'if, where the fruit trees grow, and the people stoned Him, shouting, "If God had wanted to send a Prophet, could He not have chosen a better one than Thee?" But later in vision He journeyed by night to where the Lote-Tree flowers beside God's invisible throne; and He found thousands of choirs of angels, bowed down and motionless, in utter quiet, and then He felt Himself in the light of His Lord. He beheld God with His soul's eyes, and He saw what the tongue cannot express.

Now at last the men of Yathrib asked of Him to come and rule among them, so that He sent His disciples ahead, out of Mecca. And the Meccans gathered around His house in the dark to kill Him, but when the dawn showed white, they saw that He had gone. And Yathrib became Medina, which means "The City of the Prophet."

Muḥammad never first withdrew His hand out of another man's palm, nor turned away before the other had turned. He visited the sick, He followed any bier He met, He accepted the invitation of a slave to dinner. His food was dates and water, or barley bread; the people of His house "did not eat their fill of barley bread, two days successively, as long as He lived." He mended His own clothing and sandals, and milked the goats, and wiped sweat from His horse with His sleeve. He gave alms when He had anything to give. Once a woman brought Him a cloak, which He needed sorely, but they came and asked for it to make a shroud, and He gave it up, "for He could refuse nothing." He loved perfumes, and dyed His fingernails with henna, and was immaculate. Men said He was more modest than a virgin behind her curtain. Those who came near to Him loved Him. His countenance shone "with a majestic radiance at the same time impressive and gentle." A follower said of Him: "I never saw anything more beautiful than Lord Muḥammad; you might say the sun was moving in His face."

Medina was an oasis, rich in palm groves, an agricultural center, not a place of trade like Mecca. Its malarial fever was notorious, its water tainted so that even the camels sickened of it. And now the Prophet became a temporal as well as a spiritual Lord. And Arabia rose against Him, to kill belief in the one true God, so that Muḥammad prayed: "O Lord, forget not Thy promise of help. O Lord, if this little band were to perish, there will be none to offer Thee pure worship." He who had never wielded a weapon, who wept at the sight of pain, whose heart was so tender that His enemies called Him womanish, had now to drive back Arabia by force of arms. Mecca and her idols marched against Islám, and her women too came singing to battle, their skirts tucked up, the bangles flashing on their legs, and they tore and mangled the Muslim dead. But at last Hubal, the old man of red agate, lost to the Prophet of God, and "Arabia that had never before obeyed one prince, submitted to Him . . . His word created one nation out of hundreds of warring tribes."

At Medina, Muḥammad built a mosque of

brick and earth, and He preached in it, leaning against a tree. One day they asked, "What is the greatest vice of man?" He answered, "You must not ask Me about vice, but about virtue;" and He repeated this three times, after which He said, "Know ye! The worst of men is a bad learned man, and a good learned man is the best." Again He said, "If the unbeliever knew of the extent of the Lord's mercy, even He would not despair of Paradise." And at other times: "Death is a bridge that uniteth friend with friend . . . Misfortune is always with the Muslim and his wife, either in their persons or their property or children; either death or sickness; until they die, when there is no fault in them . . . Act, as regards this world, as if you were going to live forever; and as regards the other world, as if you were going to die tomorrow . . . You will not enter Paradise until you have faith; and you will not complete your faith till you love one another . . . Trust in God, but tie your camel . . ." One day as He walked with His disciples He said, "The Garden (Paradise) is nearer to you than the thongs of your sandals; and the Fire likewise." They came to a woman suckling her child, and He said, "Do you think this woman will cast her own child into the fire? Verily God is more compassionate to His creatures than this woman to her child." Once on a journey, when His companions were praying with loud voices, Muḥammad told them: "Be easy on yourselves . . . Verily you do not call to One deaf or absent, but verily to One who heareth and seeth . . . and He to whom you pray is nearer to you than the neck of your camel." He said these things and many others, and He talked to His disciples of kindness to the Jews and Christians and other "People of the Book"; of the rights of women; of gentleness to animals; of the Last Day; and of the life beyond this.

Now the Prophet, clothed as a pilgrim and wearing a black turban, rode into Mecca. He circled the Ka'bih, and entered, and He wiped away the frescoes from the walls—the pictures of Abraham and Ishmael, and the female angels; and He struck Hubal from his place, and tore down a wooden dove that hung from the roof. Then He prayed in the Ka'bih to His Lord; and leaving He touched with His stick each of the three hundred and sixty stones surrounding the holy place, and said: "Truth is come and error is gone." He drank from the well of Zemzem out of a goblet that men have kept, and He prayed at Khadíjih's tomb. Then He sent His disciples abroad to break every idol and to teach Islám.

One day while Abú Bakr sat in the mosque at Medina, Muḥammad suddenly appeared before him; and Abú Bakr said, "Ah, Thou for whom I would sacrifice father and mother, white hairs are hastening upon Thee!" And the Prophet raised up His beard with His hand and gazed at it; and Abú Bakr's eyes filled with tears . . . Long years now Muḥammad had suffered and struggled, been hunted and stoned, been wounded in battle, and He carried as well the mark of the poisoned feast they had spread Him at Khaybar. And Muḥammad wrote to the rulers of the earth, proclaiming His mission. Many replied with gifts: silk and honey; a white mule; from the Negus a pair of black boots, which He wore several times while praying. But Khusraw, the Fránian emperor, seeing Muḥammad's name ahead of his own on the missive, tore it to shreds; "God will tear up Khusraw's kingdom in the same way," said Muḥammad. And He had men pitch a tent of red leather, and here He received the deputations who flocked from all over the land to pledge Him allegiance.

Then for the last time Muḥammad stood on the hills over Mecca, and His voice rang out and the multitude listened: "I do not know whether I shall ever see you again as today . . . but I have made it possible for you to continue on the straight Path . . . This day and month shall be held sacred . . . ye shall have to give account for your actions before your Lord . . . Ye have rights over your wives and your wives have rights over you . . . Feed your slaves with such food as ye eat yourselves, and clothe them with the stuff ye wear . . . All Muslims are brothers—nothing which belongeth to another is lawful unto his brother." Then He cried, "O Lord, have I fulfilled My mission?" And the multitude answered, "Yea, verily Thou hast!" And the Prophet con-

cluded, "O Lord, I beseech Thee, bear Thou witness to it!"

On the long way home, He stopped the caravan, and taking the hand of 'Alí, husband of his dearest child, He said: "Whoever hath Me as his Master hath 'Alí as his master . . . God be a friend to his friends and a foe to his foes." Then He told them of two treasures He was leaving them: "The greatest is the Book of God . . . The other is the line of My descendants."

And He went one midnight to the graves of His old companions who lay at Medina, and He prayed for them. The last time He entered the mosque, He was supported by two of His kinsmen; and after the service, He said: "If I have wronged any one of you, here I am to answer for it; if I owe aught to anyone, all I possess belongs to you." A man in the crowd claimed three dirhems which Muḥammad had once bidden him give to a beggar. The Prophet paid him, saying, "Better to blush in this world than the next."

As Muḥammad lay dying, He called for writing materials to appoint His successor again; but 'Umar said, "Pain is deluding God's Messenger; we have God's book, which is enough." And they wrangled at His bedside, whether to bring the materials or no. And the Prophet sent them from Him. He was praying in a whisper, when He ascended.

Bahá'u'lláh says of Him: "How abundant the thorns and briars which they have strewn over His path! The . . . divines of that age . . . pronounced Him a lunatic and an impostor. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, our pen to move, or the page to bear them . . . For this reason did Muḥammad cry out: 'No Prophet of God hath suffered such harm as I have suffered.' "

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THE BAHÁ'Í FAITH AND EASTERN SCHOLARS

By Martha L. Root

UNTIL East and West embrace one another as brothers there can be no millennium on this globe, but I bring you the glad tidings that in the progress of the Bahá'í Faith throughout the five continents there is a leaven that is slowly but surely raising "the thousand years of peace" into reality! In my latest journey to the Far East, since I left San Francisco, on May twentieth, 1937, to now, February twentieth, 1938, I have met a number of scholars, editors and a few rulers who have expressed appreciation and ardent interest in the Bahá'í Teachings for brotherhood. Ex oriente lux! From out the East are coming true and unprejudiced great thinkers who are studying and beginning to give a deep and scholarly presentation of the Bahá'í Faith in its relation to other Faiths and to the life of the Orient.

First in Honolulu, where I went ashore for a few hours on May twenty-fifth, I had an interview with Professor Shao Chang Lee, Professor of Chinese History and Philosophy in the University of Hawaii. He stated that he had first heard of the Bahá'í Teachings in San Francisco, in 1919, where he had been asked to give a lecture on "Chinese Philosophy" in the Bahá'í Center there. Later he had met Mrs. Samuel Baldwin, Miss Muther, Miss Julia Goldman and the other Bahá'ís of Hawaii. "The idea of Confucius that under heaven all men are brothers seems to be a good preparation for the Chinese to understand the Teachings of Bahá'u'lláh," he said, and he added that the late Dr. Y. S. Tsao, former President of Tsing Hua University in Peiping, his teacher and his friend, had been a great exponent of the Bahá'í Teachings in China and had translated several Bahá'í books into the Chinese language. "I visited him in 1928, 1933, and 1935," said Professor Lee, "and learned from him; and Dr. Tsao was a powerful influence in promoting the Bahá'í Faith in China."

I found Professor Lee very friendly to the Teachings and he told me: "I am going to study the book 'Gleanings from the Writings of Bahá'u'lláh' and write about it—reverently, not just as a review.

"You ask me how I think the Bahá'í Teachings can be promoted in Hawaii and in China: they will be readily received if people understand they are not to replace what they have, but revitalize, fulfill their old Faiths. If we believe the Bahá'í Faith is a unifying spiritual force—and certainly Bahá'u'lláh has proclaimed the unity of mankind and reverence for one Supreme God—then Hawaii is a great field. Here the East and West meet, the Bahá'í teachings would surely have a place." I understood from him that day that the University of Hawaii is a Western institution most closely associated with the universities of the Orient. Set midway between the Occident and the Orient in the midst of a population representative of both the East and the West, it is committed to a programme of education in the field of human service.

Japan, as I have written in other volumes of "Bahá'í World," has scholars and writers who have given illuminating interviews about the Bahá'í Faith. All notes for my articles about Japan and China were lost in the war in Shanghai in August, 1937, but I wish to speak about Dr. Toyohiko Kagawa, one of the bright spiritual lights in Eastern Asia. He is a Christian who "lives the life," and he is a brilliant understanding writer. He is a flaming evangelist, a social reformer and a crystal-clear writer of religious books and of best-selling novels. I had the bounty to meet him. He told me that he had first heard of the Bahá'í Faith when he was in Tokyo studying in the university, but that

he had no Bahá'í books. He said, "What I know of the Bahá'í Teachings I like them, and I wish to give you a message for the Bahá'ís: let us take hands and work for the universal peace of the world."

In his humble home there was a sweet spirit of peace and the Glory of God shone upon him and his wife and children and all his household. I said to him, "Who are all these young men? Are they your secretaries?" He smiled at them and said no, they were his friends. My inner eye saw—he shared his house with youth who had no money to rent rooms while they were studying in the schools. One had just brought him such a carefully chosen little nosegay of wild flowers from a field, a fragrant gift of love.

Dr. Kagawa, though he has much trouble with his eyes and sometimes cannot see at all, still in his big dark glasses he was painstakingly going over a whole book correcting it for a poor man who did not know how to write very well! Dr. Kagawa thanked me for the books "Gleanings," "Bahá'u'lláh and the New Era" and "Divine Economics," specially the last as he had just published a book on economics himself, entitled "The Economic Foundation of World Peace." He said he would read them with interest. As he stood at the gate bowing when I left, tears of respect and love and loyalty were in my eyes. He is a perfect Christian, therefore he is a Bahá'í, a "Light-bearer," for that is what the word means. His life helps all of humanity who know him to rise up above its faintness in these cataclysmic days.

Owing to the bombings in Shanghai from which I barely escaped alive, my notes are lost, but Mr. Walter H. Chen, the noted Chinese journalist, for twenty years editor of "The North China Daily News" in Shanghai and writer of "The New Life Movement" of China, a friend of Generalissimo and Mrs. Chiang Kai-shek, said to me that Chinese people are very interested in the Bahá'í Teachings. He quoted from "Hidden Words" of Bahá'u'lláh and said that he loves these noble aims. "Our people will like the Bahá'í principles, for like our own New Life Movement they are based on social regeneration through character building. He told me that their movement instills in the hearts of their people the importance of courtesy, service, respect for the rights of others and honor. The power to live this life comes through religion.

Dr. Y. S. Tsao, the great Chinese scholar who has written much about the Bahá'í Faith and had translated four important Bahá'í books, had passed on a few months before I reached Shanghai.

Mr. Chan S. Liu, a devoted Bahá'í of Canton and a young scholar of great promise, had translated and published "Hidden Words" by Bahá'u'lláh, and he had a large book of "Tablets of Bahá'u'lláh" translated just ready for the press when the air raids on Canton began. He had intended to visit me in Shanghai on his way to Nanking and give me an interview and I had planned to spend two months in Canton to meet several Chinese scholars who are interested in the Teachings, but the war stopped everything.

I wish to speak one word about Manila. I had escaped from Shanghai and reached Manila the evening of August twentieth, 1937. A journalist interviewed me as I stepped from the ship and five minutes later came the worst earthquake Manila has known in a century. However, next morning a newspaper carried the big headline "Bahá'í lecturer says war is hell." A young Professor of the University of the Philippines and a young teacher in the schools seeing this headline came to call. They had studied the Bahá'í Teachings from books in the Philippine National Library and had written articles and lectured on the Faith, but had never met a believer. The young teacher said, "There is something in these Bahá'í Teachings which appeals to me. I hope I am a Bahá'í and I wish to promote this universal religion. I assure you the Bahá'í books are never idle in this Philippine National Library."

Stopping a few hours in Penang, the editor of the largest and best newspaper, an Oxford man, said, "I'll study these Bahá'í Teachings and speak about them before the Rotary Club of Penang."

Colombo, Ceylon, where I stopped for one month has a Mayor, Dr. R. Saravanamuttu, who is most liberal in his spiritual thinking. He said to me in an interview, "Any one in whom religious consciousness has been awak-



Members of the Unity of the East and West Committee of Ṭihrán, Írán, 1937.

ened will see truth in all religions and cease to quarrel about the superiority or inferiority of any of them." He gave as an example, the Mahatma Gandhi, saying, "Gandhi has drawn the attention of the people of India to Jesus Christ more than any Christian missionary or of all of them put together." Dr. Saravanamuttu is himself a Christian and Mr. Gandhi is a Hindu. Dr. Saravanamuttu said he would read the Bahá'í Teachings for peace with great interest.

Dr. Mary Rutman, member of the Colombo City Council and one of the greatest workers for humanity in Ceylon, said, "I like the Bahá'í Teachings." Some editors and journalists in Colombo wrote excellent articles and expressed deep interest. Some university students there said, "Remember your class is waiting for you when you can return to Colombo to teach us."

Coming to Burma, Mr. D. A. Anklesaria, a lawyer of Rangoon, a well known Theosophist and writer, author of "Talks on Zoroastrianism," presided at two of my lectures. He spoke with such clearness that I asked him to write his statement about the Bahá'í Faith and here it is:

"A little over twenty five years ago when I joined the Òlcott Lodge, Rangoon Theosophical Society, my attention was drawn to a very interesting book in the library, 'The Religious Systems of the World.' In that book there was an article on the Bahá'í Faith. Since then I came in touch personally with some members of the Bahá'í Faith in Rangoon including my friend, the late Sayed Janab 'Alí, a brother-advocate of the Rangoon High Court. During the last quarter of a century several missioners of the Bahá'í Faith have passed through Rangoon and I have had the pleasure and privilege to meet them and hear their discourses. Two years ago, after I had finished my series of 'Talks on Zoroastrianism' at the Town Branch of the Y.M.C.A., among the questions from the floor was the following:—

"Q. Would Zoroastrians be willing to join a systematic religion; or is Bahá'ísm a modern expression of Zoroastrianism?

"My answer was in these words:—

"A. As regards the Bahá'í Faith, in my opinion it can be compared to Sikhism in India. The great Guru Nanak tried to reconcile Islám to Hinduism and failed. Bahá'u'lláh tried to reconcile Islám to Zoro-

astrianism and he succeeded. When the future historian traces the causes of the rise of Írán from the depth of degradation to which she had reached, he may say that the credit was due to two sons of Írán (1) Bahá'u'lláh, the Founder of the Bahá'í Faith and (2) His Imperial Majesty Riḍá Sháh Pahlavi, the man of the age. 'Zinde bad Írán.' Long live Írán, the land of Zarathustra's birth and life!

"This clearly shows my personal view of the beauty and usefulness of the Bahá'í faith in serving as a bridge between religions, apparently considered hostile, but essentially one.

"Recently when Miss Martha L. Root, the missioner of the Bahá'í Faith, spoke in Rangoon under the auspices of the local Arya Somaj and the Theosophical Society, I made certain observations from the chair which amount to this:—

'That the Bahá'í teaching and the teaching of the Theosophical Society are almost identical. Both lay stress on the unity of life and its inevitable corollary, the Brotherhood of Man. Both are respectively the nucleus of people who believe in the Unity of life and the Brotherhood of man. In consequence of this conviction, every Theosophist and every Bahá'í has respect for the various religions prevailing in the world, and their great Founders. Both believe, in a way, in the inner government of the world which guides the evolution of humanity with the object of bringing every human being to the realization of the implications of the Unity of life. Quarrels and strife we have had in the past, and are having in the present to a dreadful extent. But Theosophists and Bahá'ís are certain, that in the end love must triumph over hatred and strife. To quote just one passage from the "Book of Íqán" (i.e. Assurance —Certainty), the Revered Bahá'u'lláh says at page 153:—

' "It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, who have appeared clothed in diverse attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those essences of being, those luminaries of infinite and immeasurable splendor." '

"In fact as I have said more than once every member of a Theosophical Society is one more Bahá'í added to the members of the Bahá'í Faith and vice versa, every Bahá'í is one more member added to the Theosophical Society inasmuch as they have a common object, viz., that of spreading the message of the brotherhood of man and all that it implies, and trying to live the message in order to make it a thing of living faith and not merely an object of intellectual acceptance. I wish the Bahá'í Faith all progress and prosperity."

Mr. W. J. Grant, Editor of "The Rangoon Daily Times," Rangoon, has been most friendly to the Bahá'í Teachings. Articles explaining the Teachings, news of the progress of the Cause in the whole five continents appear regularly in that widely circulated newspaper, the largest in Burma.

In an editorial he has made the following statement about the Bahá'í Faith: "The higher critics seem never to have realized that what they are attacking is not religion as it is practised in the world to-day. Perhaps certain religions have been more fortunate than others in the manner of their exhibition to the world. A system which has been heard much of in Rangoon in recent times is the Bahá'í Faith. We do not pretend to know much about it, but so far as we can judge, its Teachings are beautifully ethical and those who carry its gracious intentions are sincere to the core."

Sir S. Radhakrishnan, one of India's most forward-looking erudite scholars, said to me at the Second Indian Cultural Conference held under the fine auspices of the Indian Research Institute, Calcutta, December fourth to seventh, 1937, "I have sympathy with the spirit of the Bahá'í Teachings, we are all Bahá'ís universally." He was President at the opening of this great Conference and said among other things, "Religion has been the bearer of human culture and supreme achievement of man's profound expression. In spite of a continuous struggle

with superstition, India has held fast for centuries to the ideal of the spirit. Not only have we made out of the Aryans, the Dravidians, and aboriginal tribes, Hindus, but we have given religious education to the large part of the world."

He spoke of the increasing influence of the Eastern thought on the Western civilization: "The civilization of the East, India and China, which is built upon passivism, tolerance, non-aggressiveness, cultivation of the inner life are long-lived while those based on ambition and adventure, aggression and courage are short-lived. The Eastern civilization has endured centuries of wars, pestilence and human misrule and yet has survived. No Western civilization has lived over a thousand years. The West by its great scientific achievements has made the world outwardly into one, has provided us with all the material appliances essential for the development of the world culture but it has not touched the basis of culture, the configuration of life and mind. The molds are cracking, further growth in the old molds is not possible; so, as on previous occasions, the eyes of the West are turned towards the East."

Shoghi Effendi, Guardian of the Bahá'í Cause, who lives in Haifa, Palestine, and the National Spiritual Assemblies of the United States and Canada, India and Burma cabled greetings to this Conference. They also cabled to the First Convention of Religions' Congress likewise held under the direction of the Indian Research Institute in Calcutta, December eighth to eleventh. These were read and broadcast all over India. Shoghi Effendi wired, "Kindly convey to the Second Indian Cultural Conference my best wishes and assurance of prayers for the success of their deliberations." These greetings were presented with a short speech about the Bahá'í Faith for religion and culture.

Mrs. Sarojini Naidu, India's best known woman, a poet whose works are translated into many languages, and the most brilliant and enchanting woman speaker I have ever heard, a member of the Indian Congress strong in public life, spoke at the opening of this Cultural Conference. She had met 'Abdu'l-Bahá in London, and when she knew a Bahá'í was to give the greetings to the Conference she sent for her and invited that Bahá'í to sit next to her on the platform.

Mrs. Naidu said in her speech that religion and culture are twin-born. "The coordinated cultures of the many races that have become Indian in the process of time shall be the consolidated gift of India to the world," were her words. The thought is akin to her poem to India:

"The nations that in fettered darkness weep
Crave thee to lead them where great mornings break."

During a visit with her alone, later, she said that the Báb's and Bahá'u'lláh's suffering for the triumph of their Faith had appealed to her. "I like any one who brings sincere thought and will believe in it, suffer for it, die for it." As we spoke of the Bahá'í Faith she related that her interest in the Movement, strangely enough, had not begun with the Báb, but with the woman disciple, Qurratu'l-'Ayn known as Ṭáhirih the Pure One, the first martyr for the cause of woman suffrage. She loves Ṭáhirih's poetry, for she herself is a great poet whose penetratingly sweet lyrics sing with a rapture all their own.

She had with her that day in Calcutta a rosary which had been 'Abdu'l-Bahá's. She said, "I prize it just as much as any Bahá'í who would be happy to possess it." Music was in her heart and soul that morning and with "words steeped in feeling," to use her own expression, she told me that the Bahá'í Teachings are wonderful. They have a much more modern appeal, she thinks, and they are a measure of social emancipation as well as a religion. She reads them for culture too.

It interested me to know that India's three greatest souls, Mahatma Gandhi, Dr. Rabindra Nath Tagore and Mrs. Sarojini Naidu had all three contacted the Bahá'í Teachings. Mr. Gandhi was in Calcutta when I was there, but I did not ask to have an audience as he was very ill—I say audience because to be in his presence is not an ordinary event in anybody's life; but I do hope to meet him later. Friends of mine who have visited him say that he knows the Bahá'í Teachings very well, has read a number of the books and thinks very highly of the Bahá'í Faith. He has invited Bahá'ís to be his guests.

Bahá'ís throughout the world, through their very Teachings that "it is better to be killed than to kill," know that Mahatma Gandhi's great contribution to spiritual culture has been his message of non-violence—he has sown the seeds of this non-violence thought and action upon the world's virgin soil, not alone as a policy but also as a living philosophy. He, by practical example, prevented what otherwise might have resulted in a bloody war in India. Who knows! Other nations may some day remember this shining experiment! Mahatma Gandhi's religion, by whatever name he calls it, is universal, is "Light-bearing"!

Through participation in the First Convention of Religions' Congress in Calcutta, I met Professor M. Hidayat Hosain, Fellow of the Royal Asiatic Society of Bengal, now Philological Secretary of the Royal Asiatic Society Library, Number One, Park Street, Calcutta. He is one of the greatest scholars in all India, in Íránian and Arabic languages, and is named in the list of compilers of "Concordance de la Tradition Musulmane" printed in Holland in 1936, which is proof that he is one of the leading Orientalists of the World. He is probably the greatest Indian scholar who has arisen to write about the Bahá'í Faith. Professor Hosain has a most interesting article entitled "A Female Martyr of the Bábí Faith" published in a book called "Proceedings of the Idara-i-mararif-i-Islámia," a Convention held in Lahore in 1933, and the volume is dedicated to the Niẓám of Hyderabád, Deccan.

This Calcutta Professor said that he had come to know of the Bahá'í Teachings at first hand (and not alone from books), when Ibn Asdáq, a cultured, learned Bahá'í teacher, came from Írán to Calcutta in about 1902-03. "He was very charming, very cultured, a fine liberalist and I studied with him Bahá'u'lláh's great work Íqán." It was Ibn Asdáq who wrote to Írán to ask that information about Ṭáhirih the martyr be sent to me. He also wrote to 'Abdu'l-Bahá, and 'Abdu'l-Bahá sent me a Tablet in 1906."

Introducing his heroine Ṭáhirih, also known as Qurratu'l-'Ayn, in his book he says: "Many noblemen have sacrificed their precious lives for the sake of the religion that they held to be true. The annals of the civilized world abound with such instances. In 'Tarikh-ul-Islám' there is the record of many such heroes of imperishable fame but few among them belong to the fair sex. Whatever may be the reason for this dearth of the names of female martyrs in our history it is not a fact that Moslem ladies have been behind in championing the cause of religion. I am giving you a short sketch of a most cultured lady of wide reputation who gave up her life for the sake of the Bábí Faith which she believed in with her whole heart and preached with great fervor." And then follows the long article.

'Abdu'l-Bahá in some Tablets to India quoted lines from Hafiz, the Íránian poet, "All parrots of India will become sweet-tongued when this Persian candy reaches Bengal," inferring that when the sugar of the Bahá'í Teachings becomes dissolved in Bengal, great sweetness will be enjoyed.

Dr. T. Bahadur Sapru of Allahabád, while he did not speak on the Bahá'í Faith—I did not meet him at the Religions' Convention but met his friend—said he often wished that India could establish direct cultural contact with Írán. This is coming, for young professors going to Ṭihrán to make deeper studies in Íránian language are meeting Bahá'ís just as Oriental scholars from England, Denmark and Czechoslovakia have done.

The next journey was to Shantiniketan (it means the "Home of Quiet," "The Home of Peace") to visit Dr. Rabindra Nath Tagore on December 14, 1937. Mr. Isfandiar Bakhtiari of Karachi, an Íránian by birth, was with me. The poet said, "I met 'Abdu'l-Bahá in Chicago, in 1912. He was staying in an hotel; He was talking to His followers who gathered around Him and I, too, spoke with Him. He very kindly asked me if possible, to come and see Him in His own place in Haifa. I always thought I would try to go, but it wasn't to be like that. The years went by and one day I read in the newspapers that 'Abdu'l-Bahá had passed."

Dr. Tagore spoke of 'Abdu'l-Bahá with deep appreciation; he also said that the Bahá'í Faith is a great ideal to establish and that they in Shantiniketan welcome all the great spiritual aims, that he hopes a Chair of the

Bahá'í Religion can be arranged in their international university. Dr. Tagore's center is not only one of the very important cultural institutions of the Hindus in India, but it is also an all-Asia center of great potency. He spoke with Mr. Bakhtiari of his pleasurable trip to Írán and asked particularly about the progress of the Bahá'í Cause in the land of its birth; he praised the tolerance and fineness of the Íránian Bahá'ís. The poet said, too, that they have some very good books about the Bahá'í Teachings in the university library. The visit with Dr. Tagore was a most happy one.

The audience with Their Highnesses the Maharaja of Travancore and his mother the Maharani of Travancore in the Royal Palace, December 22, 1937, was very happy and illuminating. The Maharaja, H. H. Sir Balai Rama Varma, twenty-six years old, is so smiling, cheerful, natural, buoyant, he puts one at ease, for his manners are from the heart. He had just done such an epoch-making deed in his tempo of reform, it was being much discussed all over India. After six thousand years of caste system under the Hindu religion, this young Maharaja had, on his birthday, November 12, 1936, with one stroke of the pen at a great religious festival announced that all State Hindu Temples shall be opened to all people. Thus the "untouchables" can now go into the temples "to the feet of God" as they say, to worship. Now there are no longer untouchables in Travancore. Before that these oppressed classes of India not only could not go into the temples to pray, but they could not even go near the temples, nor bathe in the public tanks or go near a public well.

Since this proclamation I saw with my own eyes how non-caste Hindu officers go in processions with H. H. the Maharaja along with the other higher caste Hindu officers. This proclamation truly is as outstanding as some of the big edicts of King Asoka of India in the remote past. It ranks in line with our own President Abraham Lincoln's proclamation of freedom for the slaves, and another parallel is what the women of Great Britain did to promote the woman suffrage idea, not alone for their own countrywomen but for greater opportunities of women all over the world.

Perhaps only in India can one really realize what this great gesture of the Maharaja of Travancore means. He has perceived the signs of this universal age of brotherhood and by his courageous act has removed a hard barrier enforced for sixty centuries. It does not mean that he is not a Hindu, he is a liberal, most spiritual Hindu. His own Dewan (Prime Minister), Sir C. P. Ramaswamy Aiyar, said, "It is entirely due to His Highness' broad vision and impartial attitude towards all his subjects that this proclamation has been made."

Certainly it is a challenge to other Hindu States and patrons of Hindu Temples to realize the necessity for bringing about dynamic reforms. India is agog with excitement over this unprecedented deed of the young Maharaja of Travancore who is raising Hinduism to its deserved glory.

His charming mother, the Maharani of Travancore, Her Highness Setu Parvati Bai, is one of the most delightfully well-educated women in India today. She possesses the cultures of both the East and the West, is a famous conversationalist, a fine lecturer and writer, and just as her son she has a keen sense of humor, and yet is very spiritual, an ideal Hindu. An audience with them is something that always remains a joy.

We spoke of the unity of religions and of some Bahá'í books. She said that from time immemorial people of all religions had come to settle in Travancore, and that there are no prejudices. "There is only one God-Head," she said, "but the manifold paths to Him are different. The fundamental truth can never vary, so why should we fight about it?"

She is a great believer in higher education for women and told me that in their men's colleges there are lady professors and tutors and some of the teachers are younger than the pupils. There is a lady judge in Travancore; lady clerks work side by side with men and co-education has been advanced remarkably in Travancore. Girls take part in all the mixed games, the whole atmosphere is healthful and inspiring. The fact that matriarchy has prevailed in Travancore for more than a thousand years may have something to do with the importance given to the education of the girl. But all education,

both that of the girl and the boy, is very high in Travancore; this state has the highest literacy in all India. Many women who came to the Ninth All India Oriental Conference when I was in Trivandrum, came in their own names, under their own titles and not just as wives.

The Bahá'í solution of the economic problem was spoken of during our audience that afternoon. They both thought it was very interesting but H. H. the Maharani said that it would be difficult to start an experiment in economics with a 350,000,000 population such as India has today. Suddenly she suggested, "Could it not be carried out first in some small country, such as Palestine, where the Bahá'í Cause has its headquarters and see it work there? Let it start with a clean slate and see how love and brotherhood can solve the economic problems." She meant the specific set of Laws and the definite institutions and all the essentials of a Divine Economy provided by Bahá'u'lláh—could not these be tried out thoroughly in Palestine as a model for the other countries to follow?

Palestine is very good, but the whole world needs these economic transformations. Palestine might be a model so far as the central storehouses are concerned, but this would be a minor point. All the governments must join hands for these major problems such as a Universal League of Nations, universal education, a universal auxiliary language, an International Court of Arbitration, the universal doing away of customs barriers, and the change of heart through religion—these must be carried through by all nations simultaneously.

I found their Highnesses the Maharaja and the Maharani and their friends so noble, liberal, and they were so pleasant and most gracious to the highest and to the humblest. It is rulers like these with great capacity, vision and a wide tolerance who can render great service for the upliftment of their own subjects and of all humanity.

The Maharaja of Travancore said to me, "It is a matter of special pride to us that the Syriac, the Catholic, the Protestant and the Muslim Faiths and philosophies are cultivated in this state with zeal in mutual peace; we welcome truth. We shall read with interest the principles of Bahá'u'lláh for world peace."

Living in Trivandrum is the British Resident of the Madras States, Mr. Clarmont P. Skrine, and Mr. Isfandiar Bakhtiari of Karachi and I had the pleasure of meeting him; he is a friend of the Maharaja. He told us that his father, the late F. H. Skrine, had written a book about the Bahá'í Faith nearly thirty years ago. His father had been in the Administrative Department of Civil Service in Bengal for many years, but after returning to London in 1897, he had heard of the Bahá'í Teachings and had made a deep study of them.

Dr. James H. Cousins of the University of Travancore sometimes travels with H. H. the Maharaja. His wife, Mrs. Cousins, President of the All India Women's Conference, stopped over in Haifa, Palestine, on her way back to India to visit Shoghi Effendi, Guardian of the Bahá'í work. Both Dr. and Mrs. Cousins know the Bahá'í Teachings. They told me, that same day in Trivandrum, that when they were living in Ireland in 1906, Sir William Barrett, Dean of the Royal College of Science, Ireland, a famous physicist, initiator of the Society of Psychical Research, had given them a copy of the first edition of "The Splendour of God," a Bahá'í book. It was their first contact with the Bahá'í Faith. They are both spreaders of Light and they loaned this book to many groups of young students.

The Travancore Journalists' Association gave a tea the next afternoon to hear about the rise of the Bahá'í Movement and what Bahá'u'lláh has said about the power of the press to make a better world.

Dewan Bahadur K. S. Ramaswami Sastri, a brilliant scholar and a District and Sessions Judge of Madras, has been studying the Bahá'í Teachings, learning of the Faith first from Bahá'í books in the University of Madras Library where he is a member of the University Senate. Twice he presided when I lectured in Madras, and I give here a few salient facts he expressed as Chairman of the meeting:

"When we evaluate the teachings of the Báb and Bahá'u'lláh and 'Abdu'l-Bahá and Shoghi Effendi in relation to the travail of humanity today, we can realize how they

stand for universal peace and world-cooperation. It is quite natural that such teachings should be the gift of Írán to the world, because Íránian thought is a blend of Aryan philosophy and Islámic religion. Such a country, however, fell from its high state. In 'The Dawn-Breakers' it is stated: 'Inefficiency and wretchedness, the fruit of moral decay, filled the land. From the highest to the lowest there appeared neither the capacity to carry out methods of reform nor even the will seriously to institute them. National conceit preached a grandiose self content. A pall of immobility lay over all things, and a general paralysis of mind made any development impossible.' It was reserved for the Bahá'í Prophets to give a shaking to such stagnation of mind and body, and to fuse Aryan philosophy and Islámic religion. 'Abdu'l-Bahá said: 'In former times Írán was verily the heart of the world and shone among the nations like a lighted taper.' He, in His turn, made Írán shine like a lighted taper.

"The Bahá'í Prophets have propounded the idea of a League of Religions and recognize all the prophets of all the religions. The Bahá'í Movement works for the harmony of science and religion, because they deal with the truths of the seen and unseen and have no reason to be in conflict with each other. It preaches the equality of the sexes and of the classes. It educates men and women for love and service and is a powerful force making for universal peace.

"Thus the Bahá'í religion may well be described as a Faith which unites what Swami Vivekananda described as the Vedantic mind and the Islámic heart. It aims at inspiring men to be ready to carry out the will of God and to love their fellowmen.

"Bahá'u'lláh said, 'I stand life in hand ready.' He said further, 'It is better to be killed than to kill.' 'Abdu'l-Bahá said, 'Dost thou desire to love God? Love thy fellowmen, for in them ye see the image and likeness of God.'

"We in India hear in these words a familiar strain that has come down to us along the long and resounding corridor of time echoing the words 'Om Santih Santih Santih' ('Peace, Peace, Peace'), the sound whereof seems to touch the roof of the sky. We hear the strain that thrilled us in the soft accents of Sri Ramakrishna Paramahamsa and in the leonine words of Swami Vivekananda, and in the social and political gospel of Mahatma Gandhi.

"Islám in its highest mood means the recognition of the Divine Will and the surrender of every will to it in utter peace and resignation. It dissociated the thought of God from any image or symbol and disseminated the ideal of universal brotherhood. Buddhism stresses righteousness and Christianity stresses love. Hinduism emphasizes the divine unity of all things and shows the central unity in all diversity, the prismatic colors heightening the charm of their united glory in the white light of Brahman.

"Miss Martha Root has seen many countries and cultures and civilizations and aims at the spread of the essential Bahá teachings in the interests of world peace and world cooperation. She is bearing aloft 'that banner with the strange device—Excelsior' and is working strenuously for the brotherhood of man and the unity of the world."

When Dewan Bahadur Sastri was Chairman at the second lecture, he said: "It is significant that the years 1936 and 1938 have been connected not only with the wars against Abyssinia and China but also with the celebration of the centenary of the birth of Sri Ramakrishna Paramahamsa and the extension of the Bahá'í Faith. The latter events signify that there is an upward trend in the life of humanity. Tolstoi rightly pointed out that he felt drawn to the Bahá'í Faith because of its stress on equality and brotherhood and of its sacrifice of material life to the service of God.

"The League of Nations has been a failure, first because some of the nations went into it in a half-hearted way and all the nations did not go into it and some of the big nations stood out of it, and secondly because the League was unarmed while the nations were fully armed to the teeth and are today arming themselves more and more. The basic cause for this sad state of things is that the mind of man has been allured by science and its religion of power, and has turned away from Faith and its religion of service. 'Abdu'l-Bahá says that 'war is the most preventable human accident' and yet it seems

today to be the most unpreventable and recurring human incident. The Bahá'í Faith aims at removing the discord between science and faith and suppressing and sublimating the overgrown egoism of man.

"For achieving this object, it proposes to establish the equality of the sexes and to give a new orientation of education. Women will redress the balance of life in the future. The new education aims at homoculture and the enrichment of the entire personality by substituting the true heroisms and victories of peace for the false heroisms and victories of war.

"In these two directions great work awaits the Bahá'í Faith. Hinduism, the mother of religions, has a wide tolerance of outlook. It is said that the Bahá'í Movement leaves all the doors open; that is the attitude of Hinduism also. Other religions close the skylights and windows and the doors and keep only the street door open and even that partially open. The Hindu doctrines of Incarnation and of Grace and Devotion have even today a great contribution to make to the life of humanity.

"It looks as if the Bahá'í Faith will stimulate the best elements in each religion and bring about a real League of Religions and a Real League of Nations."

A short visit was made to Adyar, Madras, December twenty-seventh, 1937, where the International Theosophical Conference was in session in their world headquarters. In their great lecture hall, on the wall panels devoted to great spiritual leaders, the front panel at the left, as one enters, contains the insignia of the Greatest Name and over it is written "Bahá'u'lláh"; it is very beautiful. Mr. Hirendra Nath Datta, Vice-President of this international organization, said that the Bahá'í Teachings are the highest essence of Hinduism. The Bahá'í collection of books in their library is very good and is constantly used by university students of Madras.

The Librarian of the University of Madras Library, Dr. S. R. Ranganathan, said he is keenly interested to build up the department of Bahá'í books. He already has a fine selection, he keeps in touch with the N. S. A. of the United States and Canada and wishes to get every new Bahá'í book that is published.

Sir Dewan M. Ismail, Dewan of Mysore State, an Iránian by birth, a most liberal understanding Muslim, received Mrs. Shirin Fozdar and me, two Bahá'ís, in his beautiful home in Bangalore City on January twenty-fifth and again in early February. His spirit is very "Bahá'í," for he is most kind to people of every religion. I said this to him and he smiled replying, "I'm sure that if I really lived my Muḥammadan religion you would say, 'He is a Bahá'í!' "

Deeds are the test of one's Faith; and when I saw that he embraced a Jew, made a cordial speech at the laying of the foundation stone of a Christian church, was most considerate to an Aḥmadiyyih priest, and did everything to help Mrs. Fozdar and me so that our visit to Bangalore was most successful and happy, I ask: if this is not "Light-bearing," "Bahá'í," then what is it? He invited us to a great garden party where he himself was the guest of honor and introduced us to some of his friends as Bahá'ís. He spoke of a Professor in their state who he said has made a deep study of the Bahá'í Teachings.

This charming Dewan said to some Hindus: "I am serving a Hindu State and a Maharaja who is the embodiment of all that is best in Hindu culture and Hindu civilization. It is difficult to imagine a more pious, devoted Hindu. It is not a matter of surprise if I am so wholeheartedly with you in the service of your religion and your culture. I feel—a feeling which I venture to express in all humility and sincerity—that one pleases Providence more by serving other Faiths than one's own. Paradoxical as that may sound, I believe it is nevertheless quite true, for to serve other Faiths calls for something nobler than passive tolerance. I think and feel that I have no more inspiring example to follow in this matter than that of His Highness the Maharaja of Mysore himself who reigns over all of us with so much love and wisdom, treating all communities and all religions alike."

Dr. Anwar Iqbal Qureshi, Head of the Economics Department of the University of Hyderabád, after my lecture to the students of the university said in his concluding remarks: "I wish the politicians of Russia, Japan, Germany and Italy could have been present and heard this talk. I hope with her that there will be one religion in the world.

Youth has revolted against religion, but you young men who have education, on you the responsibility falls, for you can grasp the fundamentals of unity. Apply yourselves to the problems of the world. If we can find an approach, as our lecturer suggests, to the universal auxiliary language problem it will go a long way to help us and to help make a better world. If we can evolve a system of language the world will come much nearer."

This university which teaches in the vernacular in addition to teaching the foreign languages is one of the finest. It is in large measure the students, the alumni from these outstanding Indian universities who are ushering in what is popularly called the great Indian Renaissance; and I observed that some of the very capable Bahá'ís in India—as well as in other lands—first heard of the Teachings through lectures in their schools.

The Mithic Society of Bangalore City, one of the highest cultural organizations there, arranged for three Bahá'í lectures in their Daly Memorial Hall, and the Honorary Secretary, Mr. S. Srikantaya, ably presided at all three events, speaking of the Cause with understanding. He said the last evening, that whether we agree or disagree with the Bahá'í High Prophet, Bahá'u'lláh, these Teachings are well worthy of study and of a deep consideration and thought. Professors in Mysore University, Mysore City, said that what they and the students need is a great quickening in religion and if the Bahá'í Teachings bring that, they are well worth studying. Another professor said that the fact that this Bahá'í Faith, the youngest and most flexible religion, has come up out of the most conservative Faith shows its universalism.

Sir Akbar Hydari, Prime Minister of Hyderabád, Deccan, is very interested in Ṭáhirih, loves her poems and he was most kind to Mrs. Fozdar and to me when we were in Hyderabád, in early February. Lady Hydari is President of the Hyderabád Ladies' Association Club and when we lectured there in their clubhouse, Princess Niloufer Farhat Begam Sahiba graciously presided. She is the wife of the second son of the Niẓám of Hyderabád, Deccan, and was a grand niece of Sultan 'Abdu'l-Ḥamíd of Turkey. Many cultured people in Hyderabád know Ṭáhirih's poems, and when Mrs. Fozdar spoke over the radio in Hyderabád about Ṭáhirih, a gramophone record was made of the speech and also her singing of Ṭáhirih's poems.

The Honorable Jamnadas M. Mehta, Mayor of Bombay, 1936-37, and one of the great thinkers and eloquent speakers of India today, said to me in a conversation last October: "I am deeply impressed by the broad and catholic principles of the Bahá'í Faith and I am trying to study its Teachings more and more. As I said the other evening at the meeting over which I presided in the Bahá'í Hall when you spoke and several members of the National Spiritual Assembly of India and Burma also took part, the Faith which is consecrated by the willing sacrifice of over twenty thousand human beings cannot but inspire respect and confidence even among those who belong to other Faiths. As a Hindu, I can honestly subscribe to almost all the tenets of the Bahá'í Movement because they are so nearly identical with our own teachings.

"There has always been a great thirst for knowledge here in India. Toleration is even more conspicuous and you can be sure of an adequate hearing for the Bahá'í principles wherever you will go. For myself, I shall keep in increasing touch with the Bahá'ís."

India is wide awake today—conferences in religions, sciences, Oriental Studies, education and peace are participated in by many hundreds of men and women. Many of these conventions, many universities, religious societies, clubs, are opening their doors to the Bahá'í Message. 'Abdu'l-Bahá said that when these Bahá'í Teachings are widely known in India they will spread very rapidly.

THE UNITY OF NATIONS

By Stanwood Cobb

HUMAN history sometimes drifts aimlessly along without seeming to go anywhere, then at other times it rides fast on a flowing tide that cannot be stopped or turned aside," says David Coyle in his book "Uncommon Sense."

We are in such a swift moving period today. It is indeed a crucial moment in the world's history. Vast changes have already taken place. Still greater changes are imminent. Where is all this leading to?

Minds are made confused by all this change. Hearts are made anxious. For this process of human evolution, if we can call it such, has its immediate implications for every individual. The sense of certainty, of security, is destroyed by this ominous and bewildering destruction of old forms and institutions going on before our eyes. Every such destruction suggests the danger of drastic changes in personal fortunes. What lies ahead for us as individuals we know not. What lies ahead of us in the way of group forms and fortunes we can only guess.

If we could be but certain that this breaking up of old forms were leading to something vastly superior; if we could rest in the assurance of a stable and universal order developing for future humanity out of all this welter and chaos of the workshop period of today, we could afford to accept not only with equanimity but even with satisfaction the present conditions out of which such a world order would seem to be developing.

In the Revelation of Bahá'u'lláh given to the world over seventy years ago may be found the clue to these vast changes that are taking place. Old forms had to be broken up, in order that the glorious structure of the new World Order might arise out of the ruins of the godless and semi-pagan civilization of today.

This new World Order of Bahá'u'lláh implies universal peace; the brotherhood of man; the unity of religion; the establishment of an equitable, stable and prosperous economic system of worldwide proportions; the setting up of an auxiliary universal language as an instrument for world travel, world commerce, and culture; the formation everywhere of just governments assuring economic security to the individual, restraining the great oppressors, and guaranteeing in actuality and not in words a square deal to even the humblest person in his pursuit of life, liberty and happiness.

It may seem paradoxical to state that this glorious vision for humanity cannot be achieved save through the creation of chaos in human affairs.

But how would war ever cease, save that the instruments of war became so terrible and devastating, so wholesale in destruction as to purge the heart and purify the soul of men to that point at which actual plans for universal peace could be effected? How could the brotherhood of man come about until humanity wearied of the cruelties and confusions due to racial and national hatreds? How could one supreme and vitally active world religion be achieved, until peoples the world over despaired of the efficacy of their old traditional cults? How could the perfect economic pattern be forged out, until capital and labor, through battling one against the other, through the attrition and loss and chaos of economic warfare and class struggle, reach a point where each side is willing to relinquish somewhat of power in order to find in harmonization and mutualization of their desires and needs the fair and shining way to equitable, stable and universal prosperity? And how could governments become just, until the oppressed should rise up with such might as to pull down the proud oppressor from his power?

We shall not grieve over the chaotic conditions today, we shall not even be bewildered at these swift changes everywhere oc-

curring, if we hold steadily before our eyes the glorious vision of the new World Order as revealed by Bahá'u'lláh. Here is a definite pattern for human society. An all-inclusive pattern for the expression of man's power and abilities in the social, economic and political domains. Holding this pattern before our eyes we can work toward it gradually as the architect turns into noble reality the blue prints which lie upon his desk.

Instead of confusion we shall then have certitude. Instead of despair we shall have courage and glorious hopes. The more we see the old forms tumble to ruin before our eyes, the more we shall rejoice in the opportunity thus given to us for building new and better forms in their place.

Institutions are not immortal. They rise and fall in periodic rhythm—expressive of the growing power of man's ever inventive spirit, and obedient to the dictates of destiny. Why mourn the failure of old institutions in which crystallization has become an omen and a cause of death? Let us rather hail with joy the rise of glorious new institutions which promise immense benefits to humanity.

I

Let us now view in detail the structure of the new World Order of Bahá'u'lláh, announced by Him to the world as the Will of the Eternal Mover of cosmic events. Let us view it, as the architect helps us to conceive his plans, in the form of the perfected structure pictured concretely.

We are in the year 2001. We look back upon the twentieth century as a period of enormous vitality, of stupendous structural changes. Out of the apparent chaos and confusion we have seen emerge great and universal institutions founded upon the predication of the Oneness of Mankind, secured and stabilized by a new human conscience of universal brotherhood.

War has disappeared now and forever. In its place we see the promised and long-dreamed-of Federation of the World; the League of Nations, so feebly struggling in its early days, having now become a universal and effective institution for super-national government. The rules and peoples of the world, wearying of the devastations caused by war, have at last actually agreed, in world conference, to simultaneously cut down national armaments to that minimum essential for internal order. In the place of these fatally competitive armies and navies an international police corps has been created, naval and aeronautic, obedient to the will of the League of Nations Assembly and upholding the decisions of the World Court. Swiftly effective is this great international armed force in keeping all the peoples of the world subservient to the demands of international law and order.

A world metropolis acts as a nerve center of a world civilization, the focus toward which the unifying forces of life will converge and from which its energizing influences will radiate. The economic resources of the world are organized and an equitable distribution assured by the world parliament and international executive. The technological power of humanity is fully applied to the exploitations of the earth's physical resources. World markets are coordinated and developed and the distribution of world products are equitably regulated. Thus the major causes of modern war have been removed, since the new international government of this Federation of the World so regulates world economy as to produce greater prosperity for each individual nation, as parts now of a harmonious whole, than have ever been achieved in the past by means of the selfish and brutal self-seeking of nations through the instrumentality of war and conquest.

The ancient ancestral quarrel between labor and capital has been healed and all their joint problems solved by the far-reaching economic laws of Bahá'u'lláh. What are these laws? The first is that of profit-sharing, that the net profits of industry and business are divided between capital and labor. That is to say, labor in addition to a basic minimum wage, has a definite predetermined share in the profits. Thus there has has been achieved a perfect mutualization of capital and labor. New potentialities in labor have been awakened and tapped, potentialities of energy and of inventiveness. The productive power of industry under this new arrangement has been greatly multiplied, and the consuming power of the general public



Ninth Annual Meeting of the Bahá'ís of the Northeastern States, at Forest Park, Springfield, Mass., June 21, 1936.

has been enabled to keep up with this heightened power of production.

II

Yes, through the application of a very simple economic principle, the age of abundance dreamed of by the young economists of the 1930's has actually been achieved. Whereas before, in the confused economic period of the twentieth century, too much of the proceeds of industry flowed to capital to become investment money and too little to labor in the way of becoming consuming power; now the law of profit-sharing, elastically applied, has helped to maintain consumption on a parity with production. A second great law, that of graduated income and inheritance taxes, so steep in the upper registers as to prevent excessive fortunes, further serves to divert income from investment to consumption channels. This new economic regime, adapted by the respective nations to their internal needs and aided by the international government, maintains an equitable and permanent parity between production and consumption.

This same parity is maintained in the agricultural domain. For the first time in world history it has been found possible to obtain markets for all food products grown. The immense agricultural potentiality of the earth's surface is now exploited with all the skill and technological planning of a human society that has at last reached maturity.

The world's agriculture is now practiced on a universal basis. The great staple crops of the world are kept flowing from high levels of productiveness to areas low in productiveness but high in consuming power. Agricultural engineering and planning of world-wide scope supersedes waste and chaos. Backward people are assisted by technological leaders lent to them from other countries to train them in scientific methods of agriculture.

Now all the world is fed, clothed and housed with a fair degree of comfort. No one on the surface of the planet goes to bed hungry—not even the humblest individual of the most backward country of the world. Such is the far-flung efficiency of the great super-government of the World-State.

The vast industrial potentiality of humanity, now stimulated by a stable and universal consuming power, turns out necessity and comfort goods in such quantities and at such cheapness as to enrich the humblest home with ample means of comfortable living. Yet our industrial and technical engineers tell us this is only the beginning. For they aim to improve industrial methods by their technology and at the same time work out efficacious ways and means for increasing the consuming power of the public, so as to bring not only the necessary comfort goods to every home, but also a constantly increasing range of pleasure and luxury goods. For humanity, having begun to satisfy its necessary wants, is rapidly developing new wants of an esthetic nature. The home of the humblest workman has a beauty of architecture and interior decoration possible only to the wealthy in that period of confusion which

prevailed in the early part of the twentieth century.

A vast energy is being directed into civic betterment and into the beautification of village, town and city. Parks, schools, civic centers, recreational centers, public libraries, museums, institutions for adult education—all of these are stimulating the masses and raising them to ever new cultural levels.

The love of beauty has grown universal. The simplest articles of daily use have beauty of design and color. The radio, the moving pictures, the symphony orchestras spread everywhere within reach of every community, are developing esthetic tastes and opening up opportunities for new artistic talent and achievement.

For the world order of Bahá'u'lláh is not a mere proposition of counting-house and mart. It is dedicated not only to order and prosperity, but to beauty and to joy of living.

The World Federation of Bahá'u'lláh is united by a universal auxiliary language which was selected by the rulers of all the nations meeting in Congress and thereafter prescribed in all the schools of the world. This does not displace the native language but is auxiliary to it. The international language has become a most essential implement for international commerce, travel and culture. Important books appear simultaneously in the native and in the universal language. International conventions and conferences are held in this new language. Its use also helps in developing the psychology of brotherhood. The importance of linguistic unity in the development of a cohesive nationalism had long been recognized by the leading nations of the world; the same psychological implement is now applied to the forging out of a cohesive internationalism.

Universal education spreads its blessings throughout the world. The school curriculums in the various nations of the world are fast approximating a common educational aim and ideology. This educational homogeneity is in itself a powerful aid toward world unity of thought and feeling. Through the aid of the universal language scholars can now travel from country to country and attend universities anywhere in the world.

A new world culture is fast developing as the final majestic flowering of that culture called Renaissance which saw the first faint beginning of a harmonization of Oriental and Occidental culture-modes. We had seen this cultural unification of Orient and Occident developing with considerable acceleration during the last half of the nineteenth, and throughout the twentieth century. The coalescence has now become practically completed. The treasuries of Oriental culture have been joined with the best and richest values the Occident has to offer, producing a universal culture of remarkable virility, charm and progress-mindedness—a culture in which the esthetic quality of the East is mated to the technological prowess of the West.

This final and complete coalescence of culture has come about through the emotional unity caused by the spread of the Bahá'í Faith throughout the world, and the development of a unified conscience of brotherhood, now firmly uniting every nation and people on the planet.

The important factor in the world unity now being achieved is the establishment of a universal religion in accordance with the teachings of Bahá'u'lláh. The various races of the world have come to see that life spiritually is one; that as there is but one universe, so there is but one God and one Truth. The religious ideology and practice of the planet have for the first time in its history been brought into an effective unity through acceptance of the Revelation of the new World Order of Bahá'u'lláh.

This new and miraculous spiritual unity of the human race is the most important single factor in the creation of an effective working unity of thought and action among the two billion people that inhabit the globe.

The apex and keystone of this world structure is the institution of Guardianship established by Bahá'u'lláh as the focal point around which the world's thought and action revolve, creating a functional unity unassailable by the dispersive quality.

This same spiritual force of divine guidance and protection permeates to greater or lesser degree the functioning of the various legislative and administrative bodies—local, national and international. In fact, a new

type of government has sprung into being, combining the important elements of democracy, aristocracy, autocracy, and theocracy. It would not be possible here to describe fully the plans and working out of this Bahá'í type of civilization which avoids the weaknesses and inefficiencies of democracy, and brings to bear upon its various functions the abilities of the most gifted and devoted citizens. Permeating universally the ordering and functioning of this new government is the practice of collective turning to the Divine Ruler of the universe for guidance in the solution of all difficult legislative and administrative problems.

This titanic enterprise—the creation in actuality of the world vision of Bahá'u'lláh—is now, in this beginning of the third millennium of the Christian era, well on its foundational way toward success. But it will take centuries to complete the structure in all its perfection. What had appeared an impossible dream in the age of confusion of the first half of the twentieth century, has proceeded to its marvelous consummation with constantly accelerated and miraculous speed during the second half of that century.

The Kingdom of God, pre-existing architecturally in the Realm of Causation—that Architypal World of which Plato knew—has at last descended to earth and evolved its perfect pattern in this fair and noble structure, the new World Order of Bahá'u'lláh.

Thus the blueprints of God have become the New Jerusalem visioned by the apocalyptical seer of Patmos. The world brotherhood of Christ has been achieved.

CHANGING RACE RELATIONS

By Maxwell Miller

It is easier to discuss the brotherhood of man than to practice it. We are told that it exists in reality, that racial and other group prejudices have been eliminated. The reality, however, has not been translated into the fact of ordinary social intercourse. Only by the herculean efforts of minorities is mankind pulled, pushed, cajoled or castigated onward toward its goals.

If each new generation were born into a world freshly reconstructed according to the highest standards and noblest plans of its parents, progress would be a relatively simple and rapid matter. The aspirations of one generation would thus be realized in the next, and all the old errors disappear. Unfortunately, we hand on to posterity not only our achievements but also our mistakes.

Mencius once remarked that a man with a crooked finger knows his finger is crooked, but a man with a distorted mind does not know his mind is distorted. Here is the fundamental obstacle to the realization of humanity's oneness. The accumulated mass of traditional and established folkways presses upon and channelizes us from infancy, so that by far the greater part of all our activities and thinking is ritualistic and automatic. It is difficult to trace the influences bearing upon even such opinions and judgments as we form deliberately. At the same time, however, we are quick to defend our beliefs from critical anaylsis.

Perhaps such of our thinking as we are most eager and careful to justify when attacked, is the thinking which other people have done for us. The more insecure a basis of fact we have to support our convictions, the more readily do we rise to righteous wrath in their behalf. The stupendous literature of so-called racial sociology since de Gobineau, by and large consists of elaborate justifications of the white man's history of world imperialism. The "white man's burden," his "civilizing mission," the doctrine of Nordic supremacy, and manifold variations on the theme have served to sanctify the bloody subjugation of other peoples to the advantage of the European. Paradoxically, but inevitably, as the nations on the other side of the color line gain power, they voice similar protestations of divine guidance in their international piracies. At this point the devotees of pale-faced divinity—notably Oswald Spengler—gloomily prophesy the downfall of Western civilization. Nowhere, however, do they recognize the humor involved in the successful competition of a so-called inferior race against the divinely ordained Nordic.

Much of the literature on racial groups was in mystical phraseology, we suspect because of the authors' own mystification on the subject. Certainly none of the much-vaunted assertions has been well substantiated by evidence even to this day, while the greater part has been discarded among careful social scientists. Outside the field of students of social science, however, the old, false notions hold sway. Regretfully on the part of some, aggressively on the part of many, the myths of racial inferiority are held up as demonstrations of the workings of the Divine will among men.

Similarly, racial prejudice has been commonly ascribed to some innate or instinctive trait, which inclines us toward members of one group, but away from members of another. The theory of instinctive social attitudes was strongly held until within the last decade, when researches indicated that probably all of our social attitudes originate in the conditioning influences of our environment. Thereupon the structure of instinct social psychology collapsed. In contrast to writers who hazarded guesses as to the number of instincts, which ranged from two or three in some cases to four or five hundred in others, there came the refreshing admission on the part of such earnest men as Garth to



Presentation of the "Seven Valleys" of Bahá'u'lláh. Dramatized by Mme. Barry Orlova and Mrs. Basil Hall, in the garden of Mrs. Editha Simonds, Sowberry Court on Thames, England, where the Bahá'í Theatre Group has its Summer Theatre.

the effect that their measurement tests and hypotheses regarding racial inferiorities or superiorities were questionable. Most social scientists today are inclined to doubt the value of applying the same standards to groups of different cultural background, and they emphasize the question of individual differences rather than the elusive one of innate group differences.

This is not to say, however, that all groups of people could cope equally well with the living conditions of, say, New York City, if suddenly placed there. The education and general culture of an isolated Siberian tribe is not fitted for metropolitan life, nor is it meant to be. Each culture develops to meet the needs of the group environment. In this way to exchange the places of such a Siberian tribesman and a New Yorker would place them at a more or less equal disadvantage. In any one environment, however, that group has the advantage whose cultural background has developed to meet the needs involved. For this reason it has appeared even to sincere thinkers that aliens and others were inferior to Americans, since the native resident was so much better equipped to live in the United States. They fail to see what is indicated in the second generation of immigrants, that if these first had been brought up to deal with the conditions of our industrial society, they would be fully able to compete on the same terms with the native born. It is not necessary to point out in detail how many surmount even this difficulty to surpass the success of the average native American.

We are probably born with something like a skeletal psychological mechanism, capable of reacting to stimuli, but having no discernible predetermined complex social attitudes. It would be absurd to expect an infant to distinguish successfully between members of the various racial groups, as the supposition of instinctive racial prejudice would presuppose. To do this, that child would have to know the multitude of cultural and physiological indices by which adults attempt to classify mankind. Starting with the clean slate of the infant mind, however, we can observe how parents, friends, relatives, the church, school, newspapers, motion pictures, etc., write on it the deeply entrenched prejudices and traditional habits of previous generations.

Two instances in point can be taken from the Inquiry study "Racial Attitudes among Children," edited by Bruno Lasker. One tells of a little girl of about five years of age

who was traveling by train with her mother. The colored porter took a fancy to her and amused her with gifts and pleasantries. Finally he took her with him on a trip through the train, which she enjoyed immensely. Returning to her mother she said happily, "He's a nice, nasty, dirty nigger, isn't he, Mummy?" Here was no awareness of the significance of the words nor the racial antagonism involved; simply the repetition of the description familiar to the child mind, with her own grateful appreciation of his kindness.

A second example illustrates the influence of the motion picture in forming racial attitudes. A group of children were tested for their reactions to Chinese, and were found to have almost no adverse reaction. They were then shown the film "Son of the Gods," a Chinese story, and subsequently re-tested. The results this time showed an overwhelming prejudice toward Chinese people. Eighteen months later, testing revealed that this prejudice was still strong.

Generally speaking, we spend most of our time thinking the thoughts of dead men. We come into a world which is ready-made, which demands conformity to its ways from us, and which penalizes originality. Even rebelling we must rebel along familiar lines. If unsuccessful we are rejected and passed over; if successful we simply change the brand of orthodoxy.

The desired change in race relations cannot be brought about simply by repeating one's belief in the brotherhood of man. This phrase has been mouthed for several thousand years to no great avail. To continue in this way is sheer hypocrisy. The growing accuracy of social studies has displaced the shibboleths of racial inequalities, as the great religious teachings in the minds of those who truly understood cut through racial barriers as a sword. We must work singly and collectively to identify all our activities as individuals and to the disregard of group lines. Bahá'ís should be distinguished not by color, nationality, or race, but by the extent to which they fulfill in practice the teachings. We must learn to think straight, and to think as much as possible for ourselves. Having perceived the reality, we must immediately and without compromise translate the reality into social fact.

BAHA'I

Chapter III from Dr. Edmund Privat's book, "La Sagesse de l'Orient"

LA superstition, l'intolérance et l'alliance des prêtres avec la tyrannie sévit en Islám comme ailleurs. La grande lumière s'assombrit dans la fumée ténébreuse des formes vides et des passions fanatiques. Il y eut plusieurs fois des réveils et des retours à la pureté du message.

"Chez nous, en Perse, le Báb vécut en saint et mourut en martyr à Tabríz, il y a près d'un siècle. Bahá'u'lláh lui succéda, exilé de Perse, emprisonné par le sulṭán turc. Il proclamait que l'unité divine exclut les rivalités. La soumission à Dieu doit rapprocher les hommes. Si la religion les sépare, c'est qu'elle a perdu son principal sens.

"En plein milieu du dix-neuvième siècle, au temps des Lamartine et des Victor Hugo, le grand saint musulman fixait aux Bahá'í, ses disciples, un programme et des principes plus actuels que jamais.

"Le premier, c'était la recherche honnête de la vérité sans préjugés, ni superstitions. Un clergé qui a peur de la connaissance fait injure à la plante qu'il atrophie dans l'ombre. Pendant les premiers siècles, on vit l'Islám encourager partout l'étude de la pensée. Ensuit, il se replia dans une jalousie étroite.

"Bahá'u'lláh proposa d'ouvrir les fenêtres et de secouer toute crainte.

"Son deuxième principe était l'unité de la famille humaine, sans distinction de race, ni de couleur: feuilles d'un arbre unique, fleurs d'un même jardin.

"Tout préjugé de race lui semblait une barbarie et une insulte à l'Eternel, présent dans tous et créateur de chacun. Il évoquait la chaîne interminable et sanglante des cruautés, des violences, des représailles et des malheurs qui pèse d'un siècle à l'autre sur l'histoire des hommes par simple ignorance de cette unité.

"Et son troisième principe était la religion comme source d'amour et de paix. Sans quoi, elle se renie elle-même et devient mensonge. Toute sa valeur est dans la révélation de cette unité profonde qui fait de nous des frères.

"Si elle doit servir à dresser de nouvelles barrières, enflammer de nouvelles haines, allumer de nouveux bûchers, elle perd ses droits à la conquête des âmes. Elle devient un poison plus dangereux que les autres.

"La religion n'est vérité que dans la mesure où elle fond les distances et tend à l'harmonie.

"Son quatrième principe, c'était la parenté fondamentale des messages prophétiques. L'un après l'autre, ils ont amené les hommes à regarder du même côté. La pureté de la vie, l'esprit de sacrifice, la compassion pour autrui, la soif de justice et la prédominance de l'éternelle unité sous les formes passagères tous ont eu le même but et la même inspiration.

"Si leurs adeptes intolérants se querellent sur des mots, c'est qu'ils n'en ont jamais compris le sens véritable. Les étiquettes séparent quand le contenu pourrait unir.

"Au XVIe siècle, un souverain musulman, le Grand Mogol Akbar, fut profondément convaincu de cette vérité-là. Empereur des Indes, il fit venir à sa cour d'Agra les pères jésuites de Goa pour lui expliquer l'Evangile et les Destours du Gujarat pour lui commenter Zoroastre. Il écouta patiemment les brahmanes hindous et les Jaïns végétariens, qui lui firent honte de ses chasses.

"Assis entre les missionnaires, en son palais de Fatehpur, il apaisait leurs querelles et les obligeait à s'écouter mutuellement pour apprendre quelque chose de la foi d'autrui. Lui-même apprit beaucoup des soufis musulmans, qui comprenaient l'unité profonde sous les couleurs différentes. Akbar fit construire au Shaykh Salim un tombeau magnifique, où brille sous la nacre étincelante ce dernier conseil: 'Ne regarde pas des deux côtés, en même temps vers le soi transitoire et vers l'immortelle essence.'

"Le cinquième principe de Bahá'u'lláh,

c'était le devoir sacré de respecter la science et d'éviter tout divorce entre la foi et la raison. Quelle révolution!

"Après avoir travaillé lui-même à développer les connaissances, le clergé s'était peu à peu renfrogné dans sa crainte des recherches. La vérité lui faisait peur. On le vit mettre à la torture les observateurs honnêtes de la nature et de ses phénomènes.

"Religion devint synonyme d'ignorance et d'aveuglement. Bahá'u'lláh déchirait ce rideau crasseux. Si la religion est vérité, comment serait-elle ennemie de la science qui la recherche aussi?

"L'honnêteté scrupuleuse est l'apostolat du savant, et la compassion fait de lui un saint quand il emploie ses découvertes à soulager les souffrances.

—Et s'il cherche au contraire des moyens de faire souffrir et met son grand savoir au service de la guerre?

—C'est aussi le divorce. Il n'est pas moins déshonorant pour la science que pour la religion.

"Le sixième principe de Bahá'u'lláh prévoyait justement l'abolition de la force comme instrument de politique nationale et l'établissement d'une cour de justice avec une assemblée des nations.

"Le septième, s'était l'enseignement d'une langue auxiliaire commune dans toutes les écoles du monde, pour faire tomber l'un des plus grands obstacles à la compréhension mutuelle.

"Le huitième, c'était l'instruction publique obligatoire, en particulier pour les filles. Elles seront demain les mères de famille. C'est elles qui élèveront les enfants à leur tour.

"Bahá'u'lláh demandait l'égalité des droits pour l'homme et la femme. C'était son neuvième point. L'humanité qui peine a deux ailes pour voler. Avec une seule, elle reste à terre.

"Son dixième principe était le travail pour tous. Ni riches oisifs, ni pauvres à l'aumône. Une place à chacun pour le service de tous. C'est le premier culte à maintenir.

"L'onzième était l'abolition des extrêmes: La fortune aux uns, la misère aux autres. La communauté doit prendre à sa charge les vieillards et les infirmes. Il ne doit pas y avoir de classe opprimant les autres et vivant à leurs dépens.

"Le douzième enfin mettait au-dessus de tout l'unité divine et l'obéissance à la volonté de Dieu, révelée par ses manifestations.

"L'Islám a toujours proclamé ce dogme avec majesté, mais les religions luttent en brandissant le nom d'un prophète ou d'un autre, au lieu d'insister sur leur enseignement, qui pourrait les rapprocher. Bahá'u'lláh tâchait de faire tomber les parois, non pas Mahométisme avant tout, mais vraiment *Islám*, c'est-à-dire soumission commune à la volonté suprême.

"On ne parlait alors ni d'un Wilson, ni d'un Zamenhof, mais l'exilé de Bahjí montrait aux générations futures le chemin qu'elles devaient prendre. Son fils 'Abdu'l-Bahá répandit plus tard son message en Europe et en Amérique. Même un libre penseur comme Auguste Forel s'y rallia de grand coeur. Le cercle amical des Bahá'í s'étend autour du monde.

"En Perse, un million d'entre eux soutiennent des écoles, fameuses dans le pays."

SOURCES OF COMMUNITY LIFE

By Marion Holley

It is one of the curious paradoxes of our times that, while social action has increased in militancy and social groupings move with deadlier accuracy toward their predetermined goals, the activity we idealize as truly democratic has steadily diminished in vigor. Men and nations act with more unity and intent, but with less judgment and responsibility. Individual lives are more closely intertwined, but mutual confidence vanishes. The sheer weight of mass insistence determines many issues: mass rule is oppressive, demanding, arbitrary, and seldom vitalized by freedom of vision and spontaneity of the collective will.

This paradox may easily be demonstrated by reference to contemporary national life. Scarcely does there exist among the powerful nations of Europe, in the Orient, or here in the United States, a real democracy. The seizure of power by self-elected individuals and parties has punctuated the riot of post-war years. These parties have entrenched themselves at the center of national activity, claiming for their leaders near deification, for themselves a right to omnipotence born from the belief that in them the State is personified. "*L'Etat, c'est moi,*" is the cry of each official partisan. Now this self-righteous seizure of every power and privilege has won for the State infallibility. But it has not caused it to represent the people.

The problem in the United States is of different complexion. In this large country no superficial unity has yet been imposed upon the citizenry, either by force or by the excitability of mob reaction. The sentiment surrounding the New Deal is already being dissipated, and it is now apparent that an appeal more powerful or an intention more ruthless will be needed to center the ambitions and energies of diverse America. Either these, or a more desperate necessity.

Meanwhile, the techniques of democracy have fallen into disuse, their functions usurped by demagoguery, the pressure of interest groups, the unseen propaganda of money, an irrational espousal of "cure-alls" by certain types of persons who hotly pursue one nostrum only until another appears, and a general listlessness on the part of the real body politic.

Despite this sterility of the contemporary pattern of government, it is an obvious and hopeful fact that the democratic ideal *does* exist. It is because we have reference to it, because in critical moments we are measuring the actual against it and finding an incompatibility; it is because in our own minds we are truly pledged to this vision of government by democratic process, that we view with fretfulness and perplexity the operations of our own social machine.

Our dissatisfaction, however, will be spent and lost in ineffective modes of speech unless we convert it to the uses of vigorous study of the problem and a subsequent frontal attack. We are under an immediate constraint to understand, not so much what we dislike about society, as what we desire it to be. In this approach the seed of action is concealed; only through such a positive direction of attention will the life of action be discovered. Constantly should we ask ourselves: What do we intend by "democracy?" What is a technique of democratic action? Quite apart from dictionaries, what is the American governmental ideal?

At this point it becomes very difficult to proceed with any soberness, for straight questions elicit swift replies, which whirl through the mind in enthusiastic disarray. There are a hundred considerations, a hundred phrases which spring up from subconscious slumber. Here is the idea of equality; everyone must vote. But election means selection, and immediately we have the idea of representative government. Who, then, is qualified to govern, or is everyone? How

shall the general interest be maintained? Can any goal be said to shape the process?

". . . That government of the people, for the people, and by the people shall not perish from the earth. . . ." Of, for, and by are the three prepositions which embody our political faith. Yet the theory behind that faith is not clearly defined by them, nor does it rest upon an assumption which, because of its confidence in the rightness of natural human opinion, is wholly defensible. The people, in themselves, are no guarantee of democratic process.

However, it is with the people that we must start, with that whole undifferentiated mass which lies at the base of society. In one respect society is nothing but the accumulation of its innumerable individual members. In another, society does not even begin to exist until these units are welded into the body we call a community.

Woodrow Wilson defined a community as "a body of men who have things in common, who are conscious that they have things in common. A community is unthinkable, unless you have a vital interrelationship of parts. There must be such a contact as will constitute union itself before you will have the true course of the wholesome blood through the body."

This conception of a community is almost necessarily an *a priori* assumption to the consideration of forms of government. But while we can assume ideas, we cannot assume their practical demonstration. The problem of actualizing upon the societal level "a body of men who have things in common, who are conscious that they have things in common," is the critical task with which we today are struggling. The boundaries of community life, of that normal interplay of function and benefit which unites men by natural ties, have so far extended their reach as to coincide almost with the world's boundaries. Common interest has levelized us all, merged us all, undermined us all, if you will, since individual security and safety no longer exist apart from a universal sanity.

Yet despite this real extension of the body politic to its furthest limits, beyond which lies nothing human, within which is encompassed the whole innumerable breed of men, it is a fact that no legitimate group life has yet been born because no consciousness stirs the human parts to a sense of mutual destiny. This is not only true for the great unit, the international body; it is equally true of all lesser units, of nations, cities, families, true even of the individual life itself. A vast unconsciousness hangs over man, shrouding his least and best activities with a pall of inertia and uncreativeness.

Our first challenge, then, is to awake; to quicken our lives; to capture a sound comprehension of individual purpose and function (Webster defines "individual" as a "complexity in unity characteristic of organized things . . .") and through appreciation of "things in common," to nourish that core of consciousness upon which community life may depend, from which the process of democratic action, like "the true course of the wholesome blood," may issue to penetrate and activate the social organism.

This is the ideal. It does not exist, except in the imaginations of a few. It has no scope nor influence upon the institutions of large human groupings. The political activities of American citizens are little permeated by a virile confidence in the democratic process. The masses of men at the root of our government no longer possess that solidarity which once enabled them to say, with magnificent assurance, "We, the people of the United States . . ."

I do not suppose there is any document more stirring than this Constitution, as it marches, in the first phrases of the preamble, to its daring statement of intention. Curiously enough, the unity which it assumed did not exist either, except germinally in the minds of a few. In 1789 the American nation had yet to be welded, out of the substance of a great ideal, through the pressure of vicissitude and tenacious leadership. As we examine the sources of our national life, we know this to be so; and it lends hopefulness to our present dilemma.

For if, once before (or many times, as could easily be proven), an ideal having no existence settled upon the minds of men, intrigued them, possessed them gradually, moved and united them, and finally created through them a nation, a living tangible

community of action and hope, then surely the miracle could again be performed.

It could and it can. Through the ideal newly released by Bahá'u'lláh, it is being performed. His goal of a New World Order, inconspicuous and feeble as it may seem to the majority, is yet the germ of a new hope and of a new society. Examined closely, it will be seen to possess a potentiality as vital, a destiny as fine as any of the ideas ever yet generated among us.

Bahá'u'lláh, who was born in Írán in 1817, lived in the East and died in Syria in 1892 without meeting any westerner except one, seems to us removed by time and place from the tradition and substance of our culture. We cannot imagine an idea of His affecting our political systems, nor does it seem likely that His philosophy, shaped on alien soil more than fifty years ago, could assist, except in a loose way, in the development of contemporary thought and habit. Yet the reverse is true. In His conceptions of the nature of society, in the techniques of government which He indicated, in the vision of world order which He painted, the essence of the modern spirit is confined and delineated. If one is avid for a sense of new horizons, let him study Bahá'u'lláh. There is to be found in the writings of this unique Person not only the modern community ideal, but the very mechanics of that kind of social action which is possible and most worthy of our times.

The core of the Bahá'í ideal is the concept of world order, which must be bred into the secret reactions of men's minds and hearts before it can be built tangibly and formally. It is time we recognized that no community can flourish, either locally, nationally or internationally, until this basic step is achieved. The oneness of mankind is a social *fact;* not even a city government can neglect it, inasmuch as every city, and especially the American city, is comprised of diverse racial and national elements which, unless merged in common activity, are perforce in a perpetual struggle for control. Now the victory of one element over another—of one racial grouping, one economic class, one social set, or a political party —is a symptom of sickness in community life. Struggle is essential, but it is the equal struggle of all of these natural parts towards an achievement in government which shall represent, not victory upon one hand and loss on another, but a superior integration of the needs and actions of the parts into a single whole solution.

It is clear, therefore, that Bahá'u'lláh's denunciation of prejudices of all descriptions was a preliminary to the ideal of world order, since the sense of human solidarity is the basis for social action upon any of its levels. By extirpating prejudice, intolerance, hatred, and all such violent reactions of narrow and confused minds, Bahá'u'lláh created the possibility of a world community. He then injected the fertile germ of the ideal itself.

Ortega y Gasset has written that "the State . . . is pure dynamism—the will to do something in common." It begins "when groups naturally divided find themselves obliged to live in common." New vitality is always generated by the vision of a new task; communities live again when they impose upon themselves the extension of their bounds and influence. The goal of world order is the modern dynamism, a new horizon, assuring life to the state in the very presence of its decay and chaos.

It is no mistake to say that Bahá'u'lláh injected this dynamic into His followers. With them it is not mere theory, not idle aspiration, nor a political creed which can be forfeited to personal benefit. A Bahá'í is one converted; with him world order is a religion; he stakes his talents and possessions upon his faith. It is only by such fundamental persistence and dedication of purpose that the new community can be realized, and thus Bahá'u'lláh has underwritten its success.

Horizons are never reached, however, by mere excess of enthusiasm. Ideals, to be great, must be rooted in cooler soil, and the feet of idealists must hold to firm ground, following along paths which are well defined, logical and accessible. The goal of world order, as described by Bahá'u'lláh, is attainable because already the road to be traveled is plain and there are those who are journeying upon it. In a nationalistic and sectarian age there are already persons who, as acting citizens of a world community,

are practising the methods and perfecting the instruments of universal society.

These are the Bahá'ís who, having accepted the message of Bahá'u'lláh ("The world is but one country and mankind its citizens . . . let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind . . .") not as felicitous prophecy, but as a demonstrable fact, are at this moment sharing the satisfactions and responsibilities of a creative task; working as members of the Bahá'í Administrative Order, they are fast harnessing His proclamation of human unity to institutional forms. Of this Administrative Order its Guardian, Shoghi Effendi, has written: "It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind." [1]

Needless to say, such a system cannot be measured and evaluated in a single essay, nor is it my purpose so to do. Rather, starting from the obvious thesis that democratic action, understood in its most liberal sense, has in our day declined, we observed this decline to be but a symptom of loss in the energy of our community life. Now a community, being "a body of men . . . who are conscious that they have things in common," loses its life either when its members do not have things in common or are unconscious of them if they do. Men today have things in common; they are united externally by economic and political interdependence, and by world-wide bonds of communication; they are united more profoundly by their common humanity. Yet these factors in themselves are no guarantee of vitality. They form the framework merely of a potential society—a society which extends around the world, only to be throttled at its source by provincialisms. As one student has phrased it, "A new world has just been created, but most of the people in it are not yet aware of the fact." [2]

At the point of general awakening, then, will we find the spark to set our social body into motion. Not methods so much as a new ideal, to challenge and arouse us, will bring into play once more all of the powers and resources of the masses of men.

The sign of life is motion, wrote 'Abdu'l-Bahá. It was his Father, Bahá'u'lláh, who imparted to the body politic the modern secret of motion. Surely it is not in any way curious that the world community He touched to life should encompass, happily and uniquely, the virtues of an elevated idealism, spontaneous social action, a universal participation, and liberal, yet authoritative forms of government.

"Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen." [3]

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[1] The Dispensation of Bahá'u'lláh, p. 52.
[2] Lyman Bryson.
[3] Gleanings from the Writings of Bahá'u'lláh, p. 7.

A BRIEF ACCOUNT OF THOMAS BREAKWELL

By May Maxwell

How poignant are the records of the early days of the Bahá'í Faith in the West, when the freshness and beauty of the spiritual Springtime awakened the souls and led them, quickened and aflame to the knowledge of Bahá'u'lláh, often to the very Presence of 'Abdu'l-Bahá in the Prison of 'Akká. Such is the record, the divine significance of the conversion of Thomas Breakwell, a young Englishman living in the Southern States of America, holding an important position in a cotton mill, spending his long summer vacations in Europe. During his vacation of 1891 he crossed on the steamer with Mrs. M., and as she found him interested in Theosophy she mentioned a group of friends in Paris whom she said were interested in kindred subjects. Although she knew nothing of the Bahá'í teaching and had closed her ears to its message, yet she was impelled to bring this youth to see me on their arrival. I was at that time in a small apartment connected with the beautiful home of Mrs. Jackson—which she had placed at my disposal, when my family had left for the summer.

My dear Mother—although broad and fine in all matters, had resented my constant work in the service of the Bahá'í Cause, especially since my pilgrimage to the Prison of 'Akká, and when 'Abdu'l-Bahá had refused, at her urgent appeal, to permit me to accompany her during the summer to Brittany, saying that I must *on no account absent myself from Paris,* my unhappy and indignant Mother had closed our home and left me alone.

Thus it was on a lovely summer day that, in response to a knock I found Mrs. M. and Thomas Breakwell standing at my door, and my attention was riveted on this youth; of medium height, slender, erect and graceful, with intense eyes and an indescribable charm. As they entered, Mrs. M. said smiling, "He was a stranger and she took him in." We spoke together for about half an hour of Theosophy—his work, his projected trip through Europe, and I discerned a very rare person of high standing and culture, simple, natural, intensely real in his attitude toward life and his fellowmen. Although no word of the divine Revelation was spoken, and he assumed I was interested in Theosophy, yet he studied me with a searching gaze, and as they left, he asked me if he might see me the following day. He arrived the next morning in a strangely exalted mood, no veil of materiality covered this radiant soul—his eyes burned with a hidden fire, and looking at me earnestly he asked if I noticed anything strange about him. Seeing his condition I bade him be seated, and reassured him, saying he looked very happy.

"When I was here yesterday he said I felt a power, an influence that I had felt once before in my life, when for a period of three months I was continually in communion with God. I felt during that time like one moving in a rarefied atmosphere of light and beauty. My heart was afire with love for the supreme Beloved, I felt at peace, at one with all my fellow-men. Yesterday when I left you I went alone down the Champs Élysées, the air was warm and heavy, not a leaf was stirring, when suddenly a wind struck me and whirled around me, and in that wind a voice said, with an indescribable sweetness and penetration, 'Christ has come again! Christ has come again!' "

With wide startled eyes he looked at me and asked if I thought he had gone crazy. "No," I said smiling, "you are just becoming sane."

What hours we spent together; how readily he grasped the full import of the Message; how his thirsty soul drank in every



A Captain of the Salvation Army who has recently embraced the Bahá'í Faith. Taken with one of her former Lieutenants in the Shetland Islands.



An early group of the Bahá'ís of America. Reading from left to right: Katherine K. True, Mrs. Gorman, Mr. True, Mrs. Corinne True, Mr. Harlan F. Ober, Mrs. Cecelia Harrison, Miss Davies, Mrs. Eardley, Mr. Charles Sprague, Mr. Carl Scheffler, Mr. Woodworth, Mr. Percy Woodcock, Mme. Aurelia Bethlen, Mr. Brush, Mrs. Brush, Mr. Thornton Chase.

word; I told him of the youthful Báb, His exalted Mission, His early martyrdom, of the thousands of martyrs in whose sacred blood the Faith was established; I told him of Bahá'u'lláh, the Blessed Beauty Who shone upon the world as the Sun of eternity, Who had given to mankind the law of God for this age—the consummation of all past ages and cycles.

I gave him all the little we had to read, and told him of my visit to the Prison of 'Akká, the days spent in the presence of the Master, until his heart was filled with such longing that all his former life was swept away, he gave up his journey, canceled his plans, and had but one hope in life, to be permitted to go himself and behold the face of 'Abdu'l-Bahá.

At that time a young Bahá'í, Herbert Hopper, had received permission to go to 'Akká, thus they planned to travel together, and Thomas Breakwell wrote the following supplication to the Master.

"My Lord, I believe, forgive me,
Thy servant Thomas Breakwell."

In its depth and simplicity this petition was characteristic of his whole short and vivid life, although not until later did I learn the full significance of his appeal for forgiveness.

I wrote the Master enclosing the words of Breakwell, begging Him to send his reply to Port Saïd, to which Port these two young pilgrims eagerly embarked.

That evening I went to the Concierge of our apartment to get my mail, and there lay a little blue cablegram from 'Abdu'l-Bahá! With what wonder and awe I read His Words. "You may leave Paris at any time!" Thus by implicit and unquestioning obedience in the face of all opposition the Master's Will had been fulfilled, and I had been the link in the chain of His mighty purpose.

My feet were winged as I returned to tell the good news to Mrs. Jackson, and to prepare to leave the following morning.

How gratefully my heart dwells on the divine compassion of the Master, on the joy and wonder of my mother as I told her everything, and when she read the Master's cablegram she burst into tears and exclaimed, "You have, indeed, a wonderful Master."

When in the autumn we gathered once more in Paris, the influence of Breakwell made itself felt in an ever widening circle of friends.

Those days in the Prison of 'Akká, when the Master's all consuming love and perfect wisdom had produced that mystic change of heart and soul which enabled him to rapidly free himself from all earthly entanglement, and to passionately attach himself to the world of reality, brought great fruits to the Faith.

He had become the guiding star of our group, his calmness and strength, his intense fervor, his immediate and all penetrating grasp of the vast import to mankind in this age of the Revelation of Bahá'u'lláh, released among us forces which constituted a new Epoch in the Cause in France. In the meetings he spoke with a simplicity and eloquence which won the hearts and quickened the souls, and the secret of his potent influence lay in his supreme recognition of the Manifestation of God in the Báb and in Bahá'u'lláh, and of the sublime Center of the Covenant, 'Abdu'l-Bahá. Not by reason but by faith did he triumph.

When he and Herbert Hopper arrived in the Prison of 'Akká, they were ushered into a spacious room, at one end of which stood a group of men in oriental garb. Herbert Hopper's face became irradiated with the joy of instant recognition, but Breakwell discerned no one in particular among these men. Feeling suddenly ill and weak, he seated himself near a table, with a sense of crushing defeat. Wild and desperate thoughts rushed through his mind, his first great test, for without such tests the soul will never be unveiled.

Sitting thus he bitterly lamented: Why had he come here? Why had he abandoned his projected journey and come to this remote prison, seeking—he knew not what? Sorrow and despair filled his heart, when suddenly a door opened, and in that opening he beheld what seemed to him the rising Sun. So brilliant was this orb, so intense the light that he sprang to his feet and saw approaching him out of this dazzling splendor the form of 'Abdu'l-Bahá.

He seldom mentioned this experience which transformed and transfigured his life.

In the course of his interview with the Master, he told Him briefly of his position in the cotton mills of the South, his large salary, his responsibility, and his sudden conviction of sin, for he said, "These mills are run on child labor." The Master looked at him gravely and sadly for a while, and then said, "Cable your resignation." Relieved of a crushing burden, Breakwell eagerly obeyed, and with one blow cut all his bridges behind him.

He seemed to have no care for his future, burning like a white light in the darkness of Paris, he served his fellow-men with a power and passion to the last breath of his life.

So abandoned was he to the mighty creative forces latent in the revelation of Bahá'u'lláh, that he was moved spontaneously in the smallest actions of his daily life to pour out that spirit of love and oneness to all.

Well I remember the day we were crossing a bridge over the Seine on the top of a bus, when he spied an old woman laboriously pushing an apple-cart up an incline; excusing himself with a smile, he climbed down off the bus, joined the old woman, and in the most natural way put his hands on the bar and helped her over the bridge. The rock foundation on which the Bahá'í Revelation rests, "the oneness of mankind," had penetrated his soul like an essence, taking on every form of human relationship, imbuing him with an insight and penetration into human needs, an intense sympathy and genuine love which made him a hope and refuge to all. Those afflicted with sorrow and difficulties, beset with human problems, were drawn to him as to a magnet, and left him with shining eyes and uplifted head.

He was the first in the West to pay the Ḥuqúq, the tithes of the Bahá'í Religion, and living in a cheap and distant part of Paris he walked miles to the meetings and to the homes of friends to save his fare and make his contribution to the diffusion of the teachings.

Although we were fellow Bahá'ís and devoted friends, with everything in common, yet when he came to our home he gave his whole loving attention to my beautiful Mother, with but a scant word for me, yet as he took my hand in farewell, he slipped a little folded note into my palm with words of cheer and comfort, usually Words of Bahá'u'lláh. He knew well the secret of imparting happiness, and was the very embodiment of the Master's Words, "The star of happiness is in every heart. We must remove the veils, so that it may shine forth radiantly." He burned with such a fire of love that his frail body seemed to be gradually consumed; he in the deepest sense shed his life for the Cause by which he was enthralled, and in a few brief months shattered the cage of existence and abandoned this mortal world. His traces are imperishable, his spirit, alive forevermore with the Attributes of God, lives, not alone in the hearts and memories of Bahá'ís, but is welded into the very structure of the World Order, which has arisen on the foundation of such lives.

In the following Eulogy to Thomas Breakwell 'Abdu'l-Bahá has immortalized this youth.

O thou who art rejoiced at the Divine Glad-Tidings!

Verily I have received thy last letter and thanked God that thou didst reach Paris protected and guarded (by Him). Thank thou God that He assisted thee to behold the brilliant faces of the believers of God and favored thee to meet them in American countries. For, verily, beholding those shining countenances is a divine gift; by it the hearts are dilated, the souls are rejoiced and the spirits are attracted toward the Supreme Concourse!

Do not lament over the departure of my dearly beloved Breakwell, for verily, he hath ascended to the luminous rose-garden in the Abhá Kingdom, near the mercy of his Lord, the Almighty, and is crying out with the loudest voice: 'O that my people knew how my Lord hath forgiven me and made me one of those who have attained (to the meeting of God)!'

O Breakwell, my beloved! Where is thy beautiful countenance and where is thy eloquent tongue? Where is thy radiant brow and where is thy brilliant face?

O Breakwell, my beloved! Where is thy enkindlement with the fire of the love of God and where is thy attraction to the fra-

grances of God? Where is thy utterance for the glorification of God and where is thy rising in the service of God?

O my dear, O Breakwell! Where are thy bright eyes and where are thy smiling lips? Where are thy gentle cheeks and where is thy graceful stature?

O my dear, O Breakwell! Verily thou hast abandoned this transitory world and soared upward to the Kingdom, hast attained to the grace of the Invisible Realm and sacrificed thyself to the Threshold of the Lord of Might!

O my adored one, O Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements and this worldly enjoyment!

O my adored one, O Breakwell! Then thou hast ignited a light in the glass of the Supreme Concourse, hast entered the Paradise of Abhá, art protected under the shade of the Blessed Tree and hast attained to the meeting (of the True One) in the Abode of Paradise!

O my dearly beloved, O Breakwell! Thou hast been a divine bird and forsaking thy earthly nest, thou hast soared towards the holy rose-garden of the Divine Kingdom and obtained a luminous station there!

O my dearly beloved, O Breakwell! Verily thou art like unto the birds, chanting the verses of thy Lord, the Forgiving, for thou wert a thankful servant; therefore thou hast entered (into the realm beyond) with joy and happiness!

O my beloved, O Breakwell! Verily, thy Lord hath chosen thee for His love, guided thee to the court of His Holiness, caused thee to enter into the Riḍván of His Association and granted thee to behold His Beauty!

O my beloved, O Breakwell! Verily thou hast attained to the eternal life, never-ending bounty, beatific bliss and immeasurable providence!

O my beloved, O Breakwell! Thou hast become a star in the most exalted horizon, a lamp among the angels of heaven, a living spirit in the Supreme World and art established upon the throne of immortality!

O my adored one, O Breakwell! I supplicate God to increase thy nearness and communication, to make thee enjoy thy prosperity and union (with Him), to add to thy light and beauty and to bestow upon thee glory and majesty!

O my adored one, O Breakwell! I mention thy name continually, I never forget thee, I pray for thee day and night and I see thee clearly and manifestly, O my adored one, O Breakwell!

Tablets of 'Abdu'l-Bahá, Vol. II, page 450.

UNITY OF RACES

By Genevieve L. Coy

"The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race."

In a world in which racial differences are capitalized in such phrases as "The Yellow Peril," "The Black Menace," "The White Man's Burden," how could even so far-seeing a soul as 'Abdu'l-Bahá, the author of the above quotation, look forward to an age when all the people of the earth shall be "of one race"?

'Abdu'l-Bahá gave an answer to this question when He said in Chicago in 1912, "Be it known that color or race is of no importance. He who is the image and likeness of God, who is the manifestation of the bestowals of God, is acceptable at the threshold of God whether his color be white, black or brown; it matters not. Man is not man simply because of bodily attributes. The standard of divine measure and judgment is his intelligence and spirit." [1]

"Color is of no importance,"—and yet the lives of millions of human beings are today shadowed by the conviction on the part of other millions that color is an adequate basis for judging intelligence, economic value and social acceptability. The unity of mankind cannot be achieved until the majority of men and women the world over think, feel and act in wholehearted acceptance of the truth that "color is of no importance." This implies a tremendous change in the habits of a large part of the world.

In order to change any habit of thought or action, it is important to learn how it began, and what roots it has in the instinctive nature of man. Therefore, when we face the problem of changing men's attitudes toward race and color, we ask such questions as the following:—How did racial prejudice begin? Are there really innate differences between races in intelligence and special ability? Why do we now find marked cultural differences between large racial groups?

In the following discussion we shall use the word "race" as do those who think that color *is* of importance,—to indicate large divisions of mankind who differ markedly in color of skin and in certain other physical traits, such as shape of the features and texture of the hair.

Have racial prejudices always existed? For an answer to this question we must turn first to the writings of anthropologists. Research in the life of prehistoric man has told us a great deal about his height and weight, the shape of his body, his manner of living, —but we do not know at all what was the *color* of his skin. It seems probable that these early men were all of one color, and that differentiation occurred later as they moved into a variety of climates. Some anthropologists suggest that primitive men were all black; others think that they were all of an olive brown, and that later some grew darker under the tropic sun, while those who traveled into colder regions became bleached. It seems reasonably certain that these early peoples did not differentiate among themselves on the basis of color.

But we cannot assume that the small groups of primitive men who banded together into clans and tribes lived in an idyllic harmony with one another. The basic problem of existence in that early time was to find and hold hunting grounds or fishing waters which would provide food, and groups must have been in constant warfare as one tribe strove to take from another these sources of life. The more powerful groups eventually came to hold certain regions of the earth's surface for long periods of time, and were able to develop a stable tribal organization. Weaker groups were either starved to death, or existed in a restless mis-

[1] Promulgation of Universal Peace, p. 67.

ery on the far fringes of the areas held by dominant tribes. Thus, at the dawn of recorded history, we find comparatively well organized states such as the Greeks, the Egyptians, the Babylonians, who had developed a culture and a government. But these settled units were constantly in danger from nomadic tribes who might at any moment gain power enough to rush in from the mountains, the steppes or the desert and destroy these "civilized" centers. Thus warfare was the habit of life for early mankind. But history gives us no reason to suppose that the conflicts of primitive men or of early civilized men were ever related to the differences in color of skin which had come to exist.

These conflicts were fundamentally economic. But as more groups held as their own for long periods of time larger areas of land, and differentiated "national" cultures developed, group ideals of behavior, of religious observance, of beauty and strength were developed. It was probably only after civilization was thus far advanced that some nations began to look down on other groups which differed in color of skin or hair, in shape of eyes and type of dress. The more powerful the group, the more it held in contempt those who were weaker,—and concomitant with this, came scorn for the *outer aspect* of the inferior group. Thus a dominant tribe whose skin was red or yellow despised the color of less powerful tribes whose skin was white or black. So *color* came to be associated with adequate food supply, and a stable group life,—with power, with success. And since the group in power were always in danger of having the good things of life taken from them, there was always a lurking fear and hatred of those who might come in and seize these hardly won advantages. Thus, slowly through the ages, as nations became more and more powerful, fear of other nations increased,—and some of this mingled fear and hate became attached to the idea of color.

The idea that color of skin is important is based, therefore, on the desire to maintain power exercised by a portion of mankind, and on fear lest this dominant position may be undermined. In order to strengthen this sense of superiority, all races, whatever their color, have at various times made scurrilous criticisms of other races. The less powerful groups have been stigmatized as stupid, superstitious, dishonest, dirty, mean, lazy,—they have been called by whatever names seemed most derogatory to the "superior" race.

In our present scientific age, to describe an individual as lacking in *intelligence* is one of the most scathing criticisms that can be made. Therefore much racial prejudice expresses itself by decrying the stupidity of other races.

For ten or fifteen years after the introduction of psychological tests as a means of measuring intelligence, those who believed in the intellectual supremacy of the white race wrongly felt that they could use the results of such tests as a means of proving the lower ability of the darker races. But the scientists who were using the tests were also interested in measuring the varying effects of different environments on men's accomplishment. They soon suggested that only individuals who had had a similar environment could fairly be compared in intelligence, and that races living under conditions differing as markedly as those, for instance, of the European white man and of the South American Indian, cannot possibly be measured by the same type of tests. Further, they said, even though two races live in the same country, under similar conditions of civilization, there may be such great differences in education and social environment, that a comparison of test results will give little indication of innate intelligence.

In a recent book by Thomas Garth, "Race Psychology," the results of much testing of race groups are reviewed. Dr. Garth sums up his conclusions as follows, "Much of the difference found in the results of studies of racial differences in mental traits is due to nurtural factors, and the rest is due to racial mobility, so that one race has a temporary advantage over another." [2]

Those who maintain that there are marked differences in ability between races can no longer turn to scientific evidence to prove their point. But the unprejudiced student of history may fairly raise the question: if we have no certain evidence that races differ

[2] Race Psychology, p. 221.

in innate ability, why is it that some races are at the present time culturally so far ahead of others?

One answer to this problem is found at the end of the quotation from Garth,—the mobility of races. In earlier centuries cultural groups varied greatly in the degree to which they moved about and mingled with other groups. A tribe or nation surrounded by mountains or jungles or deserts had little opportunity to come in contact with people and ideas from other lands. They developed a conservative culture of their own which tended to become static. Nations living on navigable waterways became travelers, and consciously or unconsciously learned from other groups. Today, with means of communication greatly multiplied, most nations exchange ideas, inventions and discoveries with many other groups. But there are still thousands and thousands of human beings who are completely isolated from such contacts, and do not have this type of stimulation. This is particularly true of large areas of Africa, South America and parts of central Asia.

Another factor which has had a marked influence on the speed of cultural growth is that of climate. Weather which is either very hot or very cold most of the year reduces man's initiative and his desire to change the cultural patterns which he has inherited. The main business of peoples living within the Arctic Circle is that of keeping warm and finding enough food. If a successful method of doing these two things has been developed by the tribe, there is little incentive to change to something which might be better. If one lives within the torrid zone, getting food is apt to be a comparatively easy matter. Change requires energy which the climate does not provide, and therefore the accepted customs of life do not put any value on change, initiative and "progress."

A third element in causing cultural differences in races may be described in the words of Herbert A. Miller, in his book, "Races, Nations and Classes," in which he emphasizes the importance of *chance* as a factor in determining racial history.

"A modern culture group results from the fortuitous possession of organization, accumulated wealth, momentum, machinery and prestige; each of these as a factor multiplies the significance of both the individual and the group incalculably more than any possible variation in natural endowment could do. Nor must any of these be taken alone. The possession of a machine alone has a very different effectiveness from the possession of a machine along with organization or prestige. Certain ideas and the organization of government gave the white race a start some four hundred years ago that enabled it to expand to the uttermost parts of the earth, but there is not an iota of proof in this expansion that therefore the white race is better endowed than those whom they subjected. . . . Since there is slight relation between the originators and possessors of culture, it may often happen that the culture of the dominant race has been secured from the 'inferior' race or culture. . . . In the region of the Mediterranean most of European culture was developed. The Nordics after appropriating the contribution repudiate the creators of it."

We see, then, that it is very dubious logic to infer that a race is innately inferior because its present cultural status is not as high as that of some other race. We find that the results of scientific research tend more and more toward the acceptance of the idea that "color is of no importance." . . . And yet race prejudice is firmly entrenched in the feelings of millions of men and women, to whom the scientific and historical evidence is of no interest when it opposes "what they have always believed."

How can this state of affairs be changed, so that mankind will come to feel that there is only *one* race that matters—the whole human race?

We see that race prejudice is based primarily on the desire for power and on fear, two very fundamental motives to conduct. It is only when a man becomes activated by some stronger motive that he realizes that the will to exercise power over other human beings need not be the basis of group life. Only when man ceases to desire power over others, and so ceases to fear his fellowmen, —only then can we hope to attain to a real unity of the world.

Such a change of motives can come to mankind only through a renewed spiritual vision, such as Bahá'u'lláh brought to the world. The individual who really loves God must perforce love his fellowmen. And those whom we love unselfishly we do not try to rule or control. Fear, hatred, dislike of another race is a certain indication that our faith in the Divine Plan for the world is weak. We are saying, in effect, that the Creator did a pretty bad job on some of His creatures, and that we will have none of the results.

Racial prejudice is a barrier across the road to World Peace and a united humanity. In 1912 'Abdu'l-Bahá said, "The accomplishment of unity between the colored and the whites will be an assurance of the world's peace. . . . When the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine. . . . This is the sign of the 'Most Great Peace'."

Bahá'u'lláh has given mankind a Divine Plan for world order. But this plan cannot function until men realize that the only power which should control the lives of humanity is spiritual law. When they turn to the great spiritual Educators to learn this law, they will cease to desire personal or national or racial power. Then racial prejudice will gradually disappear, and we shall be ready to enter into the age of the oneness of mankind.

"O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. . . . Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure." [3]

[3] Gleanings from the Writings of Bahá'u'lláh, p. 215.

MANKIND THE PRODIGAL

By Alfred E. Lunt

THE haunting memories of the story of the prodigal son, so beautifully related by the Christ, have imprinted an indelible portrait in countless hearts, of a divine masterpiece. Its lights and shadows project and mirror forth the imperishable colors of the supreme artist. Its shadow is that wandering son, in his reckless plunge into the miry depths of the world of unsatisfying experience, his desertion of his father's loving protection and provision, his utter surrender to the fiery impelling urge of the natural world. And, then, satiated but still hungry, miserable and forlorn, despoiled and reduced to the husks into which cruel Nature ever finally flings her devotees, this shadow, which was this Everyman, is blasted and now irradiated with the light of repentance, with longing for the loving presence of his father, the fruit of his suffering. He has found his soul.

Swiftly, though with infinite pain, he returns from his exile to that real home. Now the shadow is wholly swept away. In the bosom of his father, his entire being is exhilarated by the elixir of a pure love he has never known; to his newly awakened soul it is light upon light. Yet, the supreme light of this immortal portrait shines in the rejoicing of the father, himself. Great is the celebration of the return of the soul to reality. The most precious possessions of the father are poured out upon him. "This, my son, was lost and is found."

This sweet story is, of course, a living symbol of the return of man to the True One from remoteness and ignorance; through the illumination of his soul by the Light of Reality, to the communion and presence of the Supreme Friend, in the kingdom of the heart.

Witness, however, the astonishing prototype, one might say, the flowering of this process in this, our age, uncovered in the supreme Revelation of Bahá'u'lláh. Here is revealed to our still dim vision, the astounding fact of the return of God to His creation, in manifest form. The very Revelation, Itself, is the arising of the "Self of God," the first and mightiest Resurrection. While the prodigal son returned to his father, which is a necessary and inescapable journey for all who would attain their divine destiny, today the Father Himself has sought out the prodigal, entered the world of man, dwelt in the very midst of the confusion and corruption of the husks of human wreckage, and even suffered His Holy Manifestation to submit to the chains and cruelties of a prison worthy only of the dregs of the most abandoned among men. "Whereas," He says,—"in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lover and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace." [1]

Human consciousness, even that of the true believer, is all too unchastened, too unrefined as yet to comprehend but a trace of the unmeasured, ineffable Love of God. This Love, fulfilling His desire to be known by human hearts, those divine receptacles which among all the riches of His Creation He has reserved for Himself,—did not rest, nor will ever rest, till in the mystery of Its Manifestation It shone forth in the murky gloom of human habitations, wherein lay buried the latent gems of the supreme talisman, man. This Love accepted every humiliation, shackles and incarceration, and above all, the bitter malice and injury of furious opponents over the long years, that the truth of the saying,—"He is the Most Victorious" might be fulfilled. No words can fittingly describe the Divine patience, submission (to the cruel behests of the misguided), and lowliness, that emanated from Him, as from

[1] Gleanings, p. 320.

a lotus flower blossoming in the dark, opaque waters of a noisome pool. To this degree, which only Divinity can manifest, has the Father, the heavenly Shepherd of the wandering human flock, attested the greatness of His love for the prodigal.

Small wonder it is that Bahá'u'lláh, the visible embodiment of that Love, following implicitly the Command of the Hidden Tablet regardless of human consequences to Himself, should have uttered the words,—"I have patiently endured until the fame of the Cause of God was spread abroad on the earth." [2] And,—"Our wish is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened." [3] And, finally, —"If it be your wish, O people, to know God and to discover the greatness of His Might, look, then, upon Me with Mine own eyes, and not with the eyes of anyone beside Me. Ye will otherwise be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth." [4]

In these words He identifies Himself with the unchanging Divine purpose, and, as the Most Pure Mirror of the Divine Essence, demonstrates completely that ineffable Love that has marked this age as a day of *mutual return*,—the resurrection of Divinity Itself in Its search for the hearts of men, and, this time, the universal quest of the prodigal (all men) for the Father. Thus, the story of the Christ is illumined today with the holy, mutual seeking of both the Divine and the human. God has drawn near unto man, while man's tortuous journey, through repentance, to his Father, has been mercifully shortened by the Divine outreaching. Divinity has chosen to suffer with man, in that mutual pathway, and this is the Divine Balance, or equilibrium, which has overflowed from the fountain of His exceeding Love.

This demonstration of the Divine Will, however, is as yet unknown to the vast masses of humanity. Quite unaware of the cyclic processes and periods of Manifestation which the Divine Wisdom has decreed, the people have, in general, despaired of heavenly assistance for the solution of their perplexing problems. More and more, with the disquieting effects of the modern age, coincident with the gradual shattering of the old, dogmatic faith of the centuries preceding 1844, have the masses of the people and many of their religious leaders as well, lost faith in the power, even the existence, of divine intervention in human affairs.

They could not, or did not know that the multiplication of hard problems in the individual life and in the collective, economic and social fields of human activity, was attributable, almost solely, to their own long failure to obey the laws of God which the Manifestation of Christ had made obligatory. Because of differing forms of interpretation of the hundreds of denominations and sects, because of the weakening of the dogmatic foundation, the doubts cast by science, and that coldness and blindness that manifest themselves in the winter-time of a spiritual cycle, the ebbing tide of faith and guidance found the people unable to provide a suitable substitute for what they had relinquished.

The successive, unified Revelations of the Báb and of Bahá'u'lláh and the pure Reality revealed by Them, were strong medicine, indeed, for a people who knew not reality. Millions have, as yet, to hear that divine message. Its powerful call to humanity to detach itself from the things in which it has delighted, is, as is recorded in the Holy Books, a "woe" to mankind. Men shrink from new and higher standards of life. The ears that are still "stopped" and the eyes that remain "unseeing" continue to encase in the sepulchers of spiritual impotence the vast majority of the human race. Notwithstanding the truth of this sweeping statement, we must, nevertheless, recognize the existence throughout the nations, of unnumbered men and women whose lives bear witness to the inner spiritual fire, whose hearts are tender, and whose deeds are often in accord with the true foundation of the Prophet in whose service they are enlisted. Such are lovers of humanity. That these souls are still unaware of the Great Event is far less significant than is the case with the countless host of those who doubt the very existence of God.

To the degree that men are enslaved in the toils of the natural law, the vision of God flees away. 'Abdu'l-Bahá has declared that this enslavement is comparable to the life of

[2] p. 203. [3] p. 212. [4] p. 272.



The Bahá'ís of Poona, India, at the Naw-Rúz Feast, March 21, 1938.

the embryo in the pre-natal stage, and that such souls cannot even imagine God, much less believe in Him; any more than the embryonic, potential infant can imagine or believe in the world without. While even belief is only the first step in the knowledge of God.

Therefore, it is with these unnumbered millions who, in making common cause with the world of nature have set up false idols in the place of the True One, that the theme of the great parable of prodigality is mainly concerned.

With what deep penetration Bahá'u'lláh signifies His complete awareness of the magnitude of this redemptive work among this great multitude is strikingly illustrated by these words,—"Is it within human power, O Ḥakím, to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the *still greater task of converting satanic strength into heavenly power* is one that We have been empowered to accomplish." [4A]

This deeply mysterious passage of the Word of God has to do with the innermost depths of the human soul. Not only does it definitely locate the present status of this unnumbered throng of humanity within the recesses and dark caverns of nature, that place of unawareness of God where the soul is both deaf and blind, but it, also, defines this state of remoteness as identical with the satanic quality. This passage, one feels, is one of the most vitally significant to be found in the whole, vast sweep of the Bahá'í Scriptures. In these few compelling words, He unfolds the solemn, really appalling circumstances of the unregenerate elements of human society and, notwithstanding this seemingly insuperable fact, confidently declares His possession of a power amply sufficient to transform these embodiments of unregeneracy into vessels of faith and divine enlightenment. For this task, inconceivable from the merely human standpoint, His instrumentality, He avers, is the irresistible Word of God. No greater efficacy could be attributed to the peerless Word than the achievement of so supreme a triumph in the arena of the human mind and soul. Modern science has advanced far toward conferring immunity upon our physical bodies from the ravages of unsanitary conditions. Sadly contrasted is the feeble progress thus far made

[4A] Gleanings, p. 200. Italics the author's.

in that spiritual hygiene which concerns the vital domain of human consciousness itself. The graphic delineations of Dante and Swedenborg, bringing into acute correspondence the reality of the states of the spiritually and physically corrupt, were assuredly more than mere idle dreams. The "satanic strength" defined by Bahá'u'lláh is clearly analogous to the infestations and infections, the contagions and plagues, of mental confusions, superstitions, prejudices, cruelties and egotistic madnesses that characterize the, as yet, uncleansed citadel of human consciousness.

The condition of the world, today, attests only too strongly the truth of this divine analysis. Its helpless drifting toward a new war of unexampled destruction, its contempt for the loving appeal of reality, its submergence in economic loss and despair, its increasing strangulation of human liberty, its pronounced trend toward the self-contained or totalitarian national government, the complete opposite of the Bahá'í teachings of interdependence and unity among nations,—are unerring signs of its spiritual impotence. We have to accept the fact that those who thus lead and those who follow, are of the embryonic human consciousness, as yet unborn from the narrow confines of the natural matrix.

Only quite recently, a distinguished figure in the field of religion ventured the positive statement that we may as well abandon any thought that God would intervene in human affairs, that it was evident He had chosen for Himself the rôle of an "absentee Divinity," and that humanity may as well realize, once for all, that it is left to itself to find solutions for its crushing problems. This statement, if correctly reported, represents, we fear, an ever-growing consciousness of futility and despair, by no means confined to the layman.

Thus, the problem of regeneration, of salvation, is put squarely in the keeping of the Manifestation of God, Who has, with dauntless courage and certainty, declared His Power to achieve it. Upon His followers, likewise, this holy service to the race rests as a sublime gift. No mere fancy is intended by His assurance to those who arise to attack the battlements of human hearts with the weapons of Reality. This very Power which He has claimed for Himself is poured out upon and through every sincere, detached Teacher of His Faith. Certainly not for aeons to come will so glorious a destiny be opened to the early followers of a Manifestation of God as is today presented to those pioneer believers who have recognized and obeyed. Not only this, but the Divine Arm is not weakened by this sharing of power with His loved ones; rather does It contain unrevealed and unsuspected reinforcements which, from time to time, will be unloosed upon the nations. That "mysterious power," we are assured, has in store a perfect galaxy of Divine deeds which will permeate the fabric of humanity as the rain into the parched soil, or the lightning into the dark abyss,—until the souls come forth from their sepulchers.

The appearance of Bahá'u'lláh acquaints mankind, in this age of doubt, with irrefutable proof that the King of Kings has intervened, according to His Ancient Promise, in the life of this planet. Never before has His all encompassing Power been revealed to men to this supreme degree. His upright, waving Standard rests securely on the highest battlement. His trumpet blast calls all mankind to turn their faces to His Face, to overthrow the idols of natural attachment that have stolen the altar of true worship from the hearts, and to love Him who alone is worthy of the heart's deepest devotion. To love Him "above all that is,"—without which these idols that are imaginary "partners" with God are thick veils before His Face,—is an assertion of divine sovereignty. To ascribe "partners" to God is only another way of saying that His Sovereignty is a divided one. If a man permits himself to love gold, fame, the superiority of his rank, house, or physical enjoyment as a ruling passion, he has exalted a mere earthly prize to a superior position over the Lord of Lords, and, in that sense, ignorantly attempted to divide the Heavenly Sovereignty. In this way, his heart's desire has wrongfully fashioned a god or gods whom he enthrones as peers with God, consequently "partners" in the Divine Court. This is a type of pantheism that is infinitely worse than the mere abstract conceptions of pantheistic philosophy commonly

met with. Only absolute ignorance of the Reality underlying the creation can account for this self-oppression of man by himself. Yet because of it, and it alone, the human race has, as a whole, languished in the embryonic condition. Thirsty, and an exile, our race has continued to drink of this bitter water, flouting the cup of truth and reality that has always been within its grasp.

The establishment of a world order that has its origin and its end in the Divine Sovereignty marks the fading of that day of infantile humanity. No adequate estimate can be made of the real significance of this fact to human destiny. Without this divine intervention, this assertion of compelling sovereignty over the doings of men, the world has careened madly, like a skidding automobile, on the very brink of destruction. As mankind has failed to believe in God or to recognize His signs, and is, to this extent, idolatrous, it has tended to rely wholly upon its leaders, religious and secular, for guidance. It has leaned upon the fallible, doubting the existence of the infallible. Its handiwork stands out, today, as a glittering, brittle structure which we call civilization; in reality a crumbling mass of vain inconsistency, dominated, in the main, by fear-ridden, unstable guides, schooled in opportunism. Of one of such countries, Bahá'u'lláh made mention in these words,—"Allow not the abject to rule over and dominate them who are noble and worthy of honor, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the city, and to it We bear witness." [5]

To those comparatively few in the world today who are concentrating on the Word of God with utter earnestness, the import of this revolutionary change effected through the appearance of Bahá'u'lláh, by which true civilization is to be substituted for one that is essentially false and unbalanced on the material side,—is a living reality. Great suffering and astonishment evidently await the world as the sole means of this regeneration. Its birth-pangs are to be severe, perhaps beyond the realms of imagination. But the crashing of the idols was ever attended with great noise and dust,—while stupefaction marked their worshippers.

The superstition of an "absentee Divinity" describes in the briefest terms the spiritual disease of the world. Because men have fancied Him to be unmindful of His creation, even regressing to a point where they had grave doubts of His existence, or to open denial of it, we have dwelt in an unbelieving world. Certain scientists attribute the cause of the submergence and cataclysms that accompanied the destruction of the mythical Atlantis to a sudden, cosmic slipping or readjustment of the earth's axis. With this came about an abrupt change in the physical structure of the earth. Today, the spiritual axis of humanity is being violently rocked. And the profound changes in our civilization that impend can be summarized in a few brief sentences: The reassertion and establishment of the Divine Sovereignty over the children of men; the fixing of the eyes upon Him Who, alone, is worthy of adoration; the assimilation of that Reality of universal knowledge He has revealed. This is the divine, forcing process that is powerfully accelerating the evolutionary process of spiritual maturity, compelled by the existing human inertia.

Is not this consummate result, the emergence of the King and the Kingdom into the consciousness of humanity, clearly set forth in the Holy Books of all nations? We quote from the Jewish and Christian Scriptures: "And the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." [6]

"And I saw heaven opened, and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron. . . . And he hath on his vesture and on his thigh a name written,—King of Kings and Lord of Lords." [7]

[5] p. 235. [6] Isaiah, 9:6. [7] Revelation, 19:11-16.

THE FULFILLMENT OF RELIGION

By Bertha Hyde Kirkpatrick

THE vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" [1]

These arresting words of Bahá'u'lláh, written over fifty years ago, are today more true than ever. No thoughtful person will deny the lack of vitality in religion today. In a recent issue of the *Christian Century*,[2] Secretary Henry Wallace makes this statement: "The science, economics, and wealth of the past 150 years have destroyed among our educated, well-to-do, so-called leading families vital faith in a transcendent God, who is interested in the affairs of men." He even includes the clergy in this declining faith, for he further says, ". . . apparently a minority of both ministers and church members have any vital belief in a future life or a transcendent God."

But the very lack of vitality in religion, the very indifference of the majority of people toward religion, makes it seem impossible to these same people, even the more thoughtful among them, that religion can be the remedy the world needs today. Even in all the chaos and confusion of the times it seems fair to say that comparatively few look to religion for any aid in solving our urgent social, economic, political, and international problems. Remedy after remedy is proposed and if tried, fails. National leaders appear, class and race leaders arise, labor and capital both have their leadership,—with the result of more antagonism and more warfare and bloodshed. But there is "still a hope," to quote E. G. Homrighausen, "that salvation can come through man's ideas and efforts. . . . There is lacking the sort of desperation and spirit of helplessness which seeks for a definite revelation, unique and sovereign in its own right, which is the only hope of the world." [3]

A few there are, however, who understand that religion, renewed, vital, dynamic, is the real need and only hope of the world today; and that in the past, at times of great stress and peril, God has spoken to mankind and shown the path through His chosen Messenger. There are those, too, humble believers in the Bible and other Holy Books, who look for the coming of the Promised One and for the fulfillment of the many promises found in Holy Scriptures; for the day of peace in the world, when "nations shall not learn war any more," when swords shall be beaten into plowshares, when "the knowledge of the Glory of God shall cover the earth," when the Kingdom shall be established upon earth, when justice and abundance shall prevail, when Christ shall return, or when according to Muḥammadan scriptures the Mahdi shall come, or the seventh Buddha in fulfillment of Buddhist expectation.

But it is to a world largely divorced from God, through ignorance, superstition, creedal formalism or materialism, and a world wholly in confusion, that Bahá'u'lláh speaks today His "great and clear Message." He declares openly that He speaks as a Messenger of God, not of His own will, that He is the One promised by all the Divine Prophets of the past, that Their work cannot be carried on to completion except through following His instructions. He speaks of this new age which we are entering as the Day of God, the time for which Christ told men to look when He taught us to pray "Thy Kingdom come upon earth." "The time foreordained unto peoples and kindreds of the earth is now come," He says. And while men for the most part are so engrossed in their own selfish desires that they are deaf to His call and blind to His beauty, yet all over the world are those who are responding to this call, who

[1] Gleanings from the Writings of Bahá'u'lláh, p. 200.
[2] January 29, 1936.
[3] World Tomorrow, March 29, 1934.

are assured that "The King hath come" and that Bahá'u'lláh is the Bearer of the Message for which the world is yearning today. They testify that He has pointed out the perfect remedy for ailing society and that He fills men's hearts with such love that they are eager to apply this remedy. When they study His message they find that no vision of poet or seer of the past is so lofty, no conception of the fulfillment of religion so sublime, as the pattern Bahá'u'lláh has laid down for the world-wide civilization of tomorrow; that no plan tried or dreamed of by man has been so all-inclusive, so stupendous, so just, and yet so workable, so reasonable, and so impelling.

As we have seen in the previous articles in this series, Bahá'u'lláh establishes the oneness of mankind, the oneness of all the Divine Prophets and the oneness of Their message. This message which God's Prophets all bring has two aspects. "God's purpose in sending His Prophets unto men is two-fold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established."[4] First, He wins and illumines the hearts of men and second, sets standards and laws for community life, for peaceful and tranquil relations with our neighbors. Recall that Christ, too, said that all the law and the prophets hung on two things. The first, briefly, was the command to love God with all the heart, mind, and soul and the second was to love one's neighbor as oneself. The first concerns the individual, the second society.

So Bahá'u'lláh makes His great appeal to the hearts of men. God yearns for men's hearts, those only does He demand. "O son of dust! All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory."[5] "O son of man! I loved thy creation, hence I created thee. Wherefore do thou love Me, that I may name thy name and fill thy soul with the spirit of life."[6] This appeal for a rebirth of vital, energizing love of God in the heart of man Bahá'u'lláh made dynamic by His own life. Those who read the story of His life know that it was one of complete sacrifice. Thus we can know both by His precept and by His example what love for God means and what love for man is. Those who came under His influence forgot their differences, small and great, even racial and religious differences, and gathered around Bahá'u'lláh in a new brotherhood. Inspired with this new love they, too, were ready to sacrifice all, even life.

But while the fundamental appeal of Bahá'u'lláh, like that of Christ and Buddha and all the Divine Prophets, was to the hearts of men, His message was very definitely a social one and a universal one. Always has religion had its social aspect, its regard for fellowmen; always in its freshness, has it been a great unifier; but now for the first time has it been possible for the Prophet of God to show how the law of love can be expanded to include the whole of mankind. Bahá'u'lláh has laid down His great principle of the Oneness of Mankind and has shown us how to use it to bring justice to all men and include all mankind in one world-wide society. Modern communication has united the world physically; modern commerce and industry have made all countries interdependent. Even war, one of the last signs of a dying age, cannot be waged without showing the interdependence of nations. All these are outward signs of world unity. Spiritual unity is still lacking and this can only be obtained through the reestablishment of belief in God and obedience to His commands. This is the potent remedy which Bahá'u'lláh administers to the world today. "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the pen of the Most High hath revealed are suffered to pass unheeded."[7]

The first outward sign of this world unity will be a world organized for peace. Peace is the acknowledged need of the world at present. No lasting peace can be established without world organization, a unified world with a central government and court of jus-

[4] Gleanings from the Writings of Bahá'u'lláh, p. 79.
[5] Hidden Words of Bahá'u'lláh, Iránian, 27.
[6] Hidden Words of Bahá'u'lláh, Arabic, 4.
[7] Gleanings from the Writings of Bahá'u'lláh, p. 286.

tice accepted by all nations, great and small. Bahá'u'lláh foresaw this need and planned for it in His Universal House of Justice. This will have real power to settle disputes referred to it by all the nations, none withholding itself. At the same time all nations will agree to disarm, except that sufficient police force will be retained to insure order in the nations and in the world.

But necessarily before such an organization can be accomplished we must abandon excessive national pride, any claims of inherent racial superiority, or class supremacy. In other words we must come into such a consciousness of the oneness of mankind that we desire nothing for our own nation which we do not desire for all nations. If the yellow or black or white race has the good things of this world it must not be at the expense of some other race. If the capitalistic class accumulates money it must not be by the exploitation of the laboring class. All are children of God and God's bounties are meant for all and are sufficient for all.

Put into actual practice the principle of the oneness of mankind means, besides world government, employment for all, "no idle rich and no idle poor," justice to both capital and labor, education for all. As an important aid to understanding between different nationalities and a means of simplifying education and travel, an international auxiliary language is advocated by Bahá'u'lláh. He also declares the equality of the sexes, that they must have equal opportunities, rights and privileges. There is no conflict, says Bahá'u'lláh, between science and religion, both are expressions of truth and truth is ultimately one. Modern progress, learning, scientific investigation and invention are praised by Bahá'u'lláh; for the mind, the intelligence of man, is God's greatest gift to man and should be developed to its utmost. Thus man advances toward the fulfillment of his destiny, for "all men have been created to carry forward an ever-advancing civilization." [8] The intellect, however, should always be used with the object of producing that which benefits mankind. That man should use his intellect or inventive power for making destructive or even useless things is contrary to man's true nobility.

Education is most important in Bahá'u'lláh's scheme of things, but children should be instructed in that which is conducive to the progress of man and not in those subjects which "begin and end in mere words." Education will be used as a great means of unification. History and literature will not be distorted to make one race or nation appear inferior or superior to another. The needs of every degree of intelligence, skill, and interest will be met so that each individual can develop to the utmost of his capacity.

Bahá'u'lláh has provided certain economic and tax regulations which will provide justice to all, a means of livelihood for all, and will make it impossible for some to amass great fortunes while others are deprived of the necessities of life. Capital, however, is not forbidden. The economic system, the legal system, the monetary system will become world-wide. There is no attempt in Bahá'u'lláh's plan to reduce all classes and nations to a monotonous level and sameness. Diversity of taste, occupation, customs is desirable and necessary for a well-ordered world, for beauty, happiness, and contentment.

There will be one universal religion and this with moral and spiritual precepts will be taught in schools. No dissension over varying creeds will prevent this. Religion, indeed, will be the great unifier and so blended with life that it will be the basis for government and industry. Those high in spiritual attainments and in wisdom will be chosen for public positions. There will be no professional clergy, worship will be without ostentation and elaborate ceremony. The house of worship will be the center of every community and around it will be grouped schools and institutions for the care of orphans, the aged and all unfortunates.

"The Bahá'í community is to be a hive of activity and cooperation. Social intercourse and festal gatherings are encouraged. There are no recluses. All share the simple ordinary life of humanity. Marriage is commended and shown as consistent with, indeed conducive to, the highest spiritual attainment—all the three great examples, Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, were married. There are no idlers nor parasites. Every man must have a business or profession

[8] *Ibid.*, p. 215.

of some kind, and work done in the spirit of service to society is accepted by God as an act of worship to Himself." [9]

How can it be possible, some ask, that such an age of peace and justice is near at hand? All about us we see signs of increasing injustice, of conflict and strife. Confusion surrounds us; governments quickly rise and fall; there is depression in business with its resultant unemployment; suffering and oppression abound. Wars continue and rumors of greater wars are heard. Cataclysms of nature—floods, earthquakes, storms, droughts—are causing untold human misery.

Destructive forces are indeed in evidence. No doubt the old order and outworn institutions must destroy themselves before the new ones can take their places. This is in accord, too, with the Holy Books which depict in powerful language the calamitous times which directly precede the age of peace. Bahá'u'lláh does not overlook the destructive period. From the beginning of His teaching He gave repeated warnings of the disasters that were sure to come if nations and rulers persisted in spending such unlimited money for armies and munitions.

It was especially in His letters to various rulers in Europe and Asia that He gave these warnings. He sent letters to the Sháh of Írán, the Sulṭán of Turkey, the Czar of Russia, the Pope, the King of Prussia, Napoleon III, Queen Victoria, and the Presidents of the American Republics. In them He urged rulers to realize their high responsibilities for the welfare and happiness of their subjects and predicted calamities if they let selfish ambitions dominate their motives. Some of these predictions have already been fulfilled, as, for example, those connected with Napoleon III, the Sulṭán, the Sháh. Other calamitous predictions are still to come to pass, apparently at a not far distant time.

But the emphasis of Bahá'u'lláh's teaching was always upon the "Glad Tidings" of the new civilization which is already gradually growing up on the foundation which He laid. The Book of Aqdas contains specific laws and regulations which are to be the basis of the new world order. Many of these are contained also in some of His shorter writings. He leaves us in no doubt that this higher type of civilization will prevail. It is for this that man has been created and what God has ordained must come to pass. Man has now reached the point in his spiritual evolution when he is capable under the guidance of God of developing a worthy civilization. Bahá'u'lláh constantly reminds man of his latent possibilities and urges him to rise to the heights for which he was created. This is the time for which the whole human race hath longed "that perchance it may fulfill that which well beseemeth its station, and is worthy of its destiny." In the words of Shoghi Effendi, mankind has now arrived at the dawn of "the consummation of the whole process of human evolution."

We should expect that such a consummation of human evolution would be of long duration and Bahá'u'lláh so assures us. Our part is to accept His remedy for present conditions, to return to the "Faith of God and His Religion" and, in obedience to His command, establish the world state on the foundation of the unity of the human race. "This is the straight Path," He says, "the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure." [10]

While the glorious possibilities of this new civilization are at present beyond even our imagination, Bahá'u'lláh affirms that nothing can prevent their attainment. He says: "The heights which, through the most gracious favor of God, mortal man can attain, in this Day, are as yet unrevealed to His sight. The world of being hath never had, nor doth it yet possess the capacity for such a revelation. The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men. Though the forces of the nations be arrayed against Him, though the kings of the earth be leagued to undermine His Cause, the power of His might shall stand unshaken. He, verily, speaketh the truth, and summoneth all mankind to the way of Him who is the Incomparable, the All-Knowing." [11]

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[9] The Promise of All Ages, by Christophil, p. 196.
[10] Gleanings from the Writings of Bahá'u'lláh, p. 215.
[11] *Ibid.*, p. 214.

A WORLD COMMUNITY

By George O. Latimer

A COMMUNITY is a group of individuals bound together by common interests, privileges and subject to the same laws. It is a series of voluntary relationships of peoples and races having different customs, tastes, temperaments, varied thoughts and opinions, who, having been forced to face the same problems of human experience, have come to a "like-mindedness" in working out these difficulties. The fundamental urge or impulse to bring about this unity of divergent personalities is spiritual in character and results in a common faith. From this grouping of interests the ideals of government, of philosophy, of economic and social systems and primarily morals and religion are developed.

In past ages, owing to their isolation and lack of communication facilities, different environments and diversity of language, these groups have developed slowly and independently their systems of social order and spiritual outlook. Gradually the community has expanded, uniting with other groups to form a nation. When a nation has become sufficiently powerful it then seeks to widen its sphere of influence through aggression, colonization and eventually warfare upon weaker groups and communities. Then the world's equilibrium becomes upset, the culture of the people wanes and the social order is destroyed. The body politic may be likened to the human body as an organism which needs harmonious cooperation of all its members for perfect health. 'Abdu'l-Bahá points out, "As long as the members and parts of the human organism are at peace, coordinate, and cooperate together peacefully and harmoniously, we have as a result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare; and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and untimely death."

Amity, peace and unity are therefore essentially the saving factors of society; amity among races, peace between nations and unity of conscience in the individual members of the body politic.

In our present era conditions have altered greatly. The ever-increasing facilities of modern transportation, the wireless and radio, the interchange of literature, art and music, the complex international structure of finance, world-wide trade and commerce have broken down the former barriers of isolation. This change has been enhanced by the rapid development of our industrial civilization. The chrysalis has broken. As John Herman Randall points out in his timely book, "A World Community": "From a position of practical independence and self-sufficiency, all nations have been forced into a relation of the closest mutual interdependence where each needs the other, must have the help of the other, or else must perish. There is not a man or woman in America, or any other civilized land, whose daily life, both in the necessities we must have and in the luxuries we all crave, is not in constant touch with the life of people across the seas whose customs are strange to us, whose languages are unknown, of whom we may never have heard, but without whose daily toil our existence would be impossible. No one of us lives through a day without in some way getting help from all lands and all peoples." These interchanges demand a new outlook by our business leaders. This leadership requires an "international mind" to focus on the strides that science, invention and trade have made in promoting the intercourse which affects the lives of people in every clime. "We cannot think clearly and sanely about these reactions, except as we learn to value civilizations, habits of thought and action, and spiritual outlooks on life which diverge widely from our own." [1] The

[1] Business and the New Era, by W. E. Hotchkiss.

mechanical technique for the future progress of society is fully developed but the present state of man's social intelligence for the creating of a new world order has not shown the same advancement.

Our present impotence in world affairs has been vividly portrayed by Shoghi Effendi in his word picture of the social, economic, political and religious spheres of human activity. In "The Goal of a New World Order," he writes: "The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization." "Humanity," he continues, "whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built."

The picture of our present plight is further magnified by the growing spirit of fear and suspicion, race hatreds and vindictiveness—remnants of the last war—the faithlessness to sacred obligations and the violation of covenants between nations. To this may be added the new trends in government such as communism, fascism and nazi-ism—that are vying with democracy for the socio-political control of peoples. These modern doctrines of government have arisen from a condition of desperation in the social order and seek to impose the will of a dictator upon the binding voluntary relationships between individuals of the social group. By the very nature of their origin and the current working of their doctrines they are anti-social and do not create a structure that builds, molds and perpetuates a human community that satisfies both the practical and spiritual needs of man.

Therefore the primary task before us at this period of our evolution is to create and establish a social system that will embody in its scope, institutions that will encompass, not only the physical, economic and social needs of man, but also provide for a rekindling of his religious faith. It is becoming increasingly evident, concludes Shoghi Effendi, "that nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future."

In the formation of the future commonwealth, a form of Super-State must be evolved. The process will consist in the establishing of certain institutions that can and must maintain internal order within each local state and also have the power to enforce its authority in matters of dispute or conflict between member nations.

The first of these institutions is a World Parliament, composed of members elected by the people in their respective countries. Another institution will be a Supreme Tribunal whose judgment will be final. It will enact a single code of international law to control the relationships of the member nations. This body, which is titled the Universal House of Justice by Bahá'u'lláh, will define the rights to impose taxes, levy tariffs, limit armaments, settle disputes between capital and labor, and stabilize the financial structure of the world. It will have an International Executive powerful enough to arbitrate and to carry out its decisions, even though some member states may not volun-



The Third Annual Convention of the Bahá'ís of Írán, year 93 of the Bahá'í era.

tarily submit their problems and disputes for consideration. The sanction and authority of these institutions will rest upon the foundation of a world community, a combination of the federated units,—a community, freed from the narrow national outlook, that will develop a final and lasting consciousness of world citizenship. The life of humanity will be on a broader basis to meet the changing conditions of evolving society. A fresh impetus to the cultural pursuits of life, renewed inspiration in the realm of art and science, security in the economic relationships, a return of confidence and peace of mind and soul will be the ultimate result.

The Bahá'í plan does not seek to destroy existing institutions, but to remold the social order. "It can conflict with no legitimate allegiances, nor can it undermine essential loyalties," Shoghi Effendi declares, for "its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language, and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. . . . It calls for no less than the reconstruction and the demilitarization of the whole civilized world."

So far we have considered the need for the creation of a new social organism from the practical point of view. Many statesmen and scholars have outlined their plans for international stability along some of these lines. However if all the leaders of thought should unite upon one ideal program with the necessary agencies to make it effective, without including the spiritual factor as the motivating influence in the life of humanity, this highly desirable goal would not be attained, for "in the final analysis," according to Horace Holley,[2] "the existing world struggle is between faith and unfaith, between man as rational animal and man as spiritual intelligence. The historic movement as a whole includes the Prophet, and every philosophy dealing with less than the whole movement of history cannot deal adequately with man." Man owes his capacity for change, adaptation, invention and creation to the spiritual impulse. A confident heart overcomes all obstacles. "As your faith is," says 'Abdu'l-Bahá, "so shall your powers and blessings be."

The late Italian patriot, Joseph Mazzini, clearly saw the need for a common faith when he wrote that "the first real, earnest religious faith that shall arise upon the ruins of the old wornout creeds, will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence the earth has ever tended to conform itself to the heaven in which it then believed; and because the whole history of humanity is but the repetition—in form and degree varying according to the diversity of the times—of the words of the Dominical Christian prayer: Thy Kingdom come on Earth as it is in Heaven." Today the heaven of humanity is a universal canopy covering all peoples, all sovereign nations and all religions. The final evolution of the spirit of faith under its sheltering dominion leads man to a recognition of the Unity of all the Divine Prophets and the acceptance of the basic principle upon which a world community must rest—namely the Oneness of Mankind.

This principle of the Oneness of Humanity is the cornerstone teaching of Bahá'u'lláh for the reformation of society. It is divine in origin, ideal in its majestic sweep and practical in attainment. It can accomplish the federation of mankind because it is initiated by the Word of God. Religion is established through the potency of the Logos (Word) and it is therefore the one power capable of directing the feelings and sentiments of mankind toward unity, peace and reconciliation. Stanwood Cobb in his recent book, "Security for a Failing World," makes the convincing argument that the world-

[2] The Clue to World Strife.

wide catastrophes are not due so much to the fault of man's intellect, but rather to the fault of his emotions. The only force that can rule the emotions is a master emotion, and "the greatest of all master emotions is religion. This is the force which normally governs and directs the emotions of human beings, harnessing them into spiritual and cultural unities." Hence religion in the new day must become increasingly ethical and social, rather than remain theological and individualistic. It must furnish a new ethical vision that will create a morality for group action that can destroy the idol of self-interest; abolish sectarianism and dogmatic theological disputes, for as Professor Hayden of the University of Chicago states, "truly religious men and women are no longer interested in the theoretical differences of theology; they seek rather to make all knowledge and power serve in the building of a social order, including races, nations and religions, and offering justice and opportunity to every human being."

The rapid growth of the Bahá'í Faith is due to the irrefutable fact that it has the power to rule man's emotions, change his outlook, overcome his antagonisms, inculcate the spirit of self-sacrifice for the common weal, remove the tensions caused by the diversity of temperaments and create a real desire for union and fellowship in a social and spiritual brotherhood. In short it unites individuals of various walks of life, different religious beliefs, opposing political theories into voluntary association. These groups of like-minded friends, called Bahá'í communities, are to be found throughout the world. Though their start has been small and inconspicuous, they have the advantage of mutual protection and unity of aim by identifying all their group activity with the life and teachings of their prophet. In referring to the Bahá'í Faith in her book, "The Life of the Spirit and the Life of To-day," Evelyn Underhill says that our hope for the future depends upon the formation of such groups which she aptly terms "hives of the spirit." She writes: "Such a group would never permit the intrusion of the controversial element, but would be based on mutual trust; and the fact that all the members shared substantially the same view of human life, strove though in differing ways for the same ideals, were filled by the same enthusiasms, would allow the problems and experiences of the Spirit to be accepted as real, and discussed with frankness and simplicity. Thus oases of prayer and clear thinking might be created in our social wilderness, gradually developing such power and group-consciousness as we see in really living religious bodies."

A study of the operation and administration of a Bahá'í community discloses a striking contrast with the outworn institutions of today. It is not wholly democratic in character for the Will of the people is tempered by the Sovereign Authority of the divine Prophet. The entire local community elects its own administrative body of nine members, called a Spiritual Assembly. This body acts as a trusteeship, a consultative group for the solution of problems and difficulties, both secular and spiritual. It cannot be confused with any system of autocracy or of dictatorship for its elected representatives have the right of legislating on matters not revealed in the Writings of Bahá'u'lláh, the Founder of their Faith, nor can it be classed as an aristocratic order or an ecclesiastical theocracy. It has no professional clergy, each member serves to the best of his ability. The elected representatives are chosen for their combined qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience. These Assemblies combine an executive, judicial and legislative function limited only by the scope of their respective jurisdictions, and their guiding principles are prayerful consultation and practical cooperation.

The communities of each nation annually elect delegates, who in turn meet in convention and elect a national Spiritual Assembly, likewise composed of nine members, and this body administers the collective affairs of all the local communities. The next step is the formation of an international Assembly, the Universal House of Justice. This institution is created by the electoral body of national Assemblies through universal suffrage and thus becomes an international tribunal which represents the fusion of numerous groups into a worldwide community. The prime requisites of these counselors, according to 'Abd-

u'l-Bahá are "purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold." Their prestige and power are enhanced by their self-sacrifice and devotion to the common good, not by any display of arbitrary authority. They stand for an ideal of morality that is worldwide in scope—an inclusive fellowship, and they maintain their contact with the source of spiritual inspiration and guidance by having as their permanent head, the present and future Guardians of the Faith.

"The Bahá'í World," Volume V, gives a graphic survey of the manifold activities of approximately eight hundred Bahá'í communities established throughout the five continents and in many islands of the seas. It is a vivid portrayal of the progress of a working, well-ordered society that cannot be ignored by a disillusioned, shaken humanity. The varied evidences of an unfolding community, recorded therein, comprise, according to Shoghi Effendi, "The vitality which the organic institutions of this great, this ever-expanding Order so strongly exhibit; the obstacles which the high courage, the undaunted resolution of its administrators have already surmounted; the fire of an unquenchable enthusiasm that glows with undiminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice which its champion-builders are now attaining; the breadth of vision, the confident hope, the creative joy, the inward peace, the uncompromising integrity, the exemplary discipline, the unyielding unity and solidarity which its stalwart defenders manifest; the degree to which its moving Spirit has shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own structure."

The Bahá'í group is a community freed from the complexities of federal management, neutral in political controversies, but obedient therewithal, to the recognized authority of a just government; it has lost the sense of "locality" in the broader feeling of world citizenship. In America, in Europe or in the Orient the association of its members, —whether of the red, black, brown or white race; whether of Jewish, Muḥammadan, Christian or other religious faith, caste or creed; whether artist, merchant, scientist, statesman or artisan,—is based upon acceptance of the spiritual equality of all mankind and the oneness of God. The natural inequality and difference in capacity and intelligence of men is recognized, but the right of equal opportunity is vouchsafed to all. There is a difference in the social and economic status of men and the degrees of society are preserved, but in their spiritual relationship there is a parity of station.

The chosen members of an Assembly must acquaint themselves with the conditions and problems of their community, weigh dispassionately the merits of any case brought to them and in a prayerful attitude render an unfettered and just decision. They act under divine inspiration and are therefore primarily responsible to God for their actions and not governed by their feeling of loyalty to those who elect them. The provision for annual elections guarantees a method whereby the quality of membership can be continually elevated and improved, but the personal qualifications of the individual members do not establish the perfection or imperfection of the body, nor do they make the elected representatives inherently superior to their fellow citizens. It is the institution that is perfect because of its divine endowment.

The present national upheavals, the political turmoils, the ever-increasing disparity in the social-economic life of man and the embittered racial clashes and religious conflicts indicate the urgent necessity for the immediate establishment of a sovereign world state for the preservation of our civilization. The social program given by Bahá'u'lláh offers, in its entirety, a workable solution for the reconstruction of the economic, political and religious life of humanity, and provides for the institutions of a World Commonwealth. Scientific invention and modern industrialism have laid the material foundations for international cooperation. Bahá'u'lláh has evolved the plans for the moral and spiritual superstructure. It is now man's privilege to erect upon the founda-

tions, an edifice that will shelter all mankind,—a temple for a world community. The underlying aim of the Bahá'í plan, according to Shoghi Effendi, is "the establishment of the New World Order as adumbrated by Bahá'u'lláh. The method it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the 'Most Great Peace'; its consummation the advent of that golden millennium —the Day when the kingdoms of this world shall have become the Kingdom of God Himself."

THE CALL TO GERMANY

By Alma S. Knobloch

"In every Dispensation," writes 'Abdu'l-Bahá, "the Light of Divine Guidance has been focused on one central theme. In this wondrous Revelation in this glorious century, the foundation of the faith of God, and the distinguishing feature of His law is the consciousness of the Oneness of humanity."

It is no wonder that when the words of Bahá'u'lláh and 'Abdu'l-Bahá were embraced by my precious sister, Mrs. Pauline Hannen, when presented by the great philosopher and sage, Mírzá Abu'l-Faḍl, in Washington, D. C., in 1902, that her heart's desire was to convey the glad-tidings to her family and friends. This longing soon became the earnest prayer of us all, and when the call came to go to Germany, it was a marvelous realization of an answer to our prayers.

There are some experiences in life that one never forgets. Running upstairs one day to speak to our saintly Mother, I stopped at the threshold of her door with awe—Mother was praying. This heavenly sight was indelibly impressed upon my heart, and there was no need for questioning. Quietly withdrawing, I, from that time on, never became deficient in the one great hope that Germany might become illumined with the Light of Truth, and be permitted to take her place in establishing it in the world.

The opportunity came while I was teaching in Buffalo, N. Y., in 1907. My dear sister Fanny made it possible for me to take this wonderful trip. The following are some of the words of 'Abdu'l-Bahá concerning the undertaking.

Thou hast written about Dr. Fisher, that praise be to God, thou hast found a helper for him and ere long she will start for Germany. Truly I say, the beloved maid-servant of God, Miss Alma Knobloch, is very much acceptable for this service—thou hast done well to choose her. She is accepted by all means, but regarding her stay in Germany, she must stay as long as possible. Forward to this land a copy of every tablet translated into the German language. I hope that the endeavors and exertions of these two sisters, may display all-encircling effects.

Signed: 'Abdu'l-Bahá-'Abbás.

Through His Honor Mírzá Aḥmad, to the beloved maid-servants of God, Mrs. Amalie Knobloch, Miss Alma and Miss Fanny Knobloch. Upon them be Bahá'u'lláh-u'l-Abhá.

He is God!

O ye beloved Maid-servants of God, the bounty of the True One hath elected you from among the maid-servants in order that ye may engage yourselves in the service of the kingdom, spread the Verses of the Lord of the Realm of Might, become the cause of guidance of the souls.

Truly, I say, Miss Alma Knobloch will show forth and demonstrate on this trip that she is a beloved maid-servant in the Threshold of Oneness, is wise and intelligent and spiritual in the Kingdom of the True One.

A great service is this, for it is conducive to the descent of the eternal outpouring and the cause of everlasting life. All the affairs of the world, though of the utmost importance, bring forth results and benefits for a few days, then later on they disappear and vanish entirely, except service in the Divine Kingdom, attraction to the fragrances of Holiness, quickening of the souls, vivification of the hearts, imparting joy to the spirit, adjusting characters and the edification of the people. I hope that ye may become assisted and confirmed to this.

Upon ye be Bahá'u'l-Abhá.

Signed: 'Abdu'l-Bahá-'Abbás.

On July 17, 1907, my precious mother and sisters, with a number of believers, saw me on board the steamer *H. H. Meyer,* Ger-

many-bound. The stateroom was filled with flowers and love gifts. When the last farewells were being given, my mother quietly told me that the matter had been discussed by the family and they had decided not to cry at "this" departure as they had on previous occasions, because 'Abdu'l-Bahá had said that He would be my Guide and Helper.

As the steamer glided out of Baltimore port, the band playing farewell music, I often changed my place at the rail until the last point had been reached. Always the eager eyes of the shore party caught and held my attention. This was indeed a different parting. The future—what of it? The trip over was unusually pleasant. My place was at the head of one of the long tables, and most enjoyable discussions accompanied meals.

On the third day out, a friend of long standing asked me to tell a group about the Bahá'í Movement. They drew their deck-chairs near me and listened intently on a number of days. Finally I was asked to speak in the Ladies' Salon, which I gladly consented to do. Several became deeply interested and asked permission to call at some time during their European tour. Later this happily came about. Miss Olga Krunke, before leaving the steamer, asked that I mention her name to the Master when next I wrote.

Arriving at Bremen, Miss Bredemeier cordially greeted me and expressed a wish to hear the glad-tidings of which I had written to her. At dinner that evening at her home, my joy was great to hear her state that the teachings were just what she had been looking for. I was asked to remain in Bremen and teach. The following day these dear friends again extended their hearty invitation to visit them. The time in this delightful home was only too short and I promised to return when opportunity permitted. Joy went with me on my way to Leipzig, over the warm reception that the teachings had received in Bremen. Especially dear to me is the recollection of Mrs. Bredemeier and the radiance and sweetness of her face in wishing me God-speed.

My uncle, Wilhelm Knobloch, a retired Professor of very high standing, carefully read the manuscript of the Iránian tablets which had been translated by my sister Fanny, by the wish of 'Abdu'l-Bahá. (These were later printed by her.) My uncle listened to the explanations that I gave concerning the teachings of Bahá'u'lláh and 'Abdu'l-Bahá, and about the fulfillment of prophecy in the Latter Day. He was profoundly touched, and a few days later, made known his desire to serve the Cause. My heart leaped with joy, although outwardly I remained calm. I knew that his mother had been a very saintly woman and also a Templar. This sect was founded on the Bible verse, Malachi 3:1, "And the Lord whom ye shall seek shall suddenly come into His Temple." This faith spread throughout Germany and the founders thereof settled in Haifa, at the foot of Mt. Carmel, expecting the Coming of the Lord, in 1863. Both my uncle and my aunt were most kind and helpful in introducing me to their circle of friends. These I found to be sincere and progressive in their attitude toward the Principles of Bahá'u'lláh and they all developed a greater consciousness of the Oneness of Mankind.

Several very pleasant weeks were spent at Leipzig. My new friends assured me of their good wishes and saw me off to Stuttgart, my real destination. There I was expected to assist Dr. E. Fisher in teaching the Cause.

In Stuttgart, on August 9, 1907, a very beautiful young lady greeted me with the Greatest Name, and from that moment we became friends. Miss Doering and I were inseparable throughout my fourteen years' stay in Germany. Dr. Fisher and Mr. M. Greenschweig appeared and greetings were exchanged.

Stuttgart is a beautiful city surrounded by hills which are dotted with fine houses. Here in Southern Germany is situated the Capital of Württemberg. The people are thinkers, and have an extremely religious turn of mind. Many poets have sprung from this section of the country. At night it is especially beautiful with all the lights flickering over the lovely mountainsides. With the prayers of 'Abdu'l-Bahá, I felt that I could soon learn to love the people as greatly as I had those of Leipzig and Dresden, however unlike and different the southern section of the country might be.

Dr. Fisher had done some very fine preparatory work and had interested a number of very fine souls in the Bahá'í Teachings. Miss Doering arranged for a group of young girls at her home, where also lived Frau Palm. This group was happy to receive the message from 'Akká and Frau Palm became attracted and a believer. From all sides, doors opened and invitations were received to go and teach those who were interested in the Faith. It was a pleasure to visit the old Castle each week. Frau v. Betzolt and her daughter became greatly interested and many glorious talks were given there. From this grand old Castle thoughts of good-will were sent out to all humanity.

It is pleasant to recall the hours spent at the Air Health Bath. This was situated on a high point at Degeloch in a lovely garden. Here the ladies lounged on the well-kept grass or on comfortable chairs. This was an ideal place to talk of Spiritual Truths. To me it seemed surprising how many became interested. Many looked forward to these talks and later made visits in our home. A number of these young ladies became beautiful believers. Among these were Misses Julia and Elise Steabler, Miss Deigle, Mrs. R. Schwartz and others. Through these ladies invitations were received to visit homes in Stuttgart and the surrounding territory. It would be difficult to say how many of these bright and wide-awake young ladies became active and happy in spreading the glad-tidings.

By this time, invitations to the five o'clock teas and dinners were forthcoming, and friends and acquaintances invited their friends to hear the Spiritual News. Some of these had relatives who went to Haifa. Opportunities were made by Dr. Fisher's friends to spread the teachings and lasting gratitude will be felt for the kindness shown by these early believers. The first ladies to call upon me were Mrs. Eckstein and her sister Mrs. Pfanchau, and later many others came, and they all helped to make my stay happy and successful.

The last week in August, 1907, Miss Doering and I spent at the Freudenstadt in the Black Forest. Here, too, we had a chance to speak of the Bahá'í Cause. We visited some of the Sanatoria and returned with the pleasant knowledge of having cheered the hearts of those whom we had met.

The weekly group held at the home of Frau Palm grew in strength and numbers. By September, 1907, Miss Doering and I had occasion to visit Heilbronn and meet some people who were friendly toward the Cause. There the parents of Miss Schaffer gave us a hearty welcome. From there a delightful trip was taken into the beautiful Schwabisch Alps. We visited Miss Scheuerle and family at Pfadelbach. They were deeply touched by the story of the Messenger of God at 'Akká. Miss Scheuerle is an outstanding young woman of high esteem in her noble work. We returned from the trip with grateful hearts for all the kindness shown us and for the divine assistance received.

Dr. Fisher took us to see some of his friends in Cannstatt near Stuttgart, and we were glad that he could give the teachings to a number of souls. We were able to make new contacts there. Dr. Fisher had done some excellent work as a pioneer in Stuttgart and we were pleased with the progress that had been made.

In October, Frau Med. Rad v. Burkardt returned to Stuttgart and invited Dr. Fisher and me to dinner at her palatial home. This unusually highly developed lady of great culture was deeply interested in promoting the Cause of God. She translated the "Hidden Words" into German. Her door which was opened afforded far-reaching results. 'Abdu'l-Bahá, when speaking of the noble services rendered by Frau Med. Rad. v. Burkardt said at Paris, "Her noble and sincere services will be remembered throughout all eternity and they will sing and chant her praises. She will never be forgotten." A week later she arranged for a Bahá'í meeting at the Frauen Club. Cards announcing this talk were placed in all the rooms of the Club—"The Sun of Truth is the Word of God."

This was a very successful meeting, our first public meeting. A large number of the guests became attracted to the Spirit and the Words given forth. The President of the Club responded cheerfully, after the talk, and concluded by saying that if they were asked to speak in another country, they, too, could speak as joyfully as the speaker of the evening.

Some of the Art Students of Stuttgart became attracted, and especially enthusiastic were Miss A. Schaffer from Heilbronn and Miss Doetrich from Konstanz on the Boden See. They became earnest students of the Bahá'í Cause. From this time on the Club became our headquarters. Our Nineteen Day Feasts were held there for several years. They made a special concession in opening their doors to us and I recall having said at the time that they would surely be blessed for so doing. Two years later, the Club moved into a grand old home, more centrally located. The furnishings were designed by a noted artist and each room was planned separately. The tea room was most attractive in rosewood and ebony with black embroidered cushions.

A committee of nine men, with Herr A. Eckstein as Chairman, formed the first working committee of the Bahá'í Cause. A hall was secured at the Bürger Museum and I was asked to take charge of the teaching. A program was drawn up and laid before me for approval as follows: Prayer, Bible Reading, Bahá'í Teaching, Bible Reading, Prayer. The program was accepted and, depending upon Guidance, the first meeting was held March 9, 1908. There were thirty-eight present and all felt happy and radiantly joyful that the program had been attained. A compilation of Bible verses was soon given and then they became greatly interested in Muḥammad as a Prophet of God and the fact that He was a descendant of Father Abraham. On October 21 the first Naw-Rúz Feast was held at the Club with Fräulein Doering as hostess. This was a beautiful Feast. A number of people took part in reading the Words of 'Abdu'l-Bahá and Bahá'u'lláh. It is a beautiful custom of the Germans to bring flowers to the Feasts. This made all our Feasts fragrant and lovely. When the German people make their calls they also take flowers and I was greatly favored. My rooms were always sweetly decorated. The gentlemen would usually offer a nosegay while the ladies would bring flowers of a larger type. The friends offered me so much kindness that I naturally loved them very much.

The Friday evening meetings at the Burger Museum increased in numbers and interest in the teachings became widespread. Several groups were formed by which the Words of Bahá'u'lláh and 'Abdu'l-Bahá were translated. I spent four evenings a week with them at the various homes. These translations were read by the believers at the meetings, and in this way the believers soon became active. It was always a joy to note their development, for their faces became ever more radiant. Herr Herrigel's group became active in the work. Herr Oberleher Braun and Herr Emil Rouff translated the "Hidden Words" at the meetings held with their group.

Influential men were met at delightful dinners where many questions concerning the Faith were asked. Pleasant trips to nearby places were taken where ofttimes friends met us and made opportunities to explain some new points. Schloss Solitude near Stuttgart was frequently visited via a fine walk through a beautiful forest. Here the poet Schiller played as a child.

On June 7, 1908, Miss Doering and I took our second trip to Heilbronn where Miss Schaffer arranged a meeting at her home. Her friends and parents expressed their pleasure at hearing more about the Bahá'í Cause. Miss Schaffer accompanied us on a trip to Weinsberg, an historical place, which had been besieged by the French. Word had been sent up the Burg that the women would be allowed to pass through safely carrying their most treasured possessions on their backs. The women consulted together and decided to carry their men out on their backs. They passed through the French lines unmolested. From that time, 1140, this mountain and Castle have been known by the name Weibertren (Women's Loyalty).

On August 5, 1908, the first Zeppelin flew over Stuttgart from Friedrichshafen. The city was full of flags and looked quite festive. The inhabitants were out early in the morning on all the surrounding heights. It was a very beautiful sight to see the silvery air-craft glide fairy-like through the clouds. It dipped low over the palace, dropped roses, then crossed over the city where it was caught in a huge whirlwind and destroyed! The city was as hushed and quiet as it had been jubilant and gay in the morning. This

was a sight never to be forgotten. A sign of the fulfillment of the prophecies of the New Day had been ushered in. The prophecy of air-travel had been realized. Count Zeppelin was a pleasant person and had spent all he had for the building and perfecting of the air-ship. The entire nation arose and contributed funds for the building of another ship. When this last was finished it passed close to our window on its way to Northern Germany.

The first week in September, 1908, was spent in Switzerland and a Bahá'í address was made in Luzerne. A pleasant place was found in Kersetenen on the Furwalteseter Sea directly across from Luzerne. Here we met delightful tourists to whom we gave the Bahá'í message. Frau Weidt and her daughter from Saarbrücken became interested and also our hostess Frau Hensteckel. We were glad to visit her at a later date and give more of the teachings. At that time my sister Fanny went with me. The tourists were delighted and told us that the teachings were the very thing that they had been looking for. I kept in touch with these German tourists and later was invited to their homes.

That fall a unique public meeting was held in Stuttgart. Herr Eckstein, a member of the Swedenborgian Club, a German; Mr. Dreyfuss of France, and Mr. S. Sprague of England, each made a talk in his own language. The meeting was well attended by well-educated people. The principle of Bahá'u'lláh concerning the need for a universal language in order to establish world contact was well brought out. All three speakers gave eloquent talks on the Bahá'í Faith. At the close of the addresses, an open forum was held for freedom of discussion.

Later in the fall, I went to Leipzig and while there, news came from my sister Fanny to meet her in Naples, en route to 'Akká. It was joyous expectation to think of receiving Spiritual Strength to carry on the work. When we landed at Haifa it was interesting to see the quaint Biblical inscriptions over the doors of the neat-looking houses. The Templars lived along the main avenue of the German colony.

It was awe-inspiring to note that the head of the avenue extended up Mt. Carmel and pointed to the shrine of the Báb. This was a monument erected and dedicated by 'Abdu'l-Bahá, the Center of the Covenant of the Bahá'í Faith. We are grateful to Mírzá Ibn Abhá for the following explanation during our stay at 'Akká: "He whom God willed is the fruit of the tree. Hence Bahá'u'lláh is the trunk, the branches and the root, all except the fruit, which is 'Abdu'l-Bahá. The coloring, the shape, the taste, and all the attributes of the tree are in the fruit. Hence the teachings of Bahá'u'lláh, the bounties of Bahá'u'lláh, the Manifestation of His Power, His Words, have been spread throughout the World by this great Soul. The effect of His Words have realized themselves in this Great Life."

We were most eager to receive new life and spiritual understanding and our gratitude was boundless. One morning 'Abdu'l-Bahá turning to me said, "I have revealed a Tablet for you and I will have it translated." At this time I take the opportunity of sharing it with you:

Through the Maid-servant of God, Miss Alma Knobloch, to the Beloved Ones of God: Upon them be Bahá'u'lláh!

He is God!

O ye Sons and Daughters of the Kingdom!

When the proclamation of God was exalted and spread in the East and the West and the souls became attracted to the Words of God and heard the Call with perfect devotion, joy, happiness, and gladness, all the veils of doubt were torn and they were saved from imitating their fathers and ancestors; they beheld with their own eyes, and not through those of others; they heard with their own ears, and not with the ears of others; they comprehended with their own minds, and not through the minds of others. Such souls are the lovers of Light, and when they beheld the Morn of Reality and the Light of the Divine Sun, they became attracted, enkindled, and believed in the Kingdom of God. They became receivers of Benevolence and the Manifesters of Light, because of the Rising point of the Mysteries.

They chanted the Verses of Righteousness, and turned unto the Kingdom of Bahá. Blessed are such souls who have recognized

the Promised Beauty and have entered under the shadow of the Lord of Hosts.

Such souls are today the Army of Salvation, they are the Hosts of Light, they are occupied with heavenly victories in the East and the West, and are engaged in dominating the hearts in Asia and America. At every moment they receive assistance from the Kingdom of Abhá, and every day, an army will descend to them from the Supreme Concourse; this is why you see that when a single person will reach a country or a city and begin to teach, he will at once see his words having great effect in the Holy Souls and the Light of Assurance and Belief will shine in splendor.

The call of the Kingdom is like a spirit; it produces a sudden effect in the nerves, arteries, hearts and souls and regenerates the people; baptizes them with water, Spirit, and fire; the second birth will be produced and new people will be raised; but other souls are like those whom Christ mentioned in the Gospels, saying, "They have hearts but do not comprehend, and I cured them."

In short, I say, that these souls were awakened and quickened by the proclamation of God, but the others are still in ignorance, doubtful, and deprived from the Sea of Life, and are deprived of the Benevolence of the Lord of Signs, and have become shareless in the Heavenly Beauties. Portionless and remote from Heavenly Blessings they have soiled themselves with the things of this perishable world and neglected this Everlasting World of Eternal Life.

They satisfied themselves with a drop and became shareless in the waves of the sea, they attracted their hearts to a ray of the sun and became remote and indifferent to the Sun of Reality.

It is a source of great regret that a man in this enlightened age and divine century will become deprived of the heavenly blessings.

If a tree will not become fertile and green through these life-giving breezes of the spring-time, and will not bring forth blossoms, fruit, and leaves, then in what season will it bear fruit? Be assured, it will forever be deprived and for all eternity, hopeless. Now you ought to give thanks to God that you have attained to a share of the effulgence of the Sun of Reality and have a portion from the heavenly grace. Having heard the Call of God, you have attained to Life through the Breezes of the Holy Spirit, and have entered into the eternal world and received Everlasting Mercy.

You have attained to such favors that you are able to shine forever, like unto the Morning Star, through centuries and ages. Like the Life-giving Breezes of the Paradise of Abhá, you will become the Cause of Eternal Life for many people.

Upon ye be Bahá-u'l-Abhá.

Signed: 'Abdu'l-Bahá-'Abbás.

Translated by Monever Khánum, 'Akká, Syria, November 12, 1908.

'Akká is eight miles from Haifa and is located on the Mediterranean Sea. While there we experienced the realization that the Christ's teachings were not only taught but were turned into action and deeds. By so doing they transform and spiritualize the human beings and make them clear mirrors to reflect the attributes of God. We were overwhelmed by the simplicity and real nobility of living shining forth in the Holy Household. We felt extremely happy in the sweet, fragrant atmosphere. It was a continual regret that we could not speak Iránian. 'Abdu'l-Bahá told us that the Iránian, German, and English were all from one root language.

The children there seemed very far advanced and had a keener perception than children elsewhere. It was on this visit that we met Shoghi Effendi. He is today the Guardian of the Cause. At that early day it was clear that he was receiving a careful training for the stupendous work that was to fall on His youthful shoulders after the Ascension of 'Abdu'l-Bahá.

Returning to Stuttgart, work was resumed with fresh zeal. By this time there were a number of groups in surrounding towns. At Degeloch, Mrs. Rosa Schwartz interested a number of intellectual friends and neighbors who attended her Tuesday afternoon coffee. The Bahá'í Teachings were discussed for many years and progress was made.

Zuffenhausen and Esslingen developed splendid youth centers. Mrs. M. Schweizer

and her close friend Miss Köstlin were very joyful over the increase in numbers of the youth and the interest they were showing in the Bahá'í Faith. Weekly visits were made as well as week-end trips. Great joy was experienced by the believers who had become active in spreading the Great Message.

Delightful trips were made to Leipzig and some of the nearby cities. The groups were deeply impressed by our experience in the Holy Land and our detailed description of Alexandria, Cairo, Port Sa'íd, and the Bahá'ís we met in those cities.

The following year, in accordance with the wish of 'Abdu'l-Bahá, my nephew Carl N. Hannen came to Stuttgart to attend school. In his case, too, the guidance and assistance of 'Abdu'l-Bahá were marked. Changes were made in our activities and distinct inner development was felt. Carl found the first Christmas spent in Stuttgart very different from those he had spent in Washington, D. C. At five o'clock the day before, all the stores and places of business were closed and all that could attend services at church did so. Here a tall white pine with many lights made up the only decoration. Carols were sung and other splendid music was given. Trumpets in the church towers were heard giving forth the Christmas carols both that evening and the following morning. A glorious male quartet stationed in the cathedral steeple was heard Christmas morning singing Christmas hymns. The sincerity of the Christmas Spirit was most impressive. We were also generously remembered with gifts from many friends.

The various Bahá'í Teachers from America and Írán that visited us gave us courage and strengthened the believers greatly. Each one that came brought spiritual fragrance from the Rose Garden of Abhá. The Nineteen Day Feasts which were held at the Women's Club were joyous events and we looked forward to them with much pleasure.

In the fall of 1909, the Bahá'í Message reached Böhm, Austria. There Professor Kruttner became active and I was very happy to be able to forward the following message which 'Abdu'l-Bahá sent to him:

"Give to Herr Karl Kruttner the wonderful Abhá Greetings and tell him:

"Happy are you to have come to the Light of Truth and found the way of the Kingdom, you have advanced into the straight path and heard the call of the Lord of Hosts. I hope that you will take such strides in the Cause, that you will attain the ultimate hope and desire, and act according to the teachings and exhortations of Bahá'u'lláh. Miss Knobloch has sent me the stamp you had given her. I have seen it—it is the sign of fear and horror."

also:

"April 12, 1910.

"You have written regarding Böhm, Austria—that Professor Kruttner has become confirmed, has arisen to serve and give the glad-tidings of the Coming of the Kingdom of God. Know of a certainty that he will soon find a wonderful help and the Cause will spread in those regions. Give my warmest greetings to Herr Kruttner. I have asked for him from the Lord of the Kingdom assistance in all conditions. Therefore with celestial strength, a divine effort and an illumined heart, and a Godly Spirit, he must herald the proclamation of the Kingdom so that the Celestial Angels of the Divine Word may give him help and assistance."

It was a great help to have some of the Bahá'í literature which had been translated into German and published. We longed for more, and were delighted when Professor Christale translated "One Year in India" into Esperanto. This was in great demand at the following Esperanto Convention. Other translations finally followed. The Peace Movement in Stuttgart became interested in the Bahá'í Movement and asked for literature.

The third Naw-Rúz was held at the Frauen Club after they had moved into their new home. This Feast brought together many friends and believers from the different cities and towns in the neighboring vicinities. It was indeed a heavenly meeting. All were exhilarated by the spiritual fragrances of the Abhá Kingdom. The floral decorations were very beautiful, and all felt uplifted and radiantly happy. A beautiful

tablet from 'Abdu'l-Bahá was read on this occasion in answer to our petition.

One of our first German contacts, Mrs. Palm, moved to Tübingen and we were glad to have a new opening to give the message. She arranged several meetings for us. Miss Doering and also Carl Nategh could join in these week-end trips. We also enjoyed visits at Miss Spidel's, at Ludwigsburg. About this time I commenced to receive letters, cards and communications from influential men, writers of note, and those interested in civic uplift. They encouraged me with books, pamphlets, etc., expressing their appreciation of the efforts and help of the noble Bahá'ís.

The circle of activity increased through the efforts of the friends and we did much follow-up work and made good use of all openings which presented themselves. In November, 1910, Miss Doering and I visited Julia Steabler at Lorch. Many of the patients at this Health Resort had become interested in the teachings and we were able to spread the Glad-Tidings.

In Esslingen Miss Köstlin was very active and also Mrs. M. Schweizer. The youth groups at the two places, Esslingen and Zuffenhausen, were especially attracted and it was always a great joy to attend their weekly meetings. Many invitations were given to visit in the homes at coffee-time and often friends were invited in to hear the message of God. Frequently the father would be at home to greet me and this gave excellent opportunities to become acquainted with many parents and explain the Principles of Bahá'u'lláh. One evening the Secretary of the Y.M.C.A. attended the weekly Wednesday night meeting and appeared quite disturbed. However, after many questions were satisfactorily cleared up he left, feeling that the Cause was very different from what he had thought, and he told us that no one could take exception to the teachings.

Several homes were dedicated to 'Abdu'l-Bahá with all sincerity and interest in the Faith of God increased. 'Abdu'l-Bahá sent us the following words to give us strength and consolation: "The nightingales fly to the rose-gardens. That was not a gathering but a garden filled with roses and basil."

The Naw-Rúz celebration that year was held at the home of Mr. and Mrs. Schweizer at Zuffenhausen. This spiritual Feast became significant in the fact that so many young people were with us to happily celebrate the New Year. Their faces shone with radiance and joy. They became beautiful believers, and active in spreading the Blessed Message of the Lord and a help to the Esslingen group.

Mr. Otto Steabler and also Miss Wanke went to Berlin to make their home and soon two others followed. Although we missed them we knew that those sincere ones would do their share in spreading the Light.

At Degeloch, the bright, intellectual friends of Mrs. Rosa Schwartz enjoyed their afternoon group. One of the interested friends was Mrs. Sanders, the charming wife of one of the early pioneers of the Templars who settled at the foot of Mt. Carmel at Haifa. Mr. Sanders' father became Governor of the German Colony at Jerusalem and Mr. Sanders had been born in Jerusalem. He was much surprised to find that his wife had embraced the Bahá'í Faith. After he heard more about it he accepted the Principles and told us that he had often seen 'Abbás Effendi, who was well known throughout Palestine and the surrounding country as the "Sage" and the "Father of the Poor."

It was a great delight to us to learn that the teachings had found an ear in Switzerland. Mr. Albert Lutz, of St. Gallen, came to Stuttgart to learn more of the Cause. When we went to Switzerland, Mr. Lutz arranged a gathering and Bahá'í talks were given in which he himself took part. At this time his sister and a few friends became interested. Bahá'í literature was distributed. All of these meetings were held as unassumingly as possible since there was no need for embellishment. The Power of the Word and the clarity of the Principles were convincing in themselves.

Miss A. Köstlin arranged a trip to Aalen, where at the home of Mayor Krieg, the Bahá'í Teachings were given. Later a number of Miss Krieg's friends became interested. A hall was secured and meetings were held. It was through this believer that I found an opening in Munich and was able to give forth the Glad News. Meetings were held

in a large hall on several occasions. Some influential people were contacted who were favorably impressed and on my second trip I was introduced to Princess Gazilla, and Prince Leopold of Bavaria. Many delightful trips were taken in this section of Germany and the people were most sincere and friendly. Munich is an art center and a favored city for tourists. Although it is located in the southern part of Germany it is cool on account of its high mountains.

On returning to Stuttgart, word was received that 'Abdu'l-Bahá was in Paris. Immediately petitions were drawn up supplicating 'Abdu'l-Bahá to come to Germany and give His blessing to the work that had been accomplished there. In reply 'Abdu'l-Bahá graciously gave permission for those in Stuttgart who desired to do so to go to Paris and be with Him during His stay there. We went, and returned to Stuttgart radiantly happy with the assurance that 'Abdu'l-Bahá would visit Stuttgart later. He wished no special preparations made although our longing was great to do Him the utmost homage. 'Abdu'l-Bahá and four of His Íránian Secretaries arrived unheralded, April 1, 1913. Our joy was beyond measure! We had been working and serving at the break of the New Day and now the Light of the Sun of Truth flooded the land and we were grateful. 'Abdu'l-Bahá's words gave new impetus to the Cause in this country and a number of meetings were held.

The humility, love, and devotion, of the German believers rejoiced the heart of 'Abdu'l-Bahá and they received His blessings and His words of encouraging counsel in complete submissiveness. They were filled with the desire to devote their lives to the Cause, thereby increasing their love for humanity. Friends came from far and near to see the Master. There was a constant flow of visitors at the Hotel Marquart. There 'Abdu'l-Bahá received them with such love and graciousness that they became radiant with joy and happiness.

On 'Abdu'l-Bahá's arrival I asked Him for two meetings: one for the Youth Group at Esslingen and one for the ladies.

Miss Köstlin, who had been doing a marvelous work at Esslingen, arranged a beautiful meeting there to welcome 'Abdu'l-Bahá. It was held April 4, 1913, in the afternoon. This date is commemorated each year in memory of 'Abdu'l-Bahá's visit. 'Abdu'l-Bahá was specially pleased with the children who formed two rows in front of the entrance to the hall. All were dressed in white and held huge bouquets of flowers and were anxiously awaiting His Coming. This eventful occasion will never be forgotten. 'Abdu'l-Bahá passed through these rows of smiling faces and they all received His blessing. 'Abdu'l-Bahá stopped to say a few Words to this one and that one on either side. Those who were touched by the Blessed Hands were exhilarated beyond words. Beautiful were the words they received. All felt the great love of 'Abdu'l-Bahá although they could not realize the great favor and bounty that had been bestowed upon them.

The following evening 'Abdu'l-Bahá graciously addressed a large and distinguished gathering of friends who had come from far and near. The meeting was held at the Museum, a most exclusive and magnificent Hall. The Master asked me to select a subject for the evening and I asked Him to speak on "Woman." Smilingly He questioned, "On the German Woman?" I answered, "No, on Woman in general." His face beamed with that radiance that brought divine fragrances and He said, "Very well, very well." Mr. A. Eckstein translated the lecture while Consul A. Schwarz presided as Chairman. Beautiful music was rendered by Miss Julia Steabler. 'Abdu'l-Bahá enlarged upon the women in Írán. His address was highly appreciated, especially by those noble, esteemed ladies who had so marvelously assisted us in our early work. After the talk He went through the hall shaking hands and giving words of cheer. This indeed was an eventful evening. Only 'Abdu'l-Bahá knew of its far-reaching results. Our gratitude was boundless for the blessings received during 'Abdu'l-Bahá's visit and also during His week's stay after His return from Budapest and Vienna.

To me, one of the most outstanding events occurred when I called on 'Abdu'l-Bahá one morning and asked Him to attend our Bahá'í Meeting that evening. He said that He would if it might be scheduled for four that afternoon. Overjoyed, I rushed

to inform the believers and to make the necessary arrangements. It was then noon and so the time was very short. The ladies at the Frauen Club were most obliging in letting us have all the rooms and in preparing for the Unity Feast. We expected about 150 and over 160 attended. The ladies of the Club beautifully decorated the tables and the rooms with gorgeous flowers.

'Abdu'l-Bahá arrived at four o'clock and walked through the rooms giving greetings to the friends before taking His place at table. His face shone with pleasure and a happiness that was divine. All the believers beamed with love and joy. The lecture was translated by Mr. Herrigel and all felt the inspiring Spirit which permeated the atmosphere and penetrated the very soul of all present. Each felt baptized with the power of the Spirit and the Fire of the Love of God. The rooms were filled with the Fragrances of the Abhá Kingdom.

The following morning when I called upon 'Abdu'l-Bahá He said that the meeting was blessed. "It will never be forgotten in the future generations. The Supreme Concourse of Angels were pleased and rejoiced. It was an illumined meeting, giving eternal life to mankind. The Apostles of Christ did not know that the Last Supper would be commemorated throughout the next two thousand years."

Professor Christale, President of the Esperantists of Europe, invited 'Abdu'l-Bahá to speak at one of their meetings. This 'Abdu'l-Bahá kindly consented to do and a large meeting was arranged at their Club. 'Abdu'l-Bahá's address was very significant in that He especially stressed the Principle of Bahá'u'lláh, the need for an international language. The Professor, in expressing his deep appreciation and thanks for 'Abdu'l-Bahá's presence, brought out the need for an international language since 'Abdu'l-Bahá spoke in Iránian which was first translated into English and finally into German.

It was remarked by 'Abdu'l-Bahá on several occasions that it was well that He came to Germany in the spring. When looking over Stuttgart, the hills were covered with blossoming fruit trees. In the evening the lights threw a beautiful illumination over the mountainsides. 'Abdu'l-Bahá said, "Truly it is worthy to become a paradise." 'Abdu'l-Bahá was kind and thoughtful to all and His Great Love penetrated all the hearts. His spirituality and nobility never failed to express themselves in authoritative Words and countenance. We all felt that a new life had begun and that now the Cause in Germany was established. Before leaving 'Abdu'l-Bahá said, "The Cause has thrown so universal a reverberation through the pillars of the earth that the Divine Power of Bahá'u'lláh shall encircle the globe. Be assured."

After a few weeks of intense activity in the nearby towns I again had the great pleasure of visiting Switzerland with my sister Fanny. We visited St. Gallen where Mr. Lutz had been active in spreading the Glad-Tidings. His sister radiated the Bahá'í Light and we spent a few happy days with them. After short stays in various cities, we were delighted to return to Luzerne where many tourists became interested. A number of them wrote to us for literature. We will always remember with kindness Frau Blattle at Kersitten.

Within the week after my return to Stuttgart, I took an extensive northern trip, stopping over in many places that had been visited on previous occasions. A number of these friends had met 'Abdu'l-Bahá in Stuttgart and expressed their love and esteem for Him. Making Leipzig my permanent home, I went from there to a number of places. At Leipzig, regular weekly Bahá'í Meetings were held at an attractive hall near the University.

Many beautiful trips were taken and the Light of Truth was carried to much of this section of Germany. They were a people of song and good cheer. The teachings penetrated old castles as well as hamlets and to my surprise the friends were not at all hesitant in giving ear to the Message.

In Gera, Mr. and Mrs. Doering who had accepted the teachings in Leipzig opened their new home to the Cause and they soon had a group of friends interested. A study class was formed and it was always a joy to visit them and to take trips to the vicinity around Gera. Warnsdorf was another old historical place where the message of Bahá'-

u'lláh was gladly received and contacts were made with nobility.

At Gotha, in the old stately homestead of Miss Plessmer, delightful days were spent. She invited friends to dinner parties and coffees to hear of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. Many became beautiful active believers. At every visit to Gotha the friends increased. A number of influential people were reached. Invitations were received to visit them in their homes. A splendid public meeting was arranged at which the Bürgermeister gave a warm speech of thanks for the Message having been brought to Gotha. He and his wife wished me to visit them and later to spend some time with them at their summer home on the North Sea. They were grateful for the following Tablet from 'Abdu'l-Bahá:

To the Friends in Gotha:

He is God!

O ye Sons and Daughters of the Kingdom! The heavenly daughter, Miss Knobloch, has given the utmost praise about your faith and love; that glory be to God, when you heard the call of the Kingdom your spirits gained capacity of flight, your hearts were illumined with the Light of Guidance, you drank from the cup of Divine Knowledge, the Elixir of Bestowal, you became intoxicated with the wine of the Kingdom. Thank God that He has chosen you from amongst all the peoples of the world and ye attained such an eminent Gift so that each one of you were ushered into the Kingdom of God. This Bestowal of the Most Great Guidance is not so apparent now, but in the future ages it will illumine the East and the West.

Consider that during the days of His Holiness Christ, Upon Him be Glory, no one gave any importance to the Guidance of the Apostles. The populace pretended that a number of insignificant souls had gathered themselves around a poor man, and were talking foolishly, nay, rather, they were ridiculing them. They laughed even at the Blessed Personage of Christ and spat upon that radiant, luminous, and wonderful countenance. But reflect that afterward, the Guidance of these Catchers of Fish became famous throughout all regions and up to this time mankind is glorifying and praising them.

Upon ye be Bahá-u'l-Abhá.

'Abdu'l-Bahá-Abbás.

Sept. 22, 1913.

Many pleasant trips were taken through this section of Germany and we were always able to make some contacts. Warnsdorf was again visited and several of high standing accepted Bahá'u'lláh and 'Abdu'l-Bahá. All were glad to hear about 'Abdu'l-Bahá's visit to Germany and there was much to relate.

New channels through which the Glad-Tidings were continually given, opened at Leipzig. These were always heartily embraced. Through the assistance of Mr. and Mrs. Schultz and the opening of their home the teachings were widely spread. Their children Helmut and Erngott came daily to hear about 'Abdu'l-Bahá. They clearly showed their devotion and great love for Him. These believers and their friends aided greatly in sustaining our weekly meetings at the hall. They also secured favorable announcements in the daily newspapers and Bahá'í articles were continually being published. Sometimes I was asked to write an article for the papers and various subjects of universal interest were selected such as, "The Bahá'í Teachings Regarding the Advancement of Woman and Her Equality with Man." The articles were always published in full with favorable editorial remarks. Magnificent openings presented themselves on so many occasions that it was truly remarkable. The message sent to Mr. F. Schweizer from 'Abdu'l-Bahá bears this out to an astounding degree. It is as follows:

"When the maid-servant of God, Miss Knobloch, was sent to that country I supplicated from the Threshold of His Highness Bahá'u'lláh that confirmations might descend upon her and I am yet with all my heart and soul praying for her that she may become more assisted. This is the Cause of her confirmation for she was thus enabled to carry the Glad-Tidings of the appearance of the Blessed Perfection to that region. The manner in which she was confirmed is a sufficient demonstration and evident proof that

the support of the Kingdom of Abhá is the Protector and the Guardian."

A number of influential people became interested in the teachings in the central and northern parts of Germany and we were happy to respond to their call in order that they might hear more about Bahá'u'lláh and 'Abdu'l-Bahá. One of these cities was Bautzen, our saintly mother's home. This palatial homestead became illumined with the Light of Truth and several friends became believers. Some of the Roessler family received glorious words from 'Abdu'l-Bahá and the tablets were highly appreciated.

Leipzig, at this time, became a Bahá'í Center that attracted friends from other cities. Among those who came was Mr. R. Glitz from Chemnitz. Trips were made to Chemnitz and Bahá'í instruction was given. Berlin was also visited. Several of our believers had moved there and to Berlin's suburbs. These trips were always delightful since it showed how the Bahá'í Faith was being carried by the believers to various cities and towns. They were always most appreciative and I only regretted that I could not remain longer at each new place. Although the world war darkened the horizon, the activity of the believers was not interrupted. We increased our services in many ways. Bahá'í Literature cheered the hearts of many. My trips became more extensive but were confined to Germany. No government restrictions were made and our hearts were grateful.

At Wareshoffen, a Health Resort in the mountains of Bavaria, a number of distinguished guests became deeply interested in the Bahá'í Faith. An Italian captain not only accepted Bahá'u'lláh but regretted that he had not had the Teachings when he was a lad. The weeks of teaching at that place will never be forgotten. Bahá'u'lláh's words brought joy to the hearts of many learned men who were searching for the Light of Truth.

A very eventful occasion was the dedication of a handsome monument in memory of 'Abdu'l-Bahá and His visit to Bad Merkenheim. It consisted of a life-sized head of 'Abdu'l-Bahá in bronze on a granite stone about six feet in height. It was placed next to a rose arbor and thus had a mass of exquisite roses for a background. The ceremony was very impressively conducted by the donors, Consul and Mrs. A. Schwarz. While I was at Bad Merkenheim I had splendid opportunities to interest a number of guests in the Bahá'í Cause. Early morning talks were arranged and after the second day I was requested to speak in the afternoons also. Many invitations were extended by these friends to visit them in their homes.

It was of great value that a board or Spiritual Assembly had been formed. Consul Schwarz acted as Chairman, and during his term of office a United Publishing Co. for Bahá'í literature was formed. A number of books and tablets had, by this time, been translated into German and people were eagerly awaiting reading material. Mrs. A. Schwarz edited the first Bahá'í Magazine entitled "The Sun of Truth." All the friends were exceedingly happy over this marked progress.

During these years intensive teaching trips were made from the North Sea to the Boden See. New places were opened and follow-up trips made to places where there were already believers. The stay at Dahme on the Baltic Sea was productive of much good. At this Bathing Resort a number of guests were met and Miss Doering and I both gave Bahá'í talks. Our supply of literature came to an end but we were well pleased with the many who listened and with the marvelous results attained.

We visited Hamburg on this occasion, having been invited by Rev. Mr. H—— to visit him and his wife. We found them doing unique Bahá'í work. Esperanto was being given each Sunday afternoon and this was followed by talks on the Bahá'í Faith. Singularly we were the first Bahá'ís that they had met. We spent very happy hours with them and regretted that we could not stay over to attend their meeting and meet the friends.

The following summer was spent at the Boden See. We were fortunate to be the guests of the late descendant of F. Schiller, who had married a Russian Countess. Our hostess was very charming and intellectual. Although the old Castle was most interesting our only thought was to give forth the Message. We had some touching experiences

while there. On going out for walks we would stop and talk to the people whenever there was an opportunity. Some of these strong hearty men would listen very attentively, then turn aside to brush away a tear. They would beg us to return later and talk more. Sometimes we were able to place advantageously Bahá'í literature.

Being in Southern Germany, Munich was visited and Bahá'í talks were given at various times. Through Major Krieg we met many fine people. Several months were spent here. Although we had four believers, it was difficult to make the progress that we wished. Two of the believers returned to Denmark after the war and we were glad that the Bahá'í Message could be taken into that country.

On returning to Stuttgart, the friends were found to be extremely busy. All were serving. Our greatest joy was to receive Tablets from 'Abdu'l-Bahá who was pleased with the services rendered during these trying days. Our believers worked with the Red Cross and aided in as many ways as possible.

Nuremberg was visited several times and some men of note became interested in the Cause. Miss Rap and Miss Ubelhack, who had accepted the message in Stuttgart, assisted in the meetings and introduced us to friends who wished to know about Bahá'u'lláh's Teachings. Ludwigshafen was visited during these memorable days and the friends were happy to hear more of the teachings. It was very difficult to travel at this time but with deep gratitude we were conscious of the love and assistance of 'Abdu'l-Bahá. At all the Bahá'í meetings there was an outpouring of Spirit which all who attended felt, and earnest prayers uplifted and strengthened the believers.

In Leipzig, notable progress was made. We will always cherish and feel deeply grateful to Dr. Hugo Volrat for his service and noble kindness. The believers of that city rendered exceptional service. The visits to Gera and Gotha were continued and later the Nineteen Day Feasts were held at the home of Mr. and Mrs. K. Doering, who continued their weekly meetings without pause. It was always a joy to be with these dear friends. Although traveling was extremely trying and difficult I never failed to reach my destination. There were many heart-rending experiences but the courtesy and esteem shown me at this time will never be forgotten. The friends made loving sacrifices to lighten the burden of hardships which they themselves had also to endure.

Petitions were sent 'Abdu'l-Bahá for permission to return home. The answer bade me make the friends at Leipzig bubble over with the Fire of the Love of God and then I might return to America for a time. Although the task was great, I served day and night and many influential people were interested. They invited their friends to hear the Message. A number of doctors and professors assisted and openings continued for telling the Glad-Tidings. Fully realizing the need for strenuous labor in the work so richly blessed—nevertheless feeling a longing to return home—I worked nearly half a year longer before permission was granted by 'Abdu'l-Bahá.

It was not expedient to leave at once and the summer of 1920 was spent in Stuttgart and in visiting the surrounding towns. These were really my farewell visits. The Friends expressed their love and devotion in many ways and I felt deeply grateful for all the kindness and attention shown me.

The sincere Iránian and American believers who visited Germany had been a great spiritual help and this assistance was highly appreciated. It is with pleasure that I recall the interesting entertainment given by the Youth Group at Esslingen. A tableau written by Mr. H. Schwab was well rendered. A large hall was filled to capacity. A delightful evening was also spent with the believers at the Frauen Club in Stuttgart. The marked growth was plainly seen and my heart was filled with love and gratitude.

Before leaving there was some intense work to be done in Leipzig where the number of people to be seen and talked to had so increased that I invited Miss Doering to come and assist me in answering questions and giving Bahá'í talks. She was greatly surprised and much rejoiced over the necessity, and she was given a bright and hearty welcome by the friends.

Our hearts were filled with love and pro-

found thanks for the Tablet received from 'Abdu'l-Bahá, at this time. It is as follows:

April 9, 1920.

. . . Therefore it is certain that the Teachings of the Most High, Bahá'u'lláh, will in that region and country spread to the utmost, and souls from Germany will be like unto candles, enkindled and radiantly streaming beams into all directions. Therefore I am giving thee the Glad-Tidings that the favor is directed upon thee and the Rays of the Sun of Reality are the adornments of your hearts. There is no greater confirmation than this.

'Abdu'l-Bahá-Abbas.

THE MANIFESTATION

By Albert P. Entzminger

FROM the beginning of time man has ever been conscious of the existence of God. The most primitive of men worshipped the Deity, in a primitive manner, perhaps, but nevertheless in conformity with their intelligence and such understanding as they believed they had of their Creator. It is not at all surprising that primitive man should have entertained such strange, and to us, such ridiculous ideas of Divinity because to them God was a *mystery,* even as today in this enlightened 20th Century, God to us is still a mystery. But science with her many instruments has greatly enlarged modern man's vision. With astronomy and the telescope, physics and the microscope, chemistry and its analyses, science has brought to man a better understanding of the vastness of the universe, but in regard to our Creator, it has caused Him to become only more incomprehensible to us than ever (if such a thing is possible).

Primitive man in attempting to describe his Creator naturally limited God to his own comprehension, and man today, in attempting to understand God, in like manner, can limit God only to that which his finite mind can conceive. The created thing can never hope to comprehend its Creator, any more than a table can hope to understand the carpenter who built it. For as we attempt to conceive this universe with infinite space extending out from us in every direction beyond limit; infinite time without beginning or end; infinite worlds and infinite suns, the mysteries of which man can never hope to fathom; and then right on this earth, in the very air we breathe and the water we drink, the mystery of infinite living creatures, invisible to our eye, and of unbelievable minuteness; these serve to indicate to us that a Creator which surrounds all of creation certainly is incomprehensible to man who represents such a small part of His Creation.

In "Bahá'í Scriptures," page 158, Bahá'u'lláh tells us that "God, singly and alone, abideth in His own Place, which is holy above space and time, mention and utterance, sign, description, and definition, height and depth," and in the Gospel of St. John, 1:18, we are told, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

Now as for man—in Genesis we read that man is the creation of God. In "The Gleanings," page 70, Bahá'u'lláh writes that "The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely revealed and weighty Scriptures unequivocally bear witness." And again on page 77 He says, "From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and reflecting the greatness of His glory."

To know God, and to reflect His glory, should therefore be the aim of Man, and that this task is not beyond our possibilities is evident because God has created us for this very purpose. But because there *is* a way of knowing Him, we are not to consider that man can *directly* contact the Incomprehensible, or that the created thing can know its Creator. The finite can never comprehend the infinite, nor can a lower plane comprehend a higher one—for instance a stone representing the mineral kingdom, or a tree representing the vegetable kingdom, can never understand man representing the human kingdom.

The manner in which man acquires knowledge of God, the Unknowable Essence, is through an Intermediary, or Mediator, for God from the beginning of time has provided mankind with His Manifestations to

serve as "vehicles for the transmission of the Grace of Divinity itself"—in other words to serve as a channel through which man may be enabled to know Him. The theory of an intermediary between man and his Creator exists in all great religions today. Each points to a mediator as receiving from God the "light of divine splendor" and thence distributing it over the human world. The Jews look to Moses and the Christians to Christ. For others it is Buddha, or Muḥammad, or Zoroaster. And in this day the Bahá'ís recognize in Bahá'u'lláh this same station as Intermediary between God and man.

Now the very nature of an intermediary immediately suggests to us a dual relationship, because it brings to us two extremes in relation to each other. Anything that might have but a single relationship could not be an intermediary, and so a Manifestation of God, serving as mediator between God, the Unknowable Essence, and Man, His Creation, must needs have a relationship with both the finite and the infinite. In other words he must have a divine relationship, and also a human relationship.

Considering first the divine relationship, or the relation of the Manifestation to God Himself, we have the following words of Bahá'u'lláh in "The Kitáb-i-Íqán," page 99, "The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-Springs of ancient glory are one and all the Exponents on earth of him Who is the central Orb of the Universe, its Essence and ultimate purpose." And again on page 103, Bahá'u'lláh further tells us "These Tabernacles of holiness, these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest."

Thus the Intermediary, or the Manifestation, as we shall call Him, in the words of Bahá'u'lláh, "appears out of the realm of the spirit in the noble form of the human temple" and is thus "made manifest unto all men." They impart unto the world the mysteries of God, by expressing to man the attributes of God. That God should reveal His attributes through His Manifestation rather than His Essence can be understood because it is not possible for God to reveal to man that which man cannot understand. Man cannot understand the nature of fire, but he does understand its attributes, such as heat and light, and in this manner he obtains a knowledge of fire. Likewise God's attributes, expressed by His Manifestations, become our only means of knowing God, the Unknowable. The attributes of God, which Bahá'u'lláh has enumerated as knowledge, power, sovereignty and dominion, mercy, wisdom, glory, bounty and grace, are not realities in themselves and we can in no way consider them as independent existences. Detached from substance these attributes do not exist, because they are not substance, merely adjectives. So knowledge, power, sovereignty, dominion, mercy, etc., are not God, but only His attributes. They are not the Supreme Essence, and in recognizing them we have no cognizance of the Essence itself, only of them Its attributes. And so God in His mercy has created for man an Intermediary or Manifestation, reflecting His attributes to man, and so perfectly do they fulfill this mission that Bahá'u'lláh states in "The Kitáb-i-Íqán," page 100, "From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade."

So as we assume the Manifestation so perfectly reflects God's attributes we naturally consider that He is God. We speak of Him as God, in similar manner as we speak of

light in reference to either the light or the lamp. The lamp, which is really the vehicle which transmits the light, is often called a light, and the Manifestation which is the "vehicle which transmits the grace of divinity" likewise is considered God. This conclusion is therefore legitimate, and while the followers of Moses, of Jesus, and Muḥammad, do not all consider their prophet in this light, it is interesting to note that here in the western world, the largest single division of Christianity does regard Christ as God.

When 'Abdu'l-Bahá was in London in 1911 He was asked, "Is the Divine Manifestation God?" and his answer as given us in the book, "'Abdu'l-Bahá in London," page 61, was "Yes, but not in Essence."

In the passages quoted from "The Kitáb-i-Íqán," Bahá'u'lláh speaks of the Manifestations as "Mirrors of Sanctity, expressing the central Orb of the Universe." 'Abdu'l-Bahá again and again when speaking of the Manifestations of God described them in similar fashion, as Mirrors reflecting the light of the Divine Sun, and this picture so thoroughly covers the subject that every one should attempt to visualize His illustration.

Let us imagine a mirror placed in a room in such a position as to reflect the light of the sun. The mirror is to represent the Manifestation of God and the sun is to represent God, or the Divine Essence. A person might then say that he saw two suns; one in the sky and one in the mirror, a statement that could not be disproved. And yet we know that the sun in the sky and the sun in the mirror are one, and the appearance of the two suns can in no way refute the singleness of the heavenly sun. The sun of the heavens is considered the Divine Essence, but we cannot say this of the sun of the mirror. So then, we can say, the Divine Manifestation is God, but not in His Essence. The light is the same, but the Mirror is not the Sun.

The Sun we see in the mirror is a perfect reflection of the attributes of the Heavenly Sun. If we had a giant mirror so placed as to reflect the sunlight directly into a room, we could flood it with sunshine so perfectly that those inside would experience every sensation or attribute of the Sun, as perfectly as though they might be outside. The light would be just as blinding, and the radiation just as definite. However those in the room would be receiving those sensations through an intermediary, the mirror, and not directly from the Sun.

This illustration might be carried even farther, by giving the mirror a name. Suppose it were named Moses, to demonstrate the relationship between God and the Jews. And then suppose other mirrors were brought forth which might be named Christ, Muḥammad, and Bahá'u'lláh. Now each of these four mirrors would reflect the same light, yet none of them would be the sun. In this manner all of the Manifestations of God have the same relationship to God, and in this sense they are *one,* yet each has His own individual identity.

It would be interesting at this point to study each of the Manifestations of God in order to demonstrate how marvelously each is endowed with God's attributes. However, this is a large subject which could not be covered properly in a few moments. Nevertheless, regardless of how well we know the life and teachings of Moses, of Jesus, of Muḥammad, of the Báb or of Bahá'u'lláh, we are at least familiar enough with them to realize that when we think of God's attributes, such as knowledge, power, dominion, we can visualize them practically all reflected in Their lives. Should some certain quality not visibly appear in any one of these Divine Beings, it would not necessarily mean that He did not possess that quality; for in "The Kitáb-i-Íqán," page 104, Bahá'u'lláh states that all of these brilliant Beings are endowed with all the attributes of God though all may not appear outwardly. We can readily realize how reasonable this statement is, for in our daily lives we continually discover in even our most intimate friends qualities that they possess which outwardly are not apparent. For instance, a man may have amazing strength, but due to his occupation or mode of living, he is never called upon to display it, and the world may not recognize that such a quality existed in him. And so we could not truthfully say that a Prophet of God did not possess a certain attribute of God just because that attribute was not outwardly visible to the world.



The members of the Committee for the training of Bahá'í children, in Ṭihrán, Írán.

The thought might come to us at this point, as to whether or not the teachings of Christ, or of Muḥammad, show evidences of the relationship which Bahá'u'lláh states exists between God and His Manifestations, such as we have already discussed.

First turning to the Bible, we find in the Gospel of St. John countless references to the relationship of Jesus to God, some of which we will quote. In chapter 1, 18, we have the following words of John, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." This verse was quoted before to show the relation of God to His creatures, but it also indicates that the knowledge of God is possible only through His Manifestations.

Then in chapter 5, where we find the Jews desiring to kill Jesus because He not only had broken the Sabbath, but had said that God was His Father, apparently making Himself equal with God, we have the reply of Jesus, as follows, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." In the light of the explanations which Bahá'u'lláh and 'Abdu'l-Bahá have given us, these words of Jesus become easier for us to understand. If the Jews had understood His explanation they would have known that Jesus only claimed equality with God in the sense that He reflected His attributes. He made no mention of His Essence, but did state that He could do nothing of Himself; only that which He saw His Father do.

And then in chapter 14, after Jesus foretold that Judas would betray Him and it became necessary for Him to comfort His disciples, we remember Philip coming to Him, saying, "Lord, shew us the Father and it sufficeth us," and then beginning with the eighth verse we have Jesus' reply, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake." The relationship of "the Father in Me" is one which Jesus mentioned many times, and is one that many have attempted to explain. In fact Jesus used it so often that a person could not honestly feel that he understood the true relationship of Christ to God, unless he also understood the relationship signified in "the Father in Me." We could hardly be expected to understand this from a literal standpoint, because such an interpretation would be contrary to science and reason. We are therefore warranted in understanding this from a symbolic and allegorical standpoint. Christ often spoke in parables and it is an interesting fact that when He told His disciples a parable He never advised them that what He was telling them *was* a parable, but He always spoke as if it were an actual occurrence. Since we do interpret His parables as allegories it stands that we can also consider "the Father in Me" as allegorical and symbolical, particularly so because a literal interpretation of this statement is beyond reason. And so 'Abdu'l-Bahá in explaining this statement of "the Father in Me" in Paris in 1913, spoke as follows, page 152, "Divine Philosophy": "The fatherhood and sonship are allegorical and symbolical. The Messianic reality is like unto a mirror through which the sun of divinity has become resplendent. If this mirror expresses, "The light is in me"—it is sincere in its claim; therefore Jesus was truthful when He said, 'The Father is in Me.' The sun in the sky and the sun in the mirror are one, are they not,—and yet we see there are apparently two suns."

And then as we leave the Bible and take up Muḥammad and the Qur'án, we have first from Sura 42, verse 50—"It is not for man that God should speak with him but by vision or behind a veil or he sendeth a Messenger to reveal by His permission what He will." This confirms the truth, that the knowledge of God is possible only through

His Manifestations, or Messengers, as was stated in this verse. In "The Kitáb-i-Íqán," page 100, Bahá'u'lláh quotes the following verse from the Qur'án: "There is no distinction whatsoever between Thee and Them; except that they are Thy servants, and are created of Thee." Again in "The Gleanings," page 66, Bahá'u'lláh quotes from the Qur'án, as follows: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I Myself, except that I am that I am, and He is that He is." These holy words of Muḥammad require no explanation. They merely indicate to us, that the teachings of Muḥammad are identical with those of Christ and Bahá'u'lláh, with regard to the relationship of the Manifestation to God.

And now let us consider the second relationship of the Manifestation: that of His relationship to *man*.

It was pointed out that since man cannot comprehend the Infinite, it must necessarily follow that the Manifestation of God must have human aspects. Were this not so, man could no more comprehend Him than he could the Supreme Essence, and those that have considered the Manifestation exclusively as God, and denied His human aspects, have perhaps unconsciously, but nevertheless in fact, denied the Infinity of God Himself. We have quoted Bahá'u'lláh from "The Kitáb-i-Íqán" where He states that God "caused luminous Gems of Holiness to appear from the worlds of spirit in noble human temples, among His creatures." From this we understand that God created His Manifestations in human form; that they each took on a physical body and a rational soul, and to each of which was assigned a different Name.

It should not be necessary to attempt to prove this point for history tells us how the people of the time of a Manifestation have invariably recognized Him merely as one of their own fellow-men, and dealt with Him as such. They certainly could not have mistaken His knowledge, His mercy, His wisdom, His generosity, or His beneficence; as a matter of fact His enemies have even acknowledged that these qualities existed in Him whom they were so mercilessly persecuting. The persecutions the Manifestations endured were due entirely to the materialism of the people among whom They lived, who were thus permitted to see only the Manifestations' physical condition, and were blinded from recognizing the significance of Their more important Spiritual aspects, which elevated Them to the true station of a Manifestation of God.

Entering this world as an infant, the Manifestation is administered to as any other child. His body develops gradually and is built up of elements just as man's body has been developed. Composed of elements it is therefore also subject to decomposition. The Manifestation has human limitations similar to man in that He is subject to illness, endures pain, is dependent on food and drink, needs sleep and rest, and has either material means or is without them. And yet while the Manifestations have the same physical conditions as mankind, it is evident that these physical powers are often higher developed. For instance, man has ever been amazed at the suffering these Holy Beings were obliged to endure. Men have marveled at their remarkable endurance, their phenomenal recuperative powers. In the specific case of Bahá'u'lláh an account published in the "Star of the West," Vol. VIII, page 178, tells of the extraordinary condition of Bahá'u'lláh during the last three years of His life, a period during which He ate practically nothing. Once when He was not feeling well a Greek physician examined His pulse and expressed his astonishment, stating that he had never seen a constitution so sensitive as that of Bahá'u'lláh.

The Manifestation also has a rational soul, or individual reality such as man; however, they are not exactly alike; the difference explained by 'Abdu'l-Bahá in "Some Answered Questions," page 177, being as follows:— "But the individual reality of the Manifestations of God is a holy reality, and for that reason it is sanctified, and in that which concerns its nature and quality, is distinguished from all other things. It is like the sun, which by its essential nature produces light, and cannot be compared to the moon, just as the particles that compose the globe of the sun cannot be compared with those which compose the moon. The particles and organization of the former produce rays, but

the particles of which the moon is composed do not produce rays, but need to borrow light. So other human realities are those souls who, like the moon, take light from the sun; but that holy reality is luminous in himself."

So then the Manifestation is similar to man in that He has a similar physical body, but more highly developed, and then like man, He has a rational soul, with the exception that His reality being holy is luminous, whereas man is dependent on his light from the Manifestation.

Where the Manifestation differs essentially from Man is in His Divine Identity, which is known as the Divine Bounty. Obviously this is a station which cannot be shared by man, because it is of an environment beyond the realm of man. This station is described in "Some Answered Questions," page 174, as the Word of God, the Holy Spirit, or the Reality of Prophethood. Being of the Divine World, it has neither beginning nor end. This station represents the radiance of the light of the Supreme Essence or the radiance of the light of the Sun from a perfect mirror, and is the station which Christ referred to when He spoke of "The Father in Me." It is through this station that the Manifestation displays His Divine attributes; whereby He becomes a Creator of Spiritual Life. By His innate knowledge, He becomes both a Divine Educator and a Divine Physician; an Establisher of a New Social Order.

This Reality of Prophethood wherein the Manifestation differs so essentially from man, as was stated, is of the Divine World, and has neither beginning nor end, hence it does not come into being with the declaration of prophethood by the Manifestation, nor does it cease with the death of His physical body. We have the words of St. John: "In the beginning was the Word, and the Word was with God. The same was in the beginning with God," from which we deduce that the station of Messiahship was always with Christ and existed prior to His baptism, or even to His physical birth. Likewise the Divine Identity of Bahá'u'lláh did not suddenly appear in His physical body while He was sleeping upon His couch, as a literal interpretation of His Tablet to the Sháh of Írán would have us believe. This is explained on page 98 of "Some Answered Questions" in the following words: "Briefly, the Holy Manifestations have ever been, and ever will be, Luminous Realities; no change or variation takes place in their essence. Before declaring their manifestation, they are silent and quiet like a sleeper, and after their manifestation, they speak and are illuminated, like one who is awake."

And as we study the utterance of the Manifestations, we learn that just as They have a dual relationship, They likewise have a dual form of utterance. There are times when They speak as a man, usually in a spirit of humility, such as the words of Jesus: "Nevertheless not my will, but Thine be done" or the words of Muḥammad: "Say praise be to my Lord! Am I more than a man an apostle," or "I am but a man like you." In this connection there is also Bahá'u'lláh's epistle to the Sháh of Írán, previously referred to. This Tablet is too lengthy to quote, however it clearly indicates Bahá'u'lláh speaking as a man, and in addition indicates that the station of Manifestation He had assumed was not of His own will. In His Tablet of Ishráqát He expressed a similar thought by saying, "Had another exponent or speaker been found we would not have made ourself an object of censure, derision and calumnies on the part of the people." Jesus spoke in like manner when He said, "Father, if it be possible, let this Cup pass from Me."

There are other times when the Manifestation speaks directly from the standpoint of the Deity. In this class of utterance His human personality is completely subservient, and we then have the Voice of God speaking direct to man, through Him. Dr. J. E. Esslemont, in "Bahá'u'lláh and the New Era," page 53, states that through the Manifestation "God addresses His creatures, proclaiming His love for them, teaching them His attributes, making known His will, announcing His laws for their guidance and pleading for their love, their allegiance and service." And continuing, Dr. Esslemont writes as follows: "In the writings of Bahá'u'lláh, the utterance frequently changes from one of these forms to another. Sometimes it is evidently the Man who is discoursing, then without a break the writing

continues as if God were speaking in the first person. Even when speaking as a man, however, Bahá'u'lláh speaks as God's messenger, as a living example of entire devotion to God's will. His whole life is actuated by the Holy Spirit. Hence no hard and fast line can be drawn between the human and divine elements in His life or teachings." "Say: 'Naught is seen in my temple but the Temple of God, and in my beauty, but His Beauty, and in my being, but His Being, and in myself but Himself, and in my movement but His Movement, and in my acquiescence but His Acquiescence, and in my Pen but His Pen, the Precious, the Extolled'!" "Say: 'There hath not been in my soul but the Truth, and in myself naught could be seen but God'."

HEAR, O ISRAEL

By Dorothy K. Baker

THE theme song of the Jews, the singleness of God, has lived through four thousand years. Where can history match this?

The term Israel, Ferdinand Isserman asserts, means Champion of God. In Ur of Chaldea, the Semitic people first championed this Cause, led by Abraham, son of Terah, maker of idols. Abraham is reputed to have been born in a cave and kept in hiding through his early years, because of the wicked designs of the idolatrous king, Nimrod, who was warned by the stars of the coming of a Great One, whose power would encompass heaven and earth. To Abraham, as to the Prophets long before him, it was given to know the indivisible nature of God. A story that is something of an allegory comes down to us concerning his childhood. Coming forth from his cave one day and seeing the sun, he said: "This is surely the Lord of the universe. Him will I worship." But the sun set and night came, and seeing the moon with her silver radiance, he said: "This then is the Lord of the world, and all the stars are His servants; to him will I kneel." The following morning, when moon and stars had disappeared, and the sun had risen anew, Abraham said: "Now I know that neither the one nor the other is the Lord of the world, but He who controls both as His servants is the creator and ruler of the whole world."

One day Terah found his gods burned, and going to Abraham, he asked: "Who has burned these?" Abraham replied: "The large one quarreled with the little ones and burned them in his anger." "Fool," cried Terah, "how canst thou say that he who can not see nor hear nor walk should have done this?" Then Abraham made answer: "How canst thou forsake the living God to serve gods that neither see nor hear?" [1]

Nevertheless, Abraham was given charge of his father's idols to sell them. One day, tells the Talmud, a customer came, and Abraham asked: "How old art thou?" "Lo! So many years," replied the man. "What!" exclaimed Abraham, "is it possible that a man of so many years should desire to worship a thing only a day old?" [2]

Then Abraham again destroyed the idols and was arraigned before Nimrod, who said: "Knowest thou not that I am god and ruler of the world?" Abraham said: "If thou art god and ruler of the world, why dost thou not cause the sun to rise in the west and set in the east? . . . Thou art the son of Cush, and a mortal like him. Thou couldst not save thy father from death, nor wilt thou thyself escape it." [1]

After this, Abraham was cast into a fiery furnace and suffered many things, that he might become "a stream of blessing to purify and regenerate the pagan world."

At the hour of Abraham's appearance, the Semitic people were reborn. Around the early camp fires the first academies of learning came into being, schools whose central teaching was the singleness and majesty of God. As late as the day of Alexander of Macedon, these academies remained the most effective centers of truth in the world. Alexander himself, coming incognito to conquer Jerusalem, was himself conquered by the wisdom of the Rabbis. The Revelation of Abraham was so potent that its effect lasted many centuries, and so universal that a later writer testifies: "It is particularly Abraham—the friend of God, upon whom are founded alike the Synagogue, the Church and the Mosque. Abraham was not a Jew nor a Christian, but a believer in one God.—When God said: 'Let there be light,' He had Abraham in view."

Centuries after the passing of Abraham, Moses the Interlocutor arose to champion the Cause of God. He found his people

[1] Jewish Encyclopedia, Vol. 1.
[2] Shalsheleth Hakkabalah—Talmud. Translated by M. H. Harry.

fallen into bondage and unfaith. Because they knew nothing of self-government, Moses laid down mundane laws as well as spiritual, and Israel became a theocracy, a nation rightly proud of a government founded on divine justice. So to the heritage of faith was added an extraordinary ideal of obedience, righteousness, and respect for law. The story of Rabbi Yossi Ben Kisma relates: "I once met a man in my travels—he offered me a thousand golden denari and precious stones and pearls if I would agree to go and dwell in his native place. But I replied, saying: 'If thou wert to give me all of the gold and silver, all the precious stones and pearls in the world, I would not reside anywhere else than in a place where the law is studied.' " [3] This amazing respect for law gave rise to high ethical morality, and when the foot of the people slipped, inspired men arose again and again to renew the moral suasion of Abraham and Moses. Rabbi Isserman, in his graphic little volume, "Rebels and Saints," recalls them to us, every one of them a champion. A Nathan who could rebuke a king's injustice; Amos, the shepherd of the desert who cried out that the famine was "not a famine of bread or a thirst for water, but of hearing the words of our Lord"; Hosea, who warned: "My God will cast them away because they did not hearken unto Him, and they shall be wanderers among the nations"; Isaiah, who prophesied peace and an Iránian Redeemer to end suffering; Daniel, whose visions spanned twenty-three hundred years to the "time of the end." These were champions indeed. Long after the Jews ceased to be a political nation, the amazing loyalty to God, the Single, the One, remained. At one time the law of the Jews and the idea of the God of Israel was displeasing to the Romans, and the famous Rabbi Akiva was forthwith put to death. On his lips were the words that had become the theme song of Israel: Sh'ma Yis-ro-ayl A-do-noy E-lo-hay-nu A-do-noy E-chod. (Hear, O Israel, the Lord thy God, the Lord is One.) From the Talmud, "—and as they tore him with currycombs, and as he was with long drawn breath sounding forth the word One, his soul departed from him. Then came forth a voice from heaven which said: 'Blessed art thou, Rabbi Akiva, for thy soul and the word One, left thy body together.' " [4]

Now to every discerning one, it must be evident that the importance of Divine Unity was very great among the Jews, since their Odyssey is marked by an ever recurring aria of such strength and beauty. Bahá'u'lláh has revealed the true meaning of Divine Unity. Its explanation has two parts. First, God is single and unattainable in His Essence. "Regard thou the one true God as One Who is apart from and immeasurably exalted above all created things." [5] Second, that the true matter hidden in the song of the Jews is the continued manifestation of this singleness, as revealed through the great Prophets. "It is clear and evident that all the Prophets are the Temples of the Cause of God.". . . The early Jews evidently recognized that Revelation was progressive and recurrent, for we find in Jewish lore: "Adam's book, which contained celestial mysteries and holy wisdom, came down as an heirloom into the hands of Abraham, and he, by means of it, was able to see the glory of his Lord." In brief, Abraham received Divine Knowledge identical to that of the Prophets before him. Why, then, can we not go farther and say that one God revealed the Torah, the Gospel, and the Qur'án? Bahá'u'lláh proclaims that loyalty to one must include loyalty to all, for God and His law are indivisible. Bahá'u'lláh has brought to a close the Adamic cycle, a period of evolution covering five hundred thousand years. He writes: "I have been preceded in this matter by Muḥammad, the Messenger of God, and before him by the Spirit (Christ) and before him by the Interlocutor, Moses.—This is the Father of whom Isaiah gave you tidings, and from whom the Spirit received his covenant." Isaiah wrote: "The government shall be upon his shoulder, and he shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

Spiritual unity can come only out of Revelation. It was Revelation that created the ancient unity, Judaism; created Christianity,

[3] Avoth—Translated by M. H. Harry.
[4] Berachotch—Translated by M. H. Harry.
[5] Gleanings from the Writings of Bahá'u'lláh.

a later unity; created Islám. Each has had a potency beyond the ken of men and of angels, has purified life, made progress, and taught truth. Each, in its primitive period of growth, has exercised the greatest influence and held its world together. In its later days, each has fallen into disunity and been all but lost to its adherents. The desire of Bahá'u'lláh is that these courts of majesty become one court, and that God be worshipped as One Lord. Today He is as torn by idle fancies as in the days of Nimrod. His Cause is again in need of champions. The ancient Cause of God has reached the most dramatic point in its history, for evolution, side by side with Revelation, has brought man to the age of maturity. A Revelation containing the seed of the Most Great Peace has appeared, and once more a divine government will be born, a government with powers to subdue the warring forces of the planet and organize its resources. Bahá'u'lláh calls the world from clan to superstate, from sect to spiritual solidarity.

This is a challenge to Israel, the champion of God. Can the clan spirit today prevent a great people from stepping into the court of a world religion? Never will they be willing to stand clinging to the shadowy past, failing in the greatest adventure of history. The voice cries in the sacred vale: "Here am I! Here am I!" Hear, O Israel, the Lord thy God, the Lord is One!

THE ROSARY

By Nellie S. French

THE origin of the use of the Rosary as an aid to meditation and prayer is lost in obscurity but a glimpse into its history is intriguing and presents many phases which prove the universal use of some form of prayer beads in all of the great religions from a very early period. The Old English word "bead," derived from "biddan" to pray, is said originally to have meant merely prayer, and to have been used in this sense as early as the ninth century. In this connection also the use of the term "beadhouse" for almshouse and its inmates being called beadsmen, because as members of the institution of the almshouse they were required to say prayers for the repose of the soul of the founder of the institution, links the word with religious observance. But just when the name "bead" was transferred to the small perforated ball by which the beadsmen symbolized the prayer in keeping count of his devotions is not clear.

In the year 1377 version of Piers the Plowman a "peyre bedes," meaning a rosary or series of such balls, is mentioned, and Chaucer in his Canterbury Tales describes the Prioresse thus:—

"Of smal coral aboute hir arme she bar,
A peire of bedes, gauded al with grene,
And ther-on heng a broche of gold ful shene
On which ther was first write a crowned A
And after 'Amor vincit omnia.' "

Mr. Cornelius H. Patton writing somewhat exhaustively on the subject of "Rosaries of the Great Religions" says that—"To begin with, the rosary used by our ancestors was a very simple affair called a 'paternoster': for the ave was originally not used and the prayer beads took their name from the only petition offered. By a natural process priests who were devoted to prayer and fasting came to be known as 'paternosters' and in the reign of Edward I so many of these were attached to St. Paul's that the manufacture and sale of prayer-books and rosaries became a trade by itself."

As to the name "rosary" authorities differ, but the most logical derivation of the word seems to be "rosarium," the Latin for chaplet or garland of roses and Mr. Immanuel M. Casanowicz in his description of a collection of rosaries in the National Museum in Washington mentions the fact that the corresponding words *corona*, chaplet, Rosenkranz, capellina—all convey the idea of a garland—possibly of an anthology, or flower-collection of prayers. He says that the custom of decorating the statues of the Virgin with garlands might have led to a liturgical use of the term and eventually to a substitution of beads for flowers.

One of the best authorities on the Muḥammadan use of the rosary seems to be P. Edgar Schafer, a German missionary in upper Egypt, who says that before the rosary came into use among the Muḥammadans one's prayers were counted on the knuckles of the hand, a special name being given to each knuckle for the purpose. The ones and tens were recorded on the right hand, the hundreds and thousands on the left. A very old tradition attributes to Muḥammad the custom of counting his prayers on his finger tips. The Prophet is quoted as having said to one of His disciples:—"Be quiet and pronounce the praises and mentioning of Alláh and His holiness, and do not forget them or you will forget mercy. Count them on the tips of your fingers, because they are responsible, just as if they really could understand. For the tips of your fingers will be witnesses against you on the Day of Judgment."

Following this custom there came into use the custom of carrying the little scrip or bag containing 99 pebbles which enabled the worshipper to concentrate more completely on the Names and attributes of God accord-

ing to Muḥammadan usage. Then the pebbles were strung and thus came the rosary of the Muḥammadans.

In the fashioning of rosaries many materials have been employed and the number of beads varies according to the usages of the various religions. Several very rare and precious collections of rosaries present specimens of choicest beauty and richness. Carvings of ivory, jade, pearl and other precious stones as well as gold, crystal, olivewood, amber, jet, etc. From Muḥammadan India come exquisite chaplets of matched and unmatched agate, the number of beads often differing widely from the traditional idea. There is much that is lovely too, in the ejaculations of praise following the recital of the divine Names such as the Takbir (God is greater); the Tasbih (God be praised); the Tahlil (there is no God but God). "Sir Edwin Arnold has made exquisite use of the 99 names in his 'Pearls of the Faith' in which, on a single string, he has threaded ninety-nine poems on the greatness and glory of the Being sought after by men of all races and creeds," says Mr. Patton. The Muḥammadan rosary or chaplet, usually consists of 99 beads divided into sections of 33 each and the sections separated by a larger, or different kind of bead, and there is usually a hundredth bead of elongated shape to mark the center of the string. This long bead is sometimes called the "imám" and is not used in the ritual. Again it is known as the "minaret" and is considered to stand for the name of Alláh, apart from all attributes. Tradition also associates the camel with the hundredth bead, for the story is that only the camel knows the hundredth name of God. This knowledge being possessed by him alone accounts for his look of scornful superiority!

"In Tibet," says Mr. Patton, "of all lands, prayer has become most mechanized. Practically everybody carries the rosary and the prayer-wheel, and the monks have most expensive and elaborate specimens made of all sorts of materials, but that most valued above all other substances are the bones, and especially the skull bones of famous lamas. Next to achieving arbatship, that is, complete sainthood, after the manner of Buddha, there can be no greater honor for a monk than after death to have his skull cut up into small discs or balls, for the edification of those who are still bound to the wheel of this evil world." The orthodox Buddhist rosary in Tibet and elsewhere consists of 108 beads; thus by repetition this rosary may register ten times 108 prayers, or 1,080 in all, and an additional pendant increases that number to something like 5,000 which probably is the achievement of a "real saint" for the ordinary lama repeats five times his 108 prayers per day, bringing the number to 540.

Whether the reiteration of prayers and the resultant use of the rosary had its earliest beginnings in India, as many claim, and from there spread throughout the whole world influencing the followers of each successive revelation, or whether these usages originated in the inner consciousness of devout souls who longed for close and continued association with God and of their own initiative discovered the true path through prayer and meditation matters not. But certain it is that various forms of the rosary are in constant use among Christians, Buddhists, Hindus, the lamas of Tibet, the priests of Shintoism in Japan, the Zoroastrians, the Mullás in Írán, the Abyssinian church,—indeed we learn on good authority that three-quarters of the human race are given to some measure of its use.

Among the followers of Bahá'u'lláh there are those who have always cherished the use of the rosary and there are those to whom its use is new, for the followers of Bahá'u'lláh, having thrown off all bonds, eschewed all limitations, abolished all prejudices, have been brought together from all quarters of the globe, from all religious systems, from all national boundaries. To them there is no value in the rosary per se, nor does prayer mean the vain repetition of meaningless words and phrases. To them the rosary is as a chain and in the passing of the beads over the fingers there is a sense of the gradual closing of the door on the world of matter and the dawning of a consciousness of the nearness of God. By its use the repetition of the revealed Word brings the suppliant nearer and nearer to the feet of his Lord, flooding his soul with the joy and consciousness of eternal reunion. The spiritual vibra-



An early group of the Bahá'ís of Írán.

tions set astir by the mentioning of the Name of God awaken one to a new life, a renewal of faith; the heart is purified, the spirit quickened, the soul rejoiced and the whole being set aflame by the fire of the love of God! The most precious of all rosaries are those which have felt the touch of the hand of the Messenger of God and by Him have been bestowed upon the early pioneers of the Faith!

MARRIAGE IN THE BAHÁ'Í FAITH

By Rosemary Sala

IMMEDIATELY following Naw-Rúz, celebrated in the quickened spirit which observance of the Nineteen Day Fast brings and in anticipation of the 25th anniversary of 'Abdu'l-Bahá's visit to America, this cablegram from Haifa was received by The National Assemblies of the Bahá'í World:

"Announce assemblies celebration marriage beloved Guardian. Inestimable honor conferred upon handmaid of Bahá'u'lláh, Rúḥíyyih Khánum, Miss Mary Maxwell. Union of East and West proclaimed by Bahá'í Faith cemented." (Signed) Zíáíyyih, Mother of the Guardian."

During that first electric moment of comprehension, the longing heart of every believer was fused in spirit to the heart of the Bahá'í World in Haifa, to become recharged with the currents of spiritual energy secreted there. For it is not alone the union of two well-beloved individuals that is bringing about such far-reaching results. The roots of this marriage lie embedded in the soil from which the faith itself springs, and its fruits will nourish and sustain future generations.

It contributes to the permanence of the institution of the Guardianship, head cornerstone of the Administrative Order and focal point of the power of Interpretation, the only center wherein the seeds of unity can germinate, the purest channel from which the unfoldment of Truth springs; it is the fulfillment of 'Abdu'l-Bahá's words, "The East and the West shall embrace as two lovers" and a visible symbol of the future when the spiritual dynamic contributed by the East and the World Order ushered in by the West shall be centered in one spot, in Haifa; it makes the followers of Bahá'u'lláh —already divorced from crumbling religious institutions—dissociated from the corruption of modern politics—more acutely aware of the sharp cleavage between a society which mocks at chastity, condones the practice of celibacy, free-love, sterile and companionate marriage, unbridled divorce and between those distinctive attributes of a moral life commanded by Bahá'u'lláh as the immovable foundation of His universal society.

Though we label the various crises through which the world is passing as economic or national in character, fundamentally the problem is one of human relationships. And in the vast complex network of personal influences in which the pattern of society is interwoven, its first nucleus, its most fundamental institution throughout all the ebb and flow of human history has been that of marriage. Upon the stability of its laws, made in accordance with the exigencies of time, civilizations have been born, and upon its decay, they decline. It is a laboratory into which all the elements of social readjustment are tried and evaluated, the hidden core where man's deepest emotions are focused.

A true understanding of the meaning and purpose of marriage depends upon a knowledge of man as the form to which this institution, as all others, must be shaped; of a knowledge of the true axis around which man's responses to life must revolve; and a knowledge of the one power that can turn man on that axis.

Bahá'u'lláh has said, "The essence of all knowledge is the knowledge of God which can be known only through His Manifestations." Let us learn how He speaks of God and of them, and of man.

(1) "From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. . . . No one ex-

cept Thyself can unravel the secret of Thy Nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. . . . How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy Truth?"

(2) "These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the Universe, its Essence and Ultimate Power. . . .

"The Source of Infinite grace hath caused those luminous Gems of Holiness to appear out of the realm of the Spirit, in the noble form of the human temple, and be manifest unto all men, that They may impart unto the world the mysteries of the Unchangeable Being and tell of the subtleties of His imperishable Essence . . . through Them is transmitted a grace that is infinite and by Them is revealed a light that can never fade."

(3) "The purpose of God in creating man hath been and will ever be to enable him to know His Creation and to attain His Presence. . . . Upon the reality of man, He hath focused the radiance of all His names and attributes, and made it a mirror of His Own Self."

"Thou art My dominion and My dominion perisheth not, wherefore fearest thou Thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not, thou art My Robe and My Robe shall never be outworn. Abide then in thy love for Me that thou mayest find Me in the realm of glory."

Against such a background made luminous by such concepts, man must learn to move in obedience to Divine laws as the only ones fitted to mold him and society. Religion as revealed by the Prophets must be recognized to have the right to regulate human conduct. For it alone surrounds and embraces in its comprehension all realities, the tangible proofs of science as well as the invisible power of the abstractions of the spirit. It is this power—or its lack—which brings about the birth or death of great historic epochs, and a new awareness to man of himself as an eternal, spiritual being. Today man, enmeshed like a Jonah in the whale-like body of materialism, is enslaved to an animal condition. Static and fixed about a confused and torn axis, a center of conflicting emotions and ideas on the very essentials of life, he is either consumed by hatreds or frozen sterile to any thought of mitigating the misery and injustice that sweep the world. We need to reverse this process. To seek a calm and fixed and stable axis around which the responses of mind and heart—of both the greatest and smallest social unit—must revolve, tempering the cold of one and heat of the other; an instrument by which all capacity may be measured, a constant point wherein the vari-colored racial and cultural individual temperaments may each retain their special characteristics yet embrace one another as in the unity of light.

All these requirements are met in the Love of God. 'Abdu'l-Bahá says, "There are four kinds of love:

(a) "The love of God for His Creation, the reflection of Himself in the mirror of creation. Through one ray of this Love all other love exists.

(b) "Love of God for His children, His servants. Through this love man is endowed with physical existence until, through the breath of the Holy Spirit—this same Love—he receives eternal life and becomes the image of the Living God. This Love is the origin of all love in the world of creation.

(c) "The love of man for God. This is faith . . . this is attraction to the Divine World, entrance into the Kingdom of God, receiving the bounties of God. . . . This love is the origin of all philanthropy; this love causes the heart of man to reflect the rays of the Sun of Reality.

"Bahá'u'lláh says, 'Love Me that I may love thee. If thou lovest Me not, My love can never reach thee.'

(d) "The love of man for man. The love which exists between the believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and, finding this point of similarity, they are at-

tracted to one another in love. This love will make all men the waves of one sea, the stars of one heaven, the fruits of one tree."

"But the love which sometimes exists between friends is not true love, but is subject to transmutation. As the breeze blows, the slender trees yield. . . . This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change. . . ."

Life might be expressed in the form of a triangle. The base is laid upon the connection between the expression of life's duality —negative and positive, active and passive, male and female, giver and receiver. Reality is at the apex and cannot be realized in the submission of one basic force to another or loss of identity of either, but that the essential quality of each is equally contributed to meet in a common center higher than and outside each other. This analogy illustrates the contribution of man and woman, potentially equal in the faculties in which they share and of those particular gifts in which they differ. Together they are "the two wings of a bird" sharing equally in the power of mind and spirit while differing in aspect and the fields in which their specialized gifts qualify them to operate. Muḥammad stated that everything was created in pairs: man and woman each have vacuums in their nature which seek completion. Cognizant of this void and realizing the necessity for its fulfillment, 'Abdu'l-Bahá wrote:

"Regarding the question of matrimony: know that the command of marriage is eternal. It will never be changed or altered. This is a Divine creation and there is not the slightest possibility that change or alteration shall affect this Divine Creation."

"Among the majority of the people of the world marriage consists of physical relationship, and the union and relationship is but temporary, for at the end physical separation is destined and ordained. But the marriage of the people of Bahá must consist of both physical and spiritual relationship. . . . When relationship, union and concord exist between the two from a physical and spiritual standpoint, that is real union and is therefore everlasting. . . ."

"Consequently when the people of Bahá desire to enter the sacred union of matrimony, eternal connection, ideal relationship, spiritual and physical association of thoughts and conceptions of life must exist between them, so that in all the grades of existence and in all the worlds of God this union may continue forever and ever. For this union is a splendor of the Light of the Love of God."

Referring to those who become spiritually awakened after marriage, He writes: "Likewise if the souls become real believers in God they will find themselves ushered into this exalted state of relationship, become manifesters of the Love of the Merciful, and exhilarated by the cup of the love of God. Undoubtedly that union and relationship is eternal."

'Abdu'l-Bahá in writing to a Bahá'í stated that everyone had an affinity, but that affinities did not always meet in this world, and if they did, they might not be happy together, as this was not a place for perfect happiness. He added that there was no power that could keep them apart and that in one of the worlds of God they would recognize their oneness, and go through eternity inseparable. He refers further to this:

"The souls who sacrifice self, become detached from the imperfections of the realm of man and free from the bondage of this ephemeral world, assuredly the splendors of the rays of Divine Union shall shine in their hearts, and they shall find ideal relationship and happiness in the Eternal Paradise."

Out of the fusion of two souls a third subtle entity is born. Though invisible and intangible on earth it is the composite soul of true lovers. The progress of one mysteriously influences the other, they become the tutors of each other's soul. Distance or death, being physical forces, cannot cause its disintegration. To a Bahá'í whose husband had died, the Master wrote:

"Be confirmed with such deeds as to become the cause of his joy and happiness in the other world."

When marriage has such permanent value, we can understand the importance of the preliminary steps which lead up to it.

"In this Merciful Age the ignorant prejudices are entirely removed. The Bahá'í engagement is the perfect communication and

the entire consent of both parties. However, they must show forth the utmost attention and become informed of one another's character, and the firm covenant between them must become an eternal bond and their intention must be everlasting affinity, friendship, unity and life."

No parental interference is permitted until after careful study of each other's character and the sincerity of one another's intentions are assured. Then the matter is brought before the four parents for consent. If consent is given a three months' engagement is suggested. Should the consent be withheld for any just cause, the two may strive to eradicate the cause, while if the reason for dissent seems founded on prejudice, the matter may be brought before the Local Assembly.

These laws might seem to restrict rather than extend the means of human happiness. The Faith of Bahá'u'lláh is to establish unity and all these laws are to widen the area of that unity. Marriage is not primarily for the gratification of personal desires. Dr. Alfred Adler says, "Love and marriage are never the private affair of anyone: they are the concern of the whole of mankind, and they constitute a social problem." In the World Order of Bahá'u'lláh, society is dedicated to the service of God: marriage is one aspect. Though adherence to the laws of the country of origin is compulsory, the Bahá'í marriage ceremony—performed by any chosen Bahá'í of voting age and in the presence of nine witnesses—circles around this theme. 'Abdu'l-Bahá when performing the wedding ceremony of two Iránian Bahá'ís in London first asked each one separately, "Do you love—with all your heart and soul?" Then joining their hands together, He asked them to repeat after Him the words, "We do all to please God." Further instructions are:

"The bridegroom must, before the bridesmen and a few others, say, 'Verily, we are content with the will of God.' And the bride must rejoin: 'Verily, we are satisfied with the desire of God.' This is Bahá'í matrimony."

The love which each partner bears for the other is made subservient to the love of God and is merged solely to increase their capacity to serve Him. Not through centering all their forces upon each other is the reality of the beloved found. That love fluctuates and is conditioned by outward circumstances. One moment it is aroused by ephemeral incidents and accidents, the next to hate by the irritations which close proximity sometimes brings. But in seeking unity in the love of God (the apex higher than their separate selves), the inmost reality of each is found, for it is a magnet which can only draw forth truth. Though the currents of life's experiences eddy around the outer rim of existence, yet the very heart of one's being rises upward to lie undisturbed in the unity of this Divine love. The deep happiness of such a union makes more clear the meaning of procreation as the primary purpose of marriage. Bahá'u'lláh forbids celibacy and commands, "Enter ye into wedlock that one may rise up in your stead." When one has touched even the outer fringe of the joy which faith in Bahá'u'lláh brings, a life-time spent in grateful service seems too short. It is then the greatest privilege and most sacred obligation to bring into being those who may continue in joy to serve and praise God, who showers those bounties on His conscious servants.

The most fundamental attributes of love, faithfulness and loyalty which attract and eternally connect the souls with God, are the qualities which bind lovers together in marriage. Chastity then is a prerequisite and adultery an abomination. The deferment of marriage, due to economic causes and industrial life which now has lowered the morale, will disappear in the new World Order. A new sense of values is arising in this age, and "one moment of chastity is equal to ten thousand years of adoration." The severe punishment imposed upon adultery by Bahá'u'lláh we can understand. When marriage is entered into in the Bahá'í spirit and the promises are made not to one another but to God—"Promise not that which you cannot fulfill" commands Bahá'u'lláh—adultery is a complete violation of that pledge and a negation of the forces of unity; it is spiritual anarchy affecting both the innocent and the guilty; it is blasphemy towards that Source to which both turn. Should one of the partners in a marriage entered into sincerely,

afterwards meet another who was his or her true affinity, the violation of the former vows can only more deeply separate the affinities. For it is a spiritual attraction which cannot be truly consummated except in the love of God. There are all the worlds of God where such lovers may unite.

In the matter of divorce 'Abdu'l-Bahá states:

"The friends must strictly refrain from divorce unless something arises which compels them to separate because of their aversion for each other; in that case, with the knowledge of the Spiritual Assembly, they may decide to separate. They must then be patient and wait one complete year. If, during this year, harmony is not re-established between them, then their divorce may be realized. . . . The foundation of the Kingdom of God is based upon harmony and love, oneness, relationship and union, not upon differences, especially between husband and wife. If one of these two become the cause of divorce, that one will, unquestionably, fall into great difficulties, will become the victim of formidable calamities and experience deep remorse."

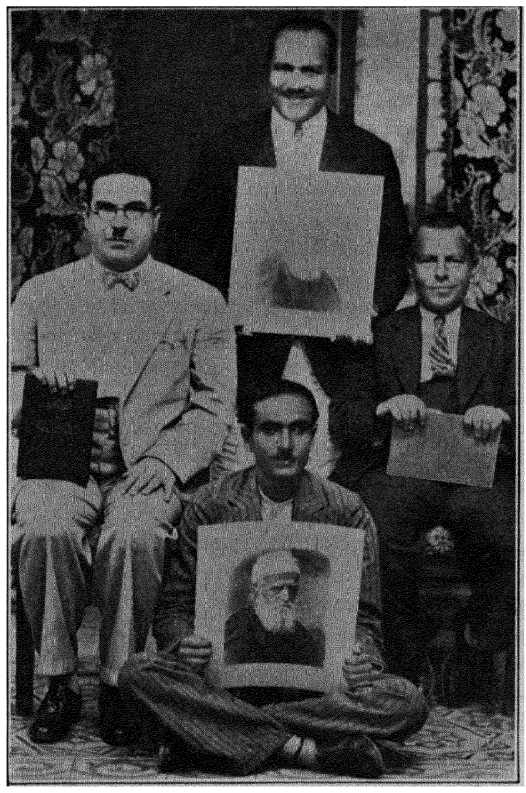
Should the husband absent himself from home and neglect to notify his wife of his movements, Bahá'u'lláh has given her the right to divorce him and to remarry, but He added, "If she is patient it is better, for God loves those who are patient." Divorce is made slightly easier than marriage. In the future, when through evolution we have more appreciation and greater understanding of Bahá'u'lláh's ordinances, divorce will be rare and the forces of disunion would have to be so great as to endanger one another's spiritual growth and physical health. The year's separation before divorce is granted will abolish all the abuses of the present day when incompatibility of temperament is based upon the childish dislikes of undisciplined adults rather than on any legitimate cause. The problems of marriage are, for the most part, fundamentally problems of living, so its failure is to acknowledge defeat in one's adjustment to life and lack of faith in the love of God.

This love of God is the indwelling spirit of every human creature, which motivates him as an individual in the personal contacts of his every day. But that spirit, to become the living force of civilization, must be transformed into its social counterpart of Justice. Within Bahá'u'lláh's Plan for World Order, the Houses of Justice (local, national and internationally) become the lamp which diffuses the flame of this love into Justice. Upon the members of the local Houses of Justice—now called Spiritual Assemblies—lies the responsibility for the spiritual and material unity of the group as a whole; upon each individual member lies the sacred obligation to maintain that unity by turning to that body for advice or the solution to any problem affecting the relationship of two or more individuals. And the decision of that freely elected body (chosen in the spirit of prayer), is unanimously obeyed. The highest point of fulfillment to be reached through the Administrative bodies and the first point of contact with the invisible, spiritual resources of the Faith of Bahá'u'lláh both meet in the institution of the Guardianship. The Bahá'í World celebrates in the marriage of the first Guardian the further strengthening and safeguarding of its glorious destiny. Each Bahá'í man and woman, within an infinitely smaller orbit, strives to make his or her own marriage become a vital and integral part of that future, the Golden Age of Bahá'u'lláh.

To that end and in the words of 'Abdu'l-Bahá, they pray:

"Glory be unto Thee, O My God! Verily this Thy servant and this Thy maid-servant have gathered under the shadow of Thy Mercy and they are united through Thy favor and generosity. O Lord, confirm them in Thy Servitude and assist them in Thy Service. Suffer them to become the Signs of Thy Name in Thy world and protect them through Thy Bestowals which are inexhaustible in this world and in the worlds to come. O Lord, they are supplicating towards the Kingdom of Thy Mercifulness and invoking towards the Realm of Thy Singleness. Verily they are married in obedience to Thy Command. Cause them to become the Signs of harmony and unity till the end of time.

"Verily Thou art the Omniscient, the Omnipresent and the Almighty."



Nucleus of a new center of the Faith in Egypt, the Bahá'ís of Tanta.



Bahá'ís of the village of Hisar, Írán.

LEARNING TO LIVE TOGETHER

By Martha L. Root

ONE of America's well-known liberalists, Professor Herbert A. Miller, Professor of Sociology in Bryn Mawr College, gave the writer in December, 1936, an interview on the subject of the Bahá'í Faith. I wish to preface the interview by telling readers a little about this strong, sane thinker who stands courageously for the oneness of the world of humanity. He attracted nation-wide attention when his contract at Ohio State University was not renewed for the year 1931-1932, since his reputation was such that a spontaneous and almost universal protest arose in the universities throughout America. The three reasons for his dismissal were: support of Gandhi, his attitude on the race question and his objection to compulsory military training in the university. In the investigation that followed he was completely vindicated by the report of the committee of the Association of University Professors. In 1918, he was associated with the Carnegie Corporation's study of the methods of Americanization, his investigations resulting in the book "Old World Traits Transplanted." Two other books of his which can with great profit be studied are "Races, Nations and Classes" and "The Beginnings of Tomorrow." Few men have a better understanding of the situation of the world and what confronts us than has Professor Miller, and his views about the Bahá'í Faith and what it is actually accomplishing are of deep interest.

He said to me during our conversation at his home in Bryn Mawr that as a sociologist, his special field had been racial and national relations: "I've been interested for thirty years in trying to solve conflicts between races and nations, and that falls into the area of Bahá'í interests, as you know. The thing that interested me when I first heard of the Teachings of Bahá'u'lláh was how, coming at this particular set of questions in a totally different way—namely, from a religious background—He had arrived at the same kind of conclusions as I had when I tried to make a scientific approach. Therefore, I was inclined to be interested."

Professor Miller is very frank, open, sincere, lovable; he said that though his academic snobbishness hesitates to ally itself with any movement and is anxious to stand off from all movements, yet he is glad that everybody is not an academic person! "For many years I have insisted there is only one problem in the world," he said, "and that problem is learning to live together; and it seems to me that at this time almost every scientific and moral force is driving in that direction. Anthropology and psychology have broken down the previous claims of natural differences between peoples so that now nothing is left except to break down the artificial, cultural, political and economic absurdities that frame themselves into nationalism and various types of group consciousness."

Dr. Miller added that while an approach to the solution of these problems needs to be made through the scientific and moral methods, one of the most remarkable teachings of Bahá'u'lláh—considering that the time when it was made was at least forty years before the issue could have been clarified in the West—is that there is no conflict between religion and science. He considers this one of the most remarkable in the whole of the "Utterances" of Bahá'u'lláh and he adds: "Perhaps my snobbishness does not permit me to say 'Revelation'! This makes it possible for a religion which is just as universal as thought itself, really to exist and be vital. Now, of course, people of other Faiths accept this principle but at that time, when Bahá'u'lláh first gave it, no people accepted it, unless there may have been a very few Muḥammadans. As far as I can discover, there is nothing in the whole social,

moral program of the Bahá'í Faith that is in conflict with the most enlightened findings of social scientists."

When I asked Professor Miller where he had heard of the Bahá'í Teachings, he said he had first heard of them in our country from Dr. Albert Vail and Mr. Louis Gregory. He said that when he was in Beirut, Syria, in 1930, he was in the Beirut University Hospital where there were two nurses who were Bahá'ís, also he had met Mr. Zaine, son of the Secretary of Shoghi Effendi, Guardian of the Bahá'í Cause, and had been introduced to a cousin of the Guardian, a senior at that time, in the University.

Dr. Miller explained, too, how he had met Bahá'ís in various places and he said: "What appealed to me is their attitude on the race question; none of the feeling of superiority or inferiority of races that still goes on among many Christians, have I ever seen among Bahá'ís. These are personal matters, some of these things can be practised by individuals; but there are other great questions like universal peace that must wait on slow development. The Bahá'ís haven't yet established an international language in all the schools of the world, they haven't achieved international understanding; many of the Principles of Bahá'u'lláh are not yet fulfilled—perhaps not yet fulfillable, but the important thing is that there is a religious group very much aware of them, which by purity of purposes and practices can nag on other religionists to live up to their own ideals. Both the Bahá'ís and Gandhi insist that all religions are basically aiming to solve these same problems. So somewhere, in their ideals, if they haven't been cluttered up with theology, there is a pure aim."

When I asked this interesting professor about his meeting with Shoghi Effendi, he told me: "I had known about Shoghi Effendi when I visited at the American University at Beirut where he had been a student. I had met some Bahá'ís in Jerusalem, and so one of the first things I did when I reached Haifa in the winter of 1926, I went to the house of Shoghi Effendi, and sending in my card mentioned that I had known Dr. Vail and Mr. Louis Gregory. He invited me to tea, and I remember we had tangerines from 'Abdu'l-Bahá's Garden that afternoon. [Such a beautiful smile of pleasure passed over his countenance as he spoke of those delicious tangerines from the Master's Garden!]

"We had a most delightful time. As usual I became professional and asked all the baiting questions I could think of; we had such a delightful time that when I came back to Palestine in 1930, I repeated my visit to Shoghi Effendi."

I remember so well Dr. Miller's last statement in the illumined conversation that afternoon in his Bryn Mawr home: "I have frequently said that it will be quite a while before the liberal world in practice catches up with the liberal plan of Bahá'ís, and from my academic mountain top, frequently I feel compelled to say, 'More strength to the Bahá'ís!'"

BAHÁ'Í RADIO PROGRAM

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THIS CHANGING WORLD

EVERY man and woman who has reached maturity realizes that human life has undergone more fundamental changes during the past century than it had during the preceding two thousand years. Ever since the rise of science endowed the modern mind with power to manipulate the forces of nature and to a large extent to control them through mechanical invention, mankind has increasingly become subject to the law of change. At first this new power was felt to be identical with progress. The great war, however, and the political and economic revolutions which developed out of that world disaster, have compelled us to re-examine the very basis of our social activity and try to find ways to control the larger human movements that they may not overwhelm us with even greater destruction than has already brought misery and released fear in so many parts of the earth.

What is vitally needed is some social philosophy that will fit the facts of human life today with something of the same precision as that with which science fits the facts observed in the lower order of nature—some conception of the true principles underlying civilization that will enable the nations and peoples to find the way out from mutual antagonism and discord to mutual cooperation and peace, from mutual fear and suspicion to general assurance and amity, from the burden of poverty to the freedom and dignity of a well-ordered human existence. What has been gained if we have acquired mastery over the titanic forces of chemistry and physics, if at the same time we have become slaves to our ignorance of the laws and principles governing man's own individual and collective life?

This need of a new and constructive human outlook was emphasized in the Bahá'í teachings many years ago, even before the war of 1914 shook the world. In the middle of the last century they taught, "That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this period of renewal and consummation . . . From every standpoint the world of humanity is undergoing a reformation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena . . . This is the cycle of maturity and reformation in religion as well . . . And this reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world . . . the divine remedy for all human ailments."

The same note is sounded even more assuringly in the following passage: "In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress." Such an affirmation might appear to be no more than an expression of hope and optimism repudiated by the facts of this changing world, unless we reflect carefully upon the true character of these recent earth-shaking events that outwardly seem so incomprehensible and even appalling to the average man.

As we go more deeply into the Bahá'í teachings, we find that they give a clear and rational explanation of the apparently chaotic condition of this extraordinary age. In the light of this interpretation we see how all of these many social changes and perturbations form part of one definite historic trend. It is as though explorers in an unknown country, surrounded by possible

unexpected dangers on all sides, were to be given a map which would show clearly just where they were and the true character of the country about them. With this accurate knowledge, they would no longer fear the danger of becoming forever lost.

Such a map the Bahá'í teaching gives to our confused world. This map, showing the strange "country" which modern civilization has become, makes clear that a long historic trend, covering countless ages,—the trend toward the separation of peoples into divided and antagonistic races and nations,—has in our time come to an end. Throughout all history, the movement of peoples has been one not merely of physical separation, but also of emotional, mental and moral diversity. The isolation of social groups, large or small, has been the basis of man's collective experience since the dawn of time. The result of this movement of separation and diversity has been to establish firm and enduring differences of language, custom, belief and outlook upon every branch of the human race. *Humanity* has never really existed—what have existed were no more than separate and distinct tribes, nations and races, each denying to the other as far as possible the rights and privileges necessary to an ordered human life, even, in fact, the recognition of one common and universal God.

But now that vast and tremendous scattering of the peoples has come to an end. The fundamental movement underlying this modern time is toward unity. For the totally unforeseen result of the new power of science has been to destroy the very source and cause of social isolation throughout the earth. The nations, races and peoples are today, whether they relish it or not, living together in one unitary physical environment, one supernational economic civilization from which no race nor nation nor people can possibly escape. As the Bahá'í teachings declare, "This handful of dust, the earth, is one home. Let it be in unity. . . . Fellowship is the cause of unity, and unity is the source of order in the world."

To this unified physical environment, however, each organized society has brought its habit of separation and its long established differences and antagonisms, the inevitable result of the tribal outlook developed during past ages. Can this new household of mankind, this firmly-knit, world-wide society which science has produced, possibly survive disaster if the old tribal outlook, now in possession of armaments a million times more destructive than bow and arrow, sword and spear, continues to dominate the minds and hearts of men?

This menace of the calamity that would follow another explosion of the sinister power of modern armaments is something entirely new to human experience. It stands as a universal problem before every people and before every individual in the world. We live today under a threat of social disaster quite as real and far more portentous than the menace of physical disaster that has loomed over those unfortunate people who live beside flood-swollen rivers and who have not known from day to day, from hour to hour, whether the embankment would hold.

Thousands of anxious statesmen, economists, students and men of responsible affairs in all parts of the world, realize this social menace and are bending every energy to find a solution. Yet the conflict of policies and interests rises higher and higher year by year, armaments increase, and no adequate basis for a universal understanding of the essence of the problem has yet been found.

Now let us turn again to the Bahá'í map. There we discover that it does not deal primarily with these external matters of political and economic policy, but deals rather with human attitudes and relations. It sets forth that, "The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts. . . . For thousands of years we have had bloodshed and strife. It is enough: it is sufficient. Now is the time to associate together in love and harmony. . . . The divine purpose is that men should live in unity, concord and agreement. . . . Consider the virtues of the human world and realize that the oneness of mankind is the primary foundation of them all."

Here, in this striking and altogether new aspect of truth, the "oneness of mankind,"



A group of the Bahá'í school children of Ṭihrán, Írán.

we have the essential link between the social problem on the one hand, and man's latent and innate God-given powers on the other. It is to the degree, and only to the degree, that the race learns how to respond to this conception of underlying oneness that we shall be able to take the steps that lead from strife to cooperation and peace. The Bahá'í teachings come to us as nothing less than a necessary re-education of the spirit of man in the divine art of unity. The conditions of the age are unprecedented; too obviously our traditions and established customs fail utterly to meet them; we require a new presentation of spiritual, ethical and social truth in terms of our altered environment in order to transform the nations and races into a true mankind.

No one would think of allowing his child to grow up without education or would send him out into this highly specialized industrial age with the unequipped and untrained personality of our primitive ancestors. Why, then, since we are all merely children in relation to the problem of world unity, should we so complacently trust that we can solve that problem and meet that emergency without preliminary training, without requisite knowledge of the underlying forces now controlling our destiny? We cannot go back to the simpler ways of our ancestors. We cannot halt the vast movement of modern science. The world has become one home. Somehow we must fit ourselves to live together in that home. And the first step is for us to become humble, with a humility that is willing and eager to learn new truth when new and unprecedented problems are to be solved.

The *Bahá'í* teachings tell us that what has happened to us all is that a new age and cycle have dawned: "This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed a garden and paradise. It is the hour of the unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come."

Thus the Bahá'í teachings summon us to the attitude of seeking and recognizing truth. Imbued with that attitude, we can take the first step of realizing that the changes of this age are a clarion call to the soul and conscience of human beings everywhere on earth. Rightly understood, these changes and perturbations mean that destiny has chosen this age for the race to learn greater lessons than any previous age was prepared to understand. When we come to see our fellow men as bewildered searchers after truth, even as you and I, then we can make contact with them on levels raised high above these confusions that in reality are but destroying a dead past that we may enter this dawning age of true advancement. "Of one tree are ye all the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens."

The Divine Physician

We have seen how the teachings of the Bahá'í Faith help us directly in these perplexing times by explaining the true nature of the startling events throughout the world that cause us all such uneasy dismay as we read of them in the daily press. We found that, instead of indicating that our planet is rapidly drifting into a state of uncontrolled anarchy, chaos and destruction, as an uninstructed observer might well suppose, these far-reaching changes and perturbations are in reality the outworkings of beneficent forces, preparing for the advent of a new cycle of unimagined progress in human achievement and happiness,—a new age which lies just before us and awaits only the opening of our hearts and minds and the adjusting of our lives to its fundamental principle of world unity, the oneness of mankind. And these very events, though painful, even shattering at times, are themselves helping us to cast off the shackles of outworn beliefs and practices that hold us back from this true understanding.

How simple and naïve today seems the hopeful attitude that prevailed during the last century, that in science and invention modern man has found a miraculous power to make the ancient dream of peace come

true and to bring plenty and happiness to the earth! Granting the miraculous virtue of that power to multiply material things, greatly extending even the fertility of the soil, nevertheless it has become only too obvious that these beneficent results have not transformed human nature; that, on the contrary, they have intensified the tribal instinct and enabled it to express itself in the most destructive conflicts in all history. But through these catastrophes we are slowly learning.

Contrasted with the desolate waste which human greed and ambition threaten to make of the earth, the new age of which the Bahá'í teachings tell seems a veritable paradise in its freedom from those vicious qualities that make for separation, rivalry and war. Here we stand together in this waste land of struggle and violence, without security, lacking assurance, while before us lies that garden of fruitful labor and opportunity—that promised age of world unity and peace, the hope of which has never left us, even in our most desperate hours. The power of science to produce abundance for every human being is not to be doubted. That new force, properly directed and controlled, can fulfill the ancient vision of a better existence on earth. But, uncontrolled, or improperly controlled, it offers before our horrified eyes today only too convincing proof of the truth of the Bahá'í teaching: "Science cannot cure the illness of the social body. Science cannot create amity and fellowship in human hearts. Neither," it goes on, "can patriotism nor racial allegiance effect a remedy. . . ." A single glance over the world makes this clear, as well.

Only a spiritual power can meet our need, these teachings say; the supreme power of a common faith, with the resulting common understanding of the fundamental nature and aim of life. This power is likened to the life in the human body, which harmonizes the differences of parts and members into mutuality and agreement, establishing so great a unity in the bodily organism that if any of its parts is injured or becomes diseased all the other parts and functions sympathetically respond and suffer, so perfect is the oneness which exists. And as this human spirit of life is the cause of coordination among the various parts of the human organism, so the higher spiritual forces are the controlling cause of the unity and coordination of mankind. "Today the greatest need of the world is the animating, unifying presence of the Holy Spirit," Bahá'u'lláh writes. "Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergencies of nations will be woefully augmented."

This supreme remedy for the world's sickness is given to us only through those outstanding figures in history, the seers, the prophets—the divine physicians. What influence ever exerted upon earth is so potent, so renewing both to the individual and to the social group, as the creative Word uttered by the chosen Messenger of the Supreme Will? Under its dynamic force the most abject and impotent peoples have been raised from servitude to become the leaders of civilization. For hundreds of years after it is uttered the mysterious Truth is treasured and revered, an enduring source of vision, of courage, of wisdom, of integrity, of humane character, of devotion to the highest interests of the community. Where before men were in the darkness of strife, the revealed Truth brings light like the rising of the sun. Where before the social body had been weak and diseased, the Truth came through the divine physician to heal what human capacity could not heal. This healing force "is the light from the Sun of Truth bringing by its infinite power life and illumination to all mankind; flooding all souls with divine radiance, conveying the blessings of God's mercy to the whole world." So does the Bahá'í Faith explain the power by which humanity, from age to age, is given capacity to rise above itself. "The divine Reality (God) may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the Manifestations (the prophets) bring the

power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men."

Had there existed through the ages real agreement upon the basic principles of spiritual truth, we should never have developed these armed and competitive national societies. One who holds to the truth that his own being is subject to spiritual law and that all other men were similarly created cannot plot violence and destruction for his fellowman. International violence has gradually arisen because the realization of the divine will and purpose has been everywhere incomplete, inconstant and obscured by immediate human interests. We must not forget that primitive human society was founded upon religion and that all civil codes, cultures and philosophies depended upon a religious sanction. But each tribal god was jealously limited to the advantage and welfare of the tribe. And a heaven so filled with competitive, jealous gods meant that the origins of civilization were rooted in the fundamental assumption that mankind is not one kingdom of reality, but diverse races and peoples. We see this ancient tribal worship still practiced in our own day all too vigorously, in the attitude that man can have no higher loyalty than to his own class or race or state.

So, underlying any true and enduring basis of world unity, is the necessity of finding harmony and agreement in our recognition of the oneness of God and of the universality of spiritual truth. The Bahá'í teachings throw an illuminating light upon this vital need.

They show that the prophets, the divine physicians, who founded the great religions gave their teachings in two forms. One held the universal truths which are constant and eternal: in the other form they established ordinances of a secondary nature which were adapted in each case to the widely differing social and cultural conditions of the various peoples to whom they spoke. By holding to the universal truths, upon which all the prophets are agreed,—that there is but one God; that He commands love and unity—and by realizing the local and temporary character of the secondary matters, the peoples of this day can enter into a unity of the spirit so potent that it will bend our collective energies and social instrumentalities to the supreme task of establishing unity in the political, economic and other social fields throughout the world.

Another Bahá'í commentary upon the true nature of religion is that revelation is progressive, for each age and cycle disclosing an ever-enlarging measure of that truth which in itself is immeasurable. Man's capacity alone limits the outpouring. As he develops, he may take a larger vessel to the inexhaustible well.

This *progressiveness* of truth constitutes a principle of the utmost importance. It serves to test the sincerity of every faith and belief. Religion as a progressive factor in man's life gives us a door opened to the future. Without spiritual progress we are limited to a past which can never be restored. Can anyone say that human development has come to an end? Or can anyone deny that it has been through the revelation of new and larger truth age after age that mankind has successively attained the unity of tribe, or race, and then of nation? And surely it is unthinkable that these modern powers and resources, so new, so miraculous, have been given us solely to make warfare and strife the predominant human enterprise, as they are today.

Once more, as so often in the past, the world is in dire need of renewal and enlargement of the spiritual truth and power that alone can produce order and justice in society, for it alone can lift us from the state of the rational, selfish animal, where we seem for the most part to be, to the state of man. To strengthen and encourage us in our need, we are told in the Bahá'í writings: "A new life is in this age stirring within all the peoples of the earth; and yet none hath discovered its cause or perceived its motive. O ye children of men! The fundamental purpose animating the Faith of God is to safeguard the interests and promote the unity of the human race . . . This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation the changes and chances of the world can never impair its strength, nor will

the revolution of countless centuries undermine its structure."

The Nature of Man

The highest form of human society is that based upon the principle of voluntary cooperation and sustained by a mutual loyalty for the attainment of the general welfare. The lowest type of society is based upon coercion and force, motivated by fear, and made incapable of true progress because divided by suspicion inherently incapable of releasing the spiritual power of enthusiasm and inner fulfillment.

When we apply this truth to present-day civilization throughout the world, we find all too many areas reduced to the level of coercion, too few that permit self-respect and the voluntary cooperation characterizing human beings in a condition of equality. Since, therefore, the quality of the social structure depends ultimately upon the integrity of human character rather than upon formal laws and statutes, it is clear and evident that cooperation cannot be established among the nations, races and classes of earth until men themselves have acquired the necessary spiritual powers.

Long before the atheistic Roman statesman asked the question, What is truth? a greater and more heroic soul in Israel had raised the same question in this significant form: What is man, that Thou art mindful of him?

What is man? Consider the appalling confusion that exists today in all matters of general social policy. Scarcely can two persons be found anywhere to agree fully on a solution of any phase of the world's major problems. That confusion, which binds with heavy chains the struggling body of a suffering mankind, is nothing else than a reflection of the real confusion darkening this age, the ignorance concerning the nature and the possibilities of man. Until we have learned what man is, and what man can be, it is futile to build any social structure upon the shifting sands of ignorance and unbelief.

There could be no more poignant statement on this spiritual condition than these words of the Founder of the Bahá'í Faith: "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corruption of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent revelation can cleanse and revive it?"

What wonder, then, that so many conscientious persons today long for a return to the simpler age of living faith, when men sincerely believed in such mysteries as the soul, the love of God, the spiritual destiny of the race, and access to a guiding Providence and a sustaining Will?

But between us and that simpler age stands all the vast body of knowledge created by physical science. The telescope plumbed the skies and found no naïve, primitive "heaven"; and the microscope probed all matter, including the stuff we are made of, and found no organ or visible instrument of the soul. Therefore a generation arose which felt it had to choose between faith and reason, between hope and truth—and it turned away from the convictions of the simpler age.

The Bahá'í teachings meet this supreme issue squarely. They re-establish the foundation of hope and faith, not by denying or neglecting the particular truths of science, but by carrying the scientific attitude forward and onward to deal with a higher order of truth. Their purpose is to identify faith not with credulity but with conscious knowledge.

The true scientist does not form his opinion until he has considered all the relevant facts. If a certain law is formulated, and then new facts appear which obviously contradict the law, he knows that it is not a scientific law but only an opinion, and he takes up the problem afresh. In dealing with the facts concerning the nature of man, the true scientist would not, for example, base his conclusion merely upon a study of infants and children, excluding all adults. Neither would he confine his study to the people of any one social class, or nationality, or race. No—if we are to accept as laws any formulas advanced concerning the nature of man, we must certainly, and above all, include in our range of vision those who are the true and chosen leaders of humanity, the seers and prophets, who in their moral and ethical qualities are the most

perfect of human beings. We must also include in our vision that vast realm of historic truth which makes it so evident that these seers and prophets have been the educators of mankind and their influence the dynamic principle of an evolving civilization. The first principle of any valid psychology is that man has capacity to transcend what we call human nature when he responds to the call of a higher type of being. In this call he realizes a new measure of possibility within himself, just as the possibility of the seed is fulfilled through the mysterious chemistry of the sun shining upon the earth in spring.

"Education," the Bahá'í writings testify, "is of three kinds: material, human, and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man. Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal. Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education. . . .

"Then it is clear and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects, and distinguished above all men.

"Though man has powers and outer senses in common with the animal, yet an extraordinary power exists in him of which the animal is bereft. The sciences, arts, inventions, trades, and discoveries or realities, are the results of this spiritual power. This is a power which encompasses all things, comprehends their realities, discovers all the hidden mysteries of beings."

This positive assertion is explained most clearly by the interpretation of the law of evolution found in the Bahá'í writings.

The world of nature, according to the Bahá'í teaching, has three different kingdoms or classes of existence. The first kingdom includes the mineral, and the principle of this kingdom is cohesion. The second kingdom or class is that of the vegetable organisms, which show forth not only the principle of cohesion but also that of growth. The third kingdom of existence in nature is the animal world, and here we see operating a third principle, that of sense perception and sensibility. The world of mankind, while it is immersed in nature, and subject to the laws and principles which control the three lower kingdoms, is raised above nature by its possession of two powers or qualities not existing in mineral, vegetable or animal organisms. The first of these exclusively human attributes is that of rational intelligence. The mind of man, with its capacity to perceive and understand abstract and universal truths, is nothing else than supernatural.

This startling fact is proved when we bring to the evolution and process of matter the new and higher interpretation which the Bahá'í writings contain. While the older, materialistic theory insisted that matter of itself rises from kingdom to kingdom, until through finer structure or more intricate arrangement it produces the human intellect, the spiritual view replaces this theory by an explanation which corresponds to the actual facts. According to the Bahá'í philosophy, the elements never by their own force rise from one kingdom to a higher type of organism, but are taken up and assimilated into the higher organism by the higher organism itself. For example, the mineral elements are drawn up by the vegetable kingdom, and assimilated into that kingdom. The vegetable kingdom, in turn, is taken up and assimilated into the animal kingdom; and the elements of the animal kingdom are likewise raised by man and transmuted into the conditions of his physical organism. The process, therefore, is not controlled or motivated by any presumable mysterious power vested in the atom to build the higher forms of life, but by the interaction of the higher organism upon the lower. The materialistic view of matter declares to all intents and purposes that the scattered bricks of themselves come together and build the house, whose architecture the bricks are somehow or other supposed to know in advance!

This incredible assumption is destroyed by the true, spiritual teaching that the divine Architect fashioned the pattern of each kingdom of matter, and endowed each kingdom with special qualities and attributes. Just as the power of growth in the tree or plant transcends the qualities of the mineral, and just as the attribute of sense-perception in the animal transcends the qualities of the tree or plant, so is mind in man transcendent to all other existence in the natural world. It is a creation, a divine endowment and gift.

Rational intelligence, however, while completely supernatural in comparison to the animal world, does not, in itself alone, constitute the unique mystery of the human kingdom. The second higher power of man is his capacity of faith—his capacity to recognize the Creator as utterly transcendent to himself, and to center his being upon devotion to the supreme Will. The sign of this power of faith is free will; for man alone, of all visible nature, is free to decide whether he shall live in the animal world of selfish sensibility, in the unregenerate human world of rational intelligence employed for personal or partisan ends, or in the spiritual world of unity, cooperation and impersonal love. The pull of nature within us is so constant and so strong or insidious that the human will cannot, unaided, raise up the mind and heart to the spiritual level. Unless there were a higher kingdom of reality above man, reaching down and inspiring the heart and mind with new energy and direction, man would be like a king in exile, an orphan in poverty and abandonment, able to glimpse a realm of peace and fulfillment but never able to attain.

This brief summary of man's place in nature, and his potential ability to live by spiritual rather than by natural law, culminates in the truth that the Creator has established a world of reality higher than man, just as He has created the kingdoms or orders lower than man. In the human being, the zenith of material perfection exists—the sum total of all the qualities and attributes developed in the lower realms. But man is likewise the beginning of spiritual perfection, the seed that must attain its fruitful growth and fulfillment in the qualities and attributes that yet lie enfolded in the narrow, dark husk of the physical self. Until we become conscious that a higher order truly exists, and is accessible to the aspiring soul within, we shall continue to regard man as nothing else than an animal who happens to possess the great instrument of intelligence for satisfying a mere animal desire.

Concerning the creative plan of God for human evolution Bahá'u'lláh has written: "Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. . . . These energies with which the Day Star of divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed within the dust and dross which cover the mirror."

Thus it is made clear that human beings remain subject to nature until they find a truth that will link them to the higher, spiritual world. "Through the Teachings of this Day Star of Truth, every man will develop until he . . . can manifest all the potential forces with which his inmost, true self hath been endowed."

The New Humanity

When modern civilization shifted its center from agriculture to industry, from manual labor to the power-driven machine, our social life was shaken to its very foundations. In large measure, the international upheavals and the internal troubles which afflict all peoples today are the results of this profound change, and as we come to understand better its true significance, how far-reaching, how revolutionary its influence has been, the conclusion seems inescapable that these difficulties not only will continue, but in all probability will increase, until a new foundation has been discovered and been laid that will support the structure of this new and larger civilization.

One of its most conspicuous effects has been to introduce into human affairs two new and vital elements. On the one hand it has broken down the walls of isolation and self-sufficiency which characterized society throughout the long era of agricultural economy: on the other hand it has brought a truly titanic extension and reinforcement to the human personality. It will help us to look at these two elements separately, and then try to see what their combined effect upon our social life has been.

Throughout the agricultural era, human affairs were restricted to relatively small areas and to relatively small numbers of people. The sustenance of the community and the raw materials needed for shelter and other necessities came for the most part from the particular locality. Such international trade as existed dealt chiefly in articles of luxury; the interruption of this trade for any reason affected only a few; it could not threaten the life of the community as a whole. But our present-day industrial economy requires an immensely greater area in which to operate. It cannot, in the first place, function on raw materials obtained only from the locality. Nor can it function with a merely local market. The existence, to say nothing of the progress, of this machine industry demands an economic area that must inevitably transcend established political divisions. Whether considered desirable or not, this condition has become an integral part of our social structure now quite beyond our control. Modern industrial economy cannot be artificially restricted to any one country or land. And since its successful operation has become the source of sustenance and life to so large a part of mankind today, it automatically compels the abandonment of isolation and restriction and the emergence into a world economy protected from artificial interference. It has given us the power to produce whatever and as much as we require for the material well-being of mankind. The tragedy is that mankind, however, has not yet learned how to employ such a new and unprecedented power.

The other contribution, the extension of man's personality, is equally important and far-reaching. As long as his intelligence had no instrument to work through more effective than the skill and physical capacity of human beings, the range of thought and will was sharply confined. The era of manual labor was one during which human intelligence walked: it could not fly. Every undertaking was necessarily limited in its scope, and during that period mankind was well nigh exhausted by the sheer struggle to obtain sufficient food. Under this burden the chief expression of his intelligence was to overcome the difficulties and hazards of his physical environment. He lived deeply immersed in the conditions of nature. Nature, in fact, has been man's chief environment up to the dawn of this new day.

Now, through the aid of science, we have achieved such a degree of mastery over nature and of conquest of the natural environment that our intelligence has been able to throw off its ancient burden. And in this freedom of the intelligence to employ the forces of nature for human aims and needs a revolution has taken place infinitely more significant than we yet realize. The will of man has been transformed from a state of servitude to nature into one of relative dominance over its forces and laws. The humblest modern family in using the radio, in turning for healing to the public hospital, in reading the daily press, and in a thousand other ways, has ready access to advantages which the mightiest of kings and conquerors could not have commanded a few hundred years ago. The extension of man's personality is immeasurable.

What, then, is the significance of the entry of these two elements into our social life? It means that man's most challenging, his most dangerous environment today is no longer nature; it is his fellow man.

Today our lives are immersed in the movements of society as the lives of our forefathers were immersed in the conditions of nature. With every betterment in civilization we advance. With every breakdown in civilization, whether by war, revolution or industrial conflict, we are thrown back to poverty and helplessness. Our utmost hope and our deepest dread both depend upon the direction and movement of a society which has come to include all mankind. This means that the highest intelligence which we can muster

should be set to work to discover and formulate the laws of right human relationships with the same intensity that, in previous ages, that intelligence was employed in the investigation of the laws of nature. Just as ignorance of those laws produced the calamities of famine and pestilence in former days which destroyed entire tribes and communities, so continued ignorance of social laws and principles can and will today inevitably produce the larger famine of revolution, the more universal pestilence of international war. And events seem to be drawing to a climax. The time in which to find and to act upon the true principles of human association may well be less than we know.

It is at this very point of world crisis, in the confusion and uncertainty of this possible turning point in our destiny, that the Bahá'í teachings have come to shed their clear and penetrating light. What is essential today, they explain, is an inner vision and outlook freed from the limitations of the past. To be alive in this new age, and to take full advantage of its opportunities, we must learn to think with an unprejudiced mind, and to feel in terms of brotherhood. We must realize that as airplane, radio and other instruments have crossed the frontiers drawn upon the map, so our sympathy and spirit of oneness should rise above the influences that have separated race from race, class from class, nation from nation, and creed from creed. One destiny now controls all human affairs. The fact of world unity stands out above all other interests and considerations.

As we enter into this oneness, we can look back and see how struggle and violence became so much a part of human relations that it perverted all our conceptions. In the early ages education was aimed chiefly to bring about cooperation among the members of the separate tribe or race. The conception of loyalty, honesty, fellowship, mutual effort and kindliness was limited to the single group. As between tribes or races, however, the conception of an obligation to be just or humane to one's fellows was replaced by the exact opposite conception of struggle, violence and war. Two ethical codes, two moralities, even two religions, have been practiced by all races from man's beginning. One code was followed in relation to one's own race; the other, just as conscientiously, was applied to all other races and peoples. One code was accepted as a spiritual teaching, usually identified with a great seer or prophet; the other code developed from the conditions of race experience. It was as though two totally different and mutually exclusive sources of social principle existed in the world—the principle of unity and fellowship, and the principle of struggle and hate.

The Bahá'í teaching abolishes this source of struggle and conflict in man's consciousness today. It removes the cause of this destructive division in human nature. It declares that the essence and aim of all revealed truth has been to promote the universal spread of fellowship among men. Beneath the differences of form, name and organization, it points to the singleness of spirit that animates the word of truth in all ages and in all parts of the world. It also shows that the principle of organized struggle, however justified it may have been in the past, has now become a menace to every society. The same heroism that built up tribes, races and nations in the past is now desperately needed to build a world civilization. These two levels of truth—devotion to God and devotion to the welfare of the community—have at last been brought together and reconciled. Under the influence of these teachings the man of intelligence and good will is no longer divided in his loyalty. With the whole power of his spirit and with the whole power of his mind he can work to establish cooperation among all the peoples of the earth. Every people, this teaching tells us, has received its blessing of spiritual truth. All nations and races have found a path to the one God. All paths have led to the same goal. Only one light has shown, though the lamps have been many.

This same light shines in the following words of Bahá'u'lláh: "The measure of the revelation of the prophets of God in this world . . . must differ. Each and every one of them hath been the bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their revelation may be

likened to the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

"It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself but should rather be attributed to the varying receptivity of an ever changing world. Every prophet . . . hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared. God's purpose in sending His prophets unto men is twofold. The first is to liberate the children of men from darkness and ignorance and guide them to the light of true understanding. The second is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established.

"The prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. . . . It is towards the inmost essence of these prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring and give peace to the afflicted. These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the . . . unerring physician hath prepared."

It is well to note that this summons to unity has not been sounded in words alone, no matter how true and inspiring these may be. It has been written unmistakably in the movements of the world for more than seventy years. A new age *has* come into being —a new age that requires a renewal of man's spirit. Can there be a nobler task than to respond to the appeal of the Bahá'í teachings to do away with the causes of prejudice and hostility and to make an end to the fear and hatred that prevent us from recognizing the true *human-ness* of our fellows across frontiers and beyond the seas? To become members of the new humanity?

A World Message

As we look back along the highway of history, we find that the outstanding milestones mark the great discoveries of truth. The date when we learned that the earth moves around the sun, instead of the reverse, or when the principle of the steam engine was first stumbled upon before the kitchen stove, is far more important than the memorials which tell of the coming and going of conquerors and kings. But infinitely more far-reaching in its effect than even these revolutionary events is the discovery in this age of the fact that spiritual law controls the movements of society just as irresistibly as the laws of physics control the processes of matter. And we are painfully learning that a universe governed by the forces of this higher law simply will not contain a humanity either compelled or permitted to exist in anarchy and chaos. Recognition of this truth, the Bahá'í teaching makes clear, is the first step for us to take toward an ordered society. There is, however, a distinction to be made between our relation to scientific laws and our relation to this higher law which it is important for us to understand if we hope to have a permanent basis for our civilization.

Obviously, the earth was serenely moving in its orbit around the sun all through those former ages when people believed that it was fixed and that the sun moved around it. The discovery of the true facts did not create them; it merely enabled intelligent people to conform to them. In the same way, the law of gravity was there and operating before it happened to be noticed and formulated. Whether anyone knew the law or not, the force of gravity was acting, and its action was favorable or unfavorable as men acted with it or against it. Knowledge of law, it is hardly necessary to say, simply means that we need not act against it, and that we can save ourselves from the penalties and disasters caused by disobedience to it.

But knowledge of natural law does not involve any personal or social problem. That kind of knowledge is mere passive information. It applies to elements and forces which lie outside our human personalities. Nothing about mathematics, physics, chemistry or

astronomy, for example, touches our deeper motives. That kind of knowledge is wholly impersonal and does not within itself hold causes of agitation and disturbance for the nations, races, classes and creeds of mankind. To a certain degree, there is resemblance between natural and spiritual law. In both cases, knowledge of the law brings added power, and protection against the results of disobedience to a higher force. In both cases, the law existed before we became aware of it, and the laws of spiritual truth treat our ignorance of them just as do the laws of nature. A sanction is applied.

But here the resemblance ends. The character of the higher law is such that it can never consist of mere mental knowledge or passive information. For example, honesty is prescribed for us all: it is a law applying directly to the deepest part of our being. We cannot merely "know" honesty—we must be honest. Life itself tests every man as to whether he is honest and truthful or not, and the test comes to each of us, as a rule, in the most difficult and subtle manner. Life is not a school where we obtain high marks for knowing that truth and honesty are spiritual laws—it is a school which settles whether we are truthful and honest. The test is not what we know but what we are.

For long ages, however, we have believed that, while these higher laws existed for the individual, they did not exist for the group, the nation. While we have admitted that each man should be honest, truthful, sincere, and perhaps even forbearing, we have failed to extend these laws to states and civilizations. This failure has not been a deliberate, conscious refusal to obey the law; it has been due to our ignorance of the fact that law is universal and that these higher laws rule the larger movements and issues of society as natural laws control the suns and planets of the physical cosmos. Great empires and mighty civilizations have fallen because their rulers and their peoples substituted an arbitrary human will for the power of social law. Ignorance of this law did not protect them from the consequences of its denial.

Knowledge of cosmic law came about only when men began to study nature as a whole. The wider the vision, the clearer it became that law and not chance or caprice controls the affairs of the earth and of the heavens. In this same way, knowledge of social law calls for a view or perspective over long periods of time. To discover the working of this higher law in human affairs, we must trace the working of cause and effect in the lifetimes of nations. The effects of honesty or dishonesty in individuals can be seen in a few years, no matter how carefully the inner motive has been concealed. But we require its record over centuries to find out whether spiritual law has been the controlling influence in the development of a civilization. And one of the most distinctive qualities of the Bahá'í teachings is that they give us a point of view which enables us to understand the working of this higher law as applied to the movements of society. They give us a clear interpretation of the meaning of history.

In this interpretation they tell us that there are four stages in the development of every civilization, and that these four stages together constitute a cycle or "social year" in human development. And we find that this view coincides with the facts of history. The first stage marks the birth of a civilization. We know how modern Europe arose from the ruin of the force of ancient Rome. But we have not realized, as the Bahá'í teachings point out, that its energy came from a renewed understanding of this higher law as revealed in the teachings of Jesus. From that knowledge came an inspiration under which an increasing community of men tried to live a new and better life. They felt that this law required the fullest possible conscious obedience. So they rose above the dead social conventions of the time and practiced a living unity together. And to realize the unfolding possibilities of this new unity, they developed the principles of a higher order of social life. Out of these principles the civilization of Europe gradually emerged. As the Bahá'í teaching explains: "When the Holy Manifestation of God, who is the sun of the world of his creation, shines upon the worlds of spirits, of thoughts and of hearts, then a spiritual spring and new life appear, the power of the wonderful springtime becomes visible and marvelous benefits are apparent."

The second stage marks the time when the

new release of faith expresses itself in applying the vision of unity and cooperation to daily affairs. Those who first understand the law realize that they can hold what they have gained only by sharing it freely with others, and by establishing a society which reflects their new understanding of truth, justice and love.

The third stage is when the civilization has acquired a culture and the social institutions necessary to the life of a great body of people. This third stage represents the full fruition of the working of the higher law.

Little by little, however, the original faith and understanding become changed into worship of the new instruments of power which men themselves have created. Individuals begin to grasp at personal power, the supporting bond of unity becomes weakened and the civilization moves into the fourth stage which the Bahá'í calls the "winter" of the social cycle. The instruments of justice become the means of injustice. Protesting classes, driven by oppression and poverty, organize for rebellion. The instinct of self-preservation grows stronger than the virtue of mutual loyalty. The civilization divides into struggling parties and interests, and the original spirit that created its unity cannot be restored. It is this process of life and death as applied to society that is the crucial challenge which confronts the world today. And the Bahá'í teaching makes clear that, if we fail to recognize this law of cycles, this recurrent heart-beat and pulsation of the creative force of this higher law, we shall be as blind as, and in all probability shall share the lot of, those ancient peoples whose only trace today is to be found in a few eloquent ruins.

It should be especially noted that these social cycles are not simple repetitions of group experience: they are the developing and evolving measures of human advancement, as the annual cycle in the world of nature measures its growth and ultimate fruition. And we find in all the world's sacred Scriptures alike the firm assurance that faith and obedience to spiritual law will ultimately be fulfilled in a civilization that shall unite all peoples and races in one order, one faith and one universal law.

The Bahá'í message is a world message because it rests upon the certainty of that fulfillment: it is a world message because it enlarges the area of truth from the individual to the nation, and from the nation to the entire world. It tells us that this present day is one of final struggle between knowledge and ignorance, between faith and unbelief, between the partisan and the universal spirit. It renews our vision of eternal love behind eternal law. And it assures us of our capacity in this day to make world unity a living reality, when that capacity asks help from the only Source of help.

"And now in this divine age, see what development has been attained in the world of minds and thoughts, and it is now only the beginning of its dawn. Before long you will see that new bounties and divine teachings will illuminate this dark world and will transform these sad regions into the Paradise of Eden."

"We desire but the good of the world and the happiness of the nations . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled . . . Yet so it shall be: these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come."

"O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will surely fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin . . . All men have been created to carry forward an ever advancing civilization. The Almighty beareth me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all peoples and kindreds of the earth."

A New World Order

During this past week we have considered in brief outline the Bahá'í teachings of the new order which is gradually taking form in the social life of the world, and we have seen that this is being brought about by the nor-

mal working of evolutionary forces, as their nature and method are explained by these teachings. The explanation is so new to us, however, and strikes so directly at the heart of the difficulties and dangers that threaten every people today, and even civilization itself, it is perhaps well to go over again one or two of the points that have been brought out before we end our series of talks.

One of the most important teachings is that the development of our higher areas of consciousness, that part of us where lie the answers to our social problems, goes forward under the influence of laws that follow closely the method of the laws which control the evolution of the world of nature. As nature advances in a pattern of annual cycles, with their four seasons, so our higher understanding unfolds in vast cyclic movements expressed in terms of civilizations. As life in the tree is quickened by the rays of the mounting sun in springtime, to press on to full fruition and then recede to the unproductivity of winter, so groups of people in different parts of the earth from time to time have felt the quickening force of a mounting spiritual power and, responding to it, have risen from relative inferiority and impotence to a civilization of immensely higher culture and power. Then, as the force which had built them up and sustained them passed the zenith of its influence, gradually their culture and power waned and they sank back into a period of spiritual unproductivity, a life largely materialistic, the winter of their civilization. The working of this law can readily be traced in history, which, for example, tells us of the rise and fall of Rome and its civilization, of ancient Persia, of the Jews and the civilization that flowered in the court of Solomon, and, nearer to us, of the Moslem forward thrust that fought its way to Spain and there gave to the world the glories of the Alhambra, the brilliant civilization of the Moors. Each of these historic movements in civilization fits into its place in the rhythmic pulsation of this law of cycles as expressed in the field of man's social consciousness. Here we see this higher law at work in the past. And it still works on, the Bahá'í teachings say; it does not rest.

Which leads to, perhaps for us, the most important of all the teachings, that in the cyclic course of this higher law a spiritual winter time is now ending; the world is today just beginning to feel the quickening force of a new forward movement in a cycle which is to bring us to a world civilization of unimagined perfection. The disturbing changes which are happening all about us, the more heartening events which sometimes do occur, are both alike the results of the increasing power of this higher law, preparing the way for a new world order that will rest upon the unshakable base of spiritual values. Now it shatters and sweeps away forms that stand in its path; now it combines into higher and more useful forms elements that are in harmony with its purpose, working out the chemistry of the new civilization, demonstrating the inspiring fact that today efforts directed toward the building up of a nobler form of social order have behind them the support of all the power of this higher law, the forces of evolution itself.

For the greatest chemistry of all is that which deals with the union and order of human beings in the state of society. In human beings the Creator has deposited powers and forces which, on the physical plane, represent the highest expression of elemental life; but which, on the mental and spiritual planes, contain attributes raised high above nature. History is our record of this powerful chemistry—the laboratory note book in which is set down the results of many social experiments, some describing notable successes, others grimly depicting those wars, revolutions and other human explosions by which societies have been utterly destroyed. The ingredient which the Bahá'í teachings, as well as all experience, show to be essential to the preservation of civilization is a mutual loyalty based upon the foundation of spiritual law. The ingredient invariably leading to social explosion is hate.

So sinister have become the influences making for hatred today that the time has come to learn the laws of that spiritual chemistry which settles the outcome of all human relations. The world has become a laboratory in which the very powers of life and death are being manipulated by the ignorant, the evil, and even the insane.

The first principle of civilization is that no human being, however weak and lowly, can be regarded as merely a brute, an outcast whose fate is a matter of indifference to his fellow men. Even though latent and undeveloped, the attributes of man are divinely created. Great emphasis has been given to this spiritual endowment of man in the writing of Bahá'u'lláh: "Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God. . . . To a supreme degree is this true of man, who, among all created beings, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. . . . Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory."

In the light of this truth, it seems evident that altogether too much power is attributed to those human organizations which employ material force and ruthless coercion to attain their ends. The following quotation indicates how fruitless are the efforts to establish the association of men on any other than a basis of spiritual truth: "Economic distress . . . together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, . . . is everywhere assailed by forces it can neither explain nor control. . . . Humanity, whether viewed in the light of man's individual conduct or of the existing relationships between organized communities and nations, has alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built."

The Bahá'í writings contain a further passage which at this hour has far-reaching significance. It describes how the light of this higher law is arising in this age to banish hatred and fear from the earth.

"In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay, even among the peoples of one and the same continent, association and interchange of thought were well nigh impossible. Consequently, intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one . . . In like manner, all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this, past ages have been deprived, for this century,—the century of light,—has been endowed with unique and unprecedented glory, power and illumination. . . .

"Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the

cornerstone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, that is, the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization."

The first principle of civilization has already been described as recognition of the spiritual nature of man. The second is to become aware that a human society capable of solving its problems is no mere casual or artificial grouping of a large number of human beings, but the reflection and outworking of a creative spirit. These teachings tell us that such a spirit is moving the minds and hearts today throughout the world. Its necessary creation is a world society, and the path leading to that world society is a living belief in the oneness of mankind.

We of today live in a transitional age, the "forty years of wilderness" that lie between the old world and the new. The part each man plays is determined by whether he looks backward or forward, whether he responds to materialism or to the higher law, whether he is slave to the darkness or the servant of the light. As has been so poignantly expressed: "The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

"Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, or city-state, and nation have been successfully attempted and fully established. World unity is the goal towards which a harassed humanity is now striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle in its life."

There are three periods in this movement toward world unity: first, when the need of the larger unity is denied and resisted; second, when the need of unity is admitted, but substitutes for the true unity are attempted; and third, the hour when all resistance and subterfuge are abandoned, and the spirit of unity is at last awakened among men. We have already passed through the first of these periods. At present we are still experimenting with incomplete measures and half-hearted efforts. But the law is silently at work. Signs are not lacking that many have begun to respond to the new world spirit, and are ready to serve its universal aim. For such, these words of Bahá'u'lláh will bring comfort and strength: "Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen."

THE BUST OF 'ABDU'L-BAHÁ

By Mrs. Stannard

THE Sculptor, Nicolas Sokolnitsky, is a Russian of the Ukraine—his natal town Kiev. He has lived in Paris many years and possesses French naturalization papers. He creates original works of Art and has accomplished many successful portrait busts and small statues.

It was during the summer of 1936 when some of us, belonging to the Bahá'í group of Paris, came in touch with a few people forming a Catholic international religious group. One or two of these came to Bahá'í meetings at Mrs. Scott's and among them was the sister of Nicolas Sokolnitsky, the sculptor.

From this link came invitations to visit their private gatherings and to discuss religious questions as between Christianity and Islám.

I and some of the Iránian students followed this up and a few profitable meetings took place through which we became acquainted with the sculptor himself.

He seemed to take an immediate interest in the principles of the Cause and begged us to come and discuss these matters at his studio. He received us with great hospitality and after hearing our convictions stood up and holding a French translation of one of Bahá'u'lláh's works which I had lent him, declared himself frankly as one who had instinctively held to such teachings for many years. He believed that the world was rapidly approaching the time when such a spiritual outlook would be generally felt.

It was on one of these occasions when inspecting some of Sokolnitsky's works as he stood by, that I happened to make the remark, "It is a thousand pities that the great French sculptor Rodin never met the Master when he was in Paris." He of all men one felt would have appreciated the great beauty of his majestic head and its pure prophet type of outline, etc. "Tête de Prophète" was a phrase heard more than once by the French who were privileged to meet him.

Sokolnitsky looked at me suddenly and in tones of great eagerness said, "I will do this! I can do it!" His eyes lighted up as he demanded of me what pictures or photographs I had that he could study.

The next day he came to see me and I laid out ready for his inspection all my collection of photos and prints or reproductions that I possessed. He examined these carefully and selected two or three that he thought he could use.

The Dream

In the early morning of that night Nicolas Sokolnitsky had a vision. It was about noon the next day that I was called to the telephone and his voice in agitated excited tones came through begging me to come to his studio as soon as I could and see what he had done and to tell me something very particular.

Thinking he needed some essential information for his work, immediately I put aside some work I was engaged in and left for his studio as soon as I could.

To my amazement he uncovered the wet cloth wrapped round a large sized clay bust and I looked on the completed head of 'Abdu'l-Bahá. It was in the rough stage but the likeness to me was unmistakable.

As I stared in astonishment, he laughed and said, "Yes, some sculptors would say it was almost miraculous."

Then he drew me aside and told me with many touches of descriptive details the following: "The same night that I had the portraits you lent me—it must have been between four and five in the morning—I had a dream so vivid and real of a figure in white standing before me and I saw, I am sure, the Iránian Master. He had the turban and white beard and he stretched out a hand



The sculptor, Nicolas Sokolnitsky, at work on a bust of 'Abdu'l-Bahá in his Paris studio.

to me and then in Russian said, 'Rise and speak of me.' "

The effect was so great that on waking directly after, he rose and getting materials together he worked then and there for four or five hours without stopping.

AFRICAN EXPERIENCE

By Loulie A. Mathews

AFRICA! The golden vistas of uncounted treasure which that word has conjured up in the minds of men! The early navigators, driven by an ever increasing hope of finding a short passage to India, a passage that would open to them the fabled wealth of the Orient, made many voyages that resulted in failure before Vasco da Gama's final discovery. What pride must the astute mariner have felt as, from the prow of his ship, he gazed upon that formidable rock, the Cape of Good Hope, jutting out into the sea and realized that the navigators' dream had become reality, and that to him had fallen the victory.

Since that fateful day of discovery many men have landed on these shores. The Dutch, driven from the Fatherland by religious persecution, brought their boats up on the sands leading to Cape Town and, in the early part of the seventeenth century, faced the hardships of an unexplored country rather than give up religious freedom. A century later the English landed soldiers here, drawn by news of the finding of gold beneath the rocky ledges of Rhodesia and diamonds richly studding the Kimberley mines. The clash of arms resulting in the Boer War and the ultimate victory of the English is history from the pages of our own times.

In the present century, following in the wake of trade, came the Bahá'í pioneers, offering the people wealth conferred by the spirit; the flaming riches of a mine of knowledge; the news of the coming of a Prophet, bringing a new command for the children of men. Martha Root, the champion of the ideals of the New Day, came hither and spread the Message of Bahá'u'lláh, using her spiritual technique of making every action bring forth results for the Cause of God. Fanny Knobloch in the year 1920 embarked upon this long journey, living and teaching here. Her letters were filled with love for South Africa, its people, its beauty and the unique flavor of this distant land. It is due to her thoughtfulness that we received a copy of the Tablet written in 1920 by 'Abdu'l-Bahá, a portion of which is quoted:

It may be that the government of these regions will check thee. Thou shouldst say —I am a Bahá'í, and am a friend with all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love, not racial or sectarian love. According to the palpably written command of Bahá'u'lláh, I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole surface of the earth constitutes one home, and that all of mankind form one family. With all we are in the utmost sincerity and kindliness.

Upon thee be Glory of the Abhá!

Signed: 'Abdu'l-Bahá-'Abbás.

Translated August 10, 1920

The significant words with which this portion of the Tablet opens—"It may be that the government of these regions will check thee"—proved all too true. It was not long before the strained situation existing between the South African churches was brought to our attention. Two established churches: one, the Dutch Reformed, and the other the established Church of England, each keeping aloof from the other with a certain hostile distrust. Thus a delicate situation had come into being which all the leaders decried. They sought a remedy anxiously and greeted with delight any point of unity that could be brought about. At the same time they dreaded the importing of new

ideas lest it increase the strife and create further confusion. It was therefore suggested that it would be the part of wisdom not to give direct Bahá'í teachings from the platform, but that it would be wiser to stress unity and reason, and to make some other opportunity for giving the tenets of our Faith. As the Divine Plan holds the remedy for every situation, the first suggestion was simple, but not the second.

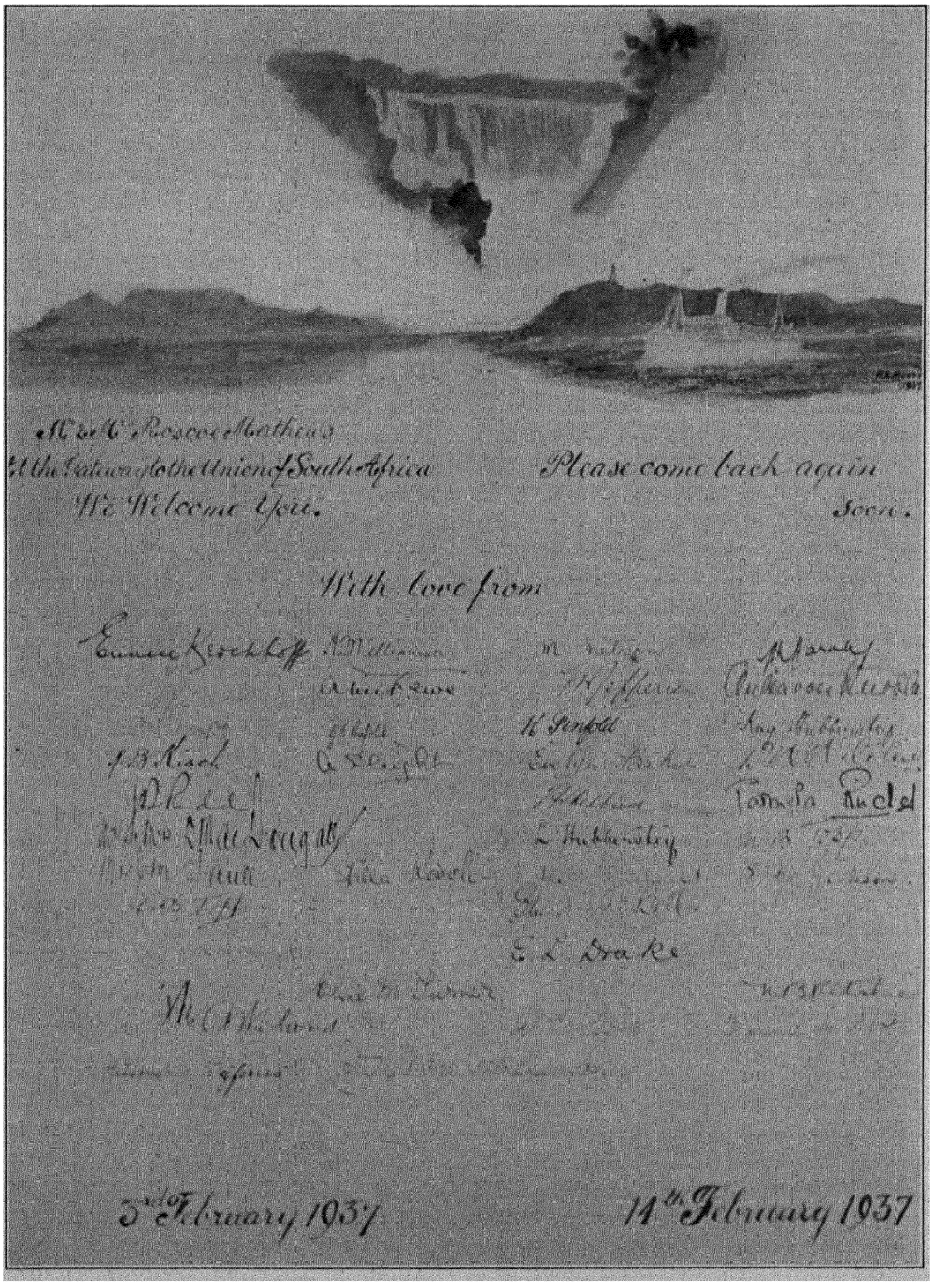
How then to combine the presentation of the Principles and at the same time give the true Message for which we had come so many hundred miles to deliver! Only the Holy Spirit can solve such difficulties and bring triumph out of disaster. In such a crisis it is necessary to banish all fear, to know no disturbance, and to pass by all limitation. The answer rests with the Holy Spirit. And in meditation and prayer the answer WILL BE GIVEN. Complications arise from minds of limitation, Bahá'u'lláh states, but the pure spirit knows nought except freedom. It is single in purpose, being the very point of the mystery of unity.

Clearly then came the answer and the right course to pursue became evident and certain. Meetings were arranged, a chairman of distinction provided. My husband outlined his efforts in uniting the school children of England and America. In my part of the talk the Principles were given and the outline of the New World order. Stress was laid on the dangers to which mankind is exposed today and emphasis was given to the investigation of truth and the necessity for a revision of judgment on many points. Ideas that had become superannuated and outworn must be laid aside, for this was a different world and required readjustment of thought. Then, promising a revelation of importance to every soul, the audience was formed into six or eight small groups. No one felt shy, questions were eagerly asked, and each group had a direct Message. Meanwhile, refreshments were served to those who waited, and great impatience was evinced to be next in turn to hear the Message. In closing, a few words from the platform were given, with thanks for their attention and open-mindedness.

Instant success followed this simple experiment. The reporters grasped its novelty and significance, and wrote clearly their accounts. I quote one from the *Sunday News* of Bulawayo of February 14, 1937:

"Last Sunday afternoon Mrs. Roscoe Mathews of New York City gave a talk before sixty-five people, at the home of Mr. and Mrs. Forbes, the subject being 'The Importance of the New Day.' The speaker pleaded for the banding together of all races and creeds for the preservation of the world, pointing out that in no other way can world peace be obtained. She spoke with great conviction of the power of spirit in bringing about the ideals of the age; showing that the stage in the evolution of man has reached a critical period, and that humanity is in grave danger unless we take hold of the situation with reality, awake and do not remain asleep. Many remarkable instances of the power and force of constructive thinking were given. She charmed her audience by the sincerity of her words and the depth of the design to which she called us who listened. During a planned intermission Mrs. Mathews talked informally with each group that had separated themselves for this purpose. To each she gave the basis of the Bahá'í religion, its motivating principle, its spiritual concepts, its fundamental ideal, the oneness of the world of humanity. All religions, the speaker said, must give way before the necessity of a fundamental unity, even while many would retain certain distinguishing characteristics. The word Bahá'í was explained; it means light or glory, and will be used the world over to designate the new message. Already a universal church or temple is being erected near Chicago.

"Mr. and Mrs. Mathews are Bahá'í teachers who travel for the purpose of spreading the message of the new Prophet, Bahá'u'lláh. Among the students of this religion will be found Buddhists, Christians, Muḥammadans and Confucians, as well as members of the other religions of the world. A universal church is compatible with the belief in world peace based on mutual understanding. Former religions have created and maintained barriers between race and race, between religion and religion. While these barriers remain the world will not be in composure and rest. At the conclusion Mrs.



Mr. and Mrs. Roscoe Mathews (Photograph of welcome card presented at the Gateway to South Africa).

A. W. Gordon proposed a vote of thanks to the speaker."

This lucid and remarkable article was copied in several other journals.

An incident at the meeting in Bulawayo was of special importance. After the talk a man advanced and introduced himself as Rabbi Cohen. He seemed much affected by the stories related in the address and, holding my hand warmly in his, exclaimed, "What can I do for a religion that may be able to free my people from their bondage, may be able to remove the stigma of ancient times?" In replying it was suggested that he might take our literature, which had been brought from America both in Dutch and English, and with them form a Bahá'í lending library. His face fairly shone; and so it came about that from that single talk in Bulawayo, the spirit touched this man and led him to undertake an altogether new enterprise, the establishment of a library of which he had never heard until that day. In a recent letter he writes:

P. O. Box 470
Bulawayo, April 18, 1937

Dear Mrs. Mathews:

Many thanks for so kindly sending me your pamphlets which I have read with great interest. I am more and more impressed by the fact that men and women of good will are thinking along similar lines. The great problem is indeed to organize in some way these countless believers in the unity of mankind. In our own South Africa we have savage, racial and color differences, and yet too, we have fine examples of the spiritual growth of humanity. I am sending your pamphlets to an important organization in the union, with the suggestion that they should circulate them in large numbers. You will undoubtedly hear from them direct. I am urging you to send us one of your leading teachers in the near future. You have dropped seeds that may fructify in unexpected ways. It is terrible to think that another world war may come before we realize our essential unity. The world is indeed fighting for its soul against the forces of dark reaction. I feel strongly that only the power of a mighty religious conviction can bring about radical changes. And today the vast raucous voices of world propaganda drown the still small voice of conscience, which can hardly be heard by the suffering and despairing millions. It is good, oh, how good, to know and feel that the enlightened have an ally in every part of the world through the Bahá'í Message.

Kind regards,
Signed: M. I. Cohen.

It was a great disappointment not to meet personally General Smuts. He knows of the Bahá'í religion and is most sympathetic towards it, but we arrived at the opening of Parliament and had to be content with vicarious messages. This remarkable man is a Boer who fought against the British in the South African war. His ability and outlook have so appealed to the fair-mindedness of the English that he stands at the head of the nation today.

From the train window one sees many of the native compounds, for the natives live in villages directed and controlled by a council, which receives all the product and moneys that accrue to the individuals of a given community, and distributes the combined resources according to the need of each. The women do not leave the compounds and never work among white people. The men are seen in all the large cities and are much loved and respected. In many situations they have responsibility and the confidence of their employers. The villages are most picturesque, made either of mud walls with a decorative design, which in turn enclose the wattled tents; or of bamboo artfully combined with clay. From the train, too, one glimpses the great fruit orchards as they flash by. These orchards, among the most famous in the world, resemble huge bouquets of red and yellow, laden to the ground and falling over whitewashed walls in splashes of color.

During a visit to Kruger National Park, we had an opportunity of experiencing the kindly spirit of the natives. It had rained—rained as only it can in South Africa—the water falling in solid sheets that turned tiny rivulets into rushing torrents. We had to move so slowly that we were late in arriving at the gates of the park. Already was evi-

dent that peculiar chill that rises from the ground in the tropics with the setting of the sun. Suddenly our Ford car sank down into the mud which reached the hubs of the wheels. There seemed nothing to do but to resign ourselves to a night of terror, since lions and tigers roam at will;—when suddenly out of the gloom from the bank six stalwart natives appeared. They moved so softly that we were scarcely aware of their presence until they reached the motor. Directed by one taller and more commanding than the rest, without a word they put their bare shoulders under the wheels, gave a mighty pull, and the next moment the motor was lifted on high and brought down to safety. It might have been a toy machine on the floor of a nursery. In return they accepted chocolate and sandwiches but refused our money, indicating by their expressive faces and gestures that they did not want it and were glad to render assistance. Silently they disappeared again into the bush.

Alas, that our visit was so soon ended. How much we longed to remain among these people who had given such a generous response to the Message that had been brought. But the time of departure drew near. No sooner had the train drawn up alongside the wharf at Durban than the *Franconia* weighed anchor and, steaming through the beautiful harbor, lighted with the glory of the setting sun, turned into the Indian Ocean. A wave of sadness penetrated our whole being as South Africa faded from view. How little had been accomplished! How much was there left to do! Often will our prayers and hearts turn to this land, asking that we return in person or through other workers that Bahá'u'lláh will raise up to carry forward his Divinely Appointed Work.

A postscript from Bombay, India: Reaching Bombay an unexpected gift awaited our coming. It was a picture letter from the friends we had made in Cape Town. Pictures of the famous landmarks were accompanied by the signatures of every one who had attended the first talk given in Cape Town. And with it came the following letter of gratitude for the Message brought. It was indeed a loving and memorable souvenir of a Bahá'í journey.

150 St. George's Street
Cape Town, February 11, 1937

Dear Mrs. Mathews,

Everyone who heard you speak was so delighted with your talks that they all want you to come back soon.

We thought it would be appropriate to send you both a memento of your visit to South Africa. Talking it over, Mr. Scott conceived the idea of making a picture letter. Harold Morris caught the vision and made the picture for you. You brought to us a solution of our religious difficulties through the Bahá'í Cause and taught us a new and illumined pathway to social and spiritual life. Every signature conveys a special appreciation of your work and your visit and goes to you with gratitude. May you return to us and tell us more of the bright future depicted in the "New World Order."

Signed: Lottie A. Askeland.

This talk took place at "Kelvin Groove" and was the first you gave in South Africa.

THE NON-POLITICAL NATURE OF THE BAHÁ'Í CAUSE

By Emily M. Axford

Read at the second Bahá'í Convention of the Bahá'ís of Australia and New Zealand held in Sydney, April, 1937

THE non-political nature of the Bahá'í Cause and the duties and responsibilities involved is one which requires understanding and delicacy in presentation. It comes as somewhat of a shock to even the older Bahá'ís to realize that participation in party politics, which to many has been in the nature of a religious duty, is altogether undesirable in the present stage of the evolution of the Cause. In the past we have, perhaps, disregarded the subject, and since 1929 when Shoghi Effendi made it a matter for special consideration, many of us were still not ready and willing to study the nature of his instructions and the principles underlying them, but preferred to walk along the accustomed path and use our own judgment in the matter of supporting and working for the political party which seemed to coincide with our own ideas. The time is overdue for us all to carefully examine the position and see how far we are willing to render complete obedience in cooperating with Shoghi Effendi for the promotion of the Cause. This obedience need not be blind, but rather a conscious grateful cooperation when the matter has been clarified by consultation as to its underlying principles. The Cause is non-political in the same sense as it is non-sectarian. It is a religious movement but it pays no allegiance to any existing religion or sect of religion. The word politics has come to be associated with party factions and is seldom used in its true meaning of concern with those measures which are national in character as distinguished from civil or municipal.

The Bahá'í Cause stands aloof from all party factions, but its teachings make for changes in laws and institutions which are the inevitable result of the practical application of Bahá'í Administrative principles. These will come into existence as the new civilization gradually unfolds, and it is only in this broad sense that the Cause has any interest in politics, i.e., what concerns the welfare of the State. We believe, do we not, that ultimately the government shall be "upon His shoulders"? This surely means that the new world order, envisaged by Bahá'u'lláh, will be built upon the principles of oneness and justice which are the foundation teachings of His Cause. This will naturally entail changes in the constitution of governments.

Let us ask ourselves the question, is there any political party or system of government in any country today which we can unhesitatingly support as being in conformity with these root principles? Many take the attitude that half a loaf is better than none, and feel justified in supporting any political party or organization which advocates any Bahá'í principle. Why continue to support a system which the Bahá'í state will supersede, and why concern ourselves with half measures when we have that which holds the key to the whole problem of righteous government? In "Bahá'í News," December, 1932, is Shoghi Effendi's postscript to a letter to the American N.S.A. in which he says: "The Bahá'í Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above party, that it is neither apathetic to national interests nor opposed to any party

or faction and that it seeks through administrative channels rather than through diplomatic and political posts to establish beyond the shadow of a doubt, the capacity, the same patriotism, the integrity and high mindedness of its avowed adherents." This is the general and vital principle. Our obvious duty, it seems to me, is to use our energies in promoting a more widespread knowledge of the Bahá'í movements for sectional reforms to those who do not know of or cannot adopt the whole Bahá'í program.

In "The Golden Age of the Cause of Bahá'u'lláh," Shoghi Effendi stresses the point that the time is now ripe to emphasize increasingly the instruction regarding non-participation by adherents of the Faith either individually or collectively in any form of activity which might be interpreted as an interference in the political affairs of any particular government.

This instruction raised the important question whether the act of voting in the normal pursuance of the function of citizenship should be considered as participation in political matters. The matter was referred to the Guardian. Reference and instructions have appeared in various numbers of "Bahá'í News" from time to time and especially in 1933, but the very latest appeared again in February this year (1937). It appeared also in the January, 1934, "Bahá'í News" together with other excerpts from the Guardian's letters, and is as follows: "The friends may vote, if they can do it without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics and always bear in mind that they are voting on the merits of the individual rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment." You will notice this instruction bears date February this year, so until a further instruction is given we may exercise our votes in government elections if we so desire, but the consideration we give to the matter must be on the merits and capacities of the individual candidate. This you will notice is according to the principle underlying all Bahá'í elections.

Now, does this mean that we are free to support publicly by electioneering addresses, canvassing, or any other method any particular candidate, no matter what party he or she belongs to? The answer to this, I think, is emphatic "No," because it contravenes every principle of Bahá'í election methods. No one should try to persuade another to vote for any one, our own judgment and belief in guidance when we truly seek it are at the root of a correct vote being cast. The next difficulty is, may we support in the same way an independent candidate who is attached to no party? Again I think the answer is "No," because, although such candidates personally are not in entire sympathy with any party, yet they seek membership in a system of party government with which the Bahá'í teaching is entirely at variance. Another point which the N.S.A. of America has elucidated is that "The instruction not to take part in political elections leaves us free to vote in any election where the various political parties have combined upon one candidate or one ticket." This I take it refers to a national government such as England and New Zealand had during the war.

Just here I may perhaps be forgiven for bringing to your notice the instruction that messages from the Guardian conveyed by individuals are not to be regarded as authorities. His instructions are issued to us through the N.S.A. which is the only authorized medium.

When the government is formed Shoghi Effendi makes it abundantly clear that it is the duty of Bahá'ís to demonstrate their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments ("Golden Age," p. 16). This, I take it, means that Bahá'ís do not commit themselves to any policy that could be interpreted as "agin the government," that they should not assist by word or deed any political candidate of any party, that they should not affiliate with societies or organizations which have for their object the breakdown of the existing government. He goes further than this and says ("Golden



Bahá'ís of New York in observation of the Day of the Covenant, November 26, 1937.

Age," p. 16), "Let them refrain from associating themselves . . . with the political pursuits of their respective nations . . . the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, further no design and identify themselves with no system prejudicial to that world wide fellowship which it is their aim to guard and foster. . . . Let them rise above all particularism and partisanship, etc., which engage the attention of a changing world."

A word of warning is necessary here for we must not infer that we make ourselves a close corporation, cutting ourselves off from other progressive movements. In February, 1933, in a Teaching Committee report we read: "Bahá'ís should keep in touch with those progressive groups whose principles are in accord with the Bahá'í principles. In each city if one Bahá'í could keep in contact with the people of capacity in each progressive and universal group, numerous doors would be opened for Bahá'í service. Social service agencies and workers are almost always prepared soil for the seeds of the New Life."

In the December, 1932, number is an article giving 7 summarized points. Some of these I have already dealt with. I will briefly refer to the others.

1. Recognized believers shall not run for any public office as Candidate of any political party, nor take part, directly or indirectly, in the promotion of any party or party platform.

2. Political issues of a partisan character shall not be discussed at Bahá'í meetings.

3. Recognized believers shall abstain from affiliation with movements of a radical and disruptive character, whether avowedly political in nature, or, while non-political in name, advocating social changes that presume partisan political action.

4. Bahá'ís are loyal to the government of their country and will obey the laws of that government. An example of this was afforded by the Bahá'ís of Russia, who submitted unreservedly to grievous interference with their administrative work by the Soviet government.

5. Believers who speak on Bahá'í platforms shall refrain from making negative and critical statements about any particular government or national policy. The great importance of this instruction can scarcely

be appreciated by us who live in free democratic countries, but contravention of this can and has led to serious results in some of the eastern countries. Then the matter of misrepresentation from outside sources. A concrete example of the importance of this issue was afforded by the persecutions of Bahá'ís in Constantinople, in 1932.

Shoghi Effendi cabled the following appeal to the N.S.A. of America: "Bahá'ís (of) Constantinople and Adana, numbering about forty, imprisoned, charged with subversive motives. (I) urge (you to) induce Turkish Minister (in) Washington (to) make immediate representations to his government (to) release (the) law-abiding followers (of this) non-political Faith. Advise also National Spiritual Assembly (to) cable authorities (at) Angora, and approach State Department."

The Bahá'í citizens referred to were imprisoned by the Turkish government on the charge that they were members of a movement intended to carry on political intrigue —charges no doubt instituted by Muḥammadan sources. "In less than two months after the N.S.A. published its statement on the non-political character of the Bahá'í Faith, its members were called upon to appeal and intercede on behalf of their suffering brothers in a far-distant land. This instance surely reminds us in a most emphatic manner how essential it is to cast aside all provincial limitations, all traditional values, and assert our devotion to a Cause whose vision includes mankind." ("Bahá'í News," February, 1933.)

The last instruction reads: "Every local Spiritual Assembly shall be responsible for the carrying out of these instructions by the believers in their respective communities. Local membership lists shall include only the names of those believers who faithfully preserve the non-political character of the Faith."

But if a certain person does enter into party politics and labors for the ascension of one party over another, and continues to do it against the appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections. It must be remembered that the quality of sympathetic understanding with which a local spiritual assembly approaches its task of explaining a new instruction makes a vast difference in the response the community will make. The Cause of Bahá'u'lláh has no arbitrary commands—every positive teaching and instruction coming from its spiritual centre carries a divine blessing which makes obedience not blind and meaningless but an act of devoted faith fulfilling our individuality.

In conclusion let me read to you the Guardian's cablegram which appeared in "Bahá'í News," May, 1933:

Dear and prized co-workers:

The handling of this delicate and vital problem regarding non-participation by Bahá'ís of East and West in political affairs, calls for the utmost circumspection, tact, patience and vigilance, on the part of those whose function and privilege it is to guard, promote and administer the activities of a worldwide ever-advancing Cause. The misgivings and apprehensions of individual Bahá'ís should be allayed and eventually completely dispelled. Any misconception of the sane and genuine patriotism that animates every Bahá'í heart, if it ever obscures or perplexes the minds of responsible government officials, should be instantly and courageously dissipated. Any deliberate misrepresentation by the enemies of the Cause of God of the aims, the tenets and methods of the administrators of the Faith of Bahá'u'lláh should be vigorously faced and its fallacy pitilessly exposed. The Cause to which we belong stands on the threshold of an era of unprecedented expansion. Its problems are many, divers and challenging. Our methods and ways of approach must likewise be characterized by unusual sagacity, consummate skill and wisdom. He will surely never fail us in meeting the needs of a critical hour.

Shoghi.

Haifa, Palestine.
March 16, 1933.
To the National Spiritual Assembly.

TEACHING THE CAUSE OF BAHÁ'U'LLÁH IN DISTANT LANDS

By Nellie S. French

". . . Consequently a number of souls may arise and act in accordance with aforesaid conditions and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia and travel through China and Japan. Likewise from Germany teachers and believers may travel through all the continents and islands of the globe. Thus in a short space of time most wonderful results will be produced, the banner of Universal Peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe."

'Abdu'l-Bahá's Instructions to Traveling Teachers
from "America's Spiritual Mission."

It was on the second of May, 1921, that our blessed visit to 'Abdu'l-Bahá at Bahjí came to an end and we left Him with hearts too full of joy and gratitude to be articulate. 'Abdu'l-Bahá had instructed us to go to Italy and to work with Mrs. Emogene Hoagg whom He had sent there some years before. We were to see all those whom she had attracted to the Faith. Our objective was Rome and there we remained some time working as He had directed and also visiting the ancient ruins of the days of the early Christians with which the early days of the Faith of Bahá'u'lláh have so much in common. 'Abdu'l-Bahá had so often spoken of the Disciples of Jesus and of their journeyings to foreign lands to spread the gladtidings of His mission, that we eagerly sought to trace their steps and to learn of their services and sacrifices in the path of God.

The great Teaching Tablets revealed by 'Abdu'l-Bahá during the World War and sent to this country when communication was re-established, strongly admonish the believers to arise as did the Disciples of Jesus and spread the universal Message of Bahá'u'lláh to a world in crushing need and the responsibility lay heavily on our hearts. As we threaded our way among the ancient ruins associated with the lives and martyrdom of the early Christians, and saw the catacombs where nameless crypts bore only the symbol of the fish by which to identify them, we longed to know more of these blessed souls and of the places where they had been. One morning we engaged the services of a famous archeologist, a man of culture and deeply versed in the history of the ancient monuments, one upon whom we could absolutely rely. With him we visited among other places, the church of St. Peter. Every detail of this church was explained to us and finally we were shown the crypt, which, as guides inform one, contains the skull of Peter, and which has become the sacred shrine visited by thousands of the faithful each year. "But," said the archeologist, "although the church is built and dedicated to St. Peter, and these bones are shown as his, we archeologists really have never found any reliable evidence of Peter's visit to Rome, nor have we unearthed his remains."

This information shocked us! So much of sacred tradition clings to Peter's ministry in Rome that we found it difficult to believe this statement, still our informant was himself a devout Catholic and would willingly have upheld the traditions of the church, but he was forced to face the facts.

On our return to America the thought of this misconception lingering persistently in our minds we decided to ask 'Abdu'l-Bahá about the matter. We wrote, and in the course of time received a reply from Rouha

Khánum, the daughter of 'Abdu'l-Bahá, under the date of August 15, 1921, and this is what it said:—". . . Concerning your question whether St. Peter and St. Paul have ever been in Rome, I asked the Master 'Abdu'l-Bahá about it. He said that there are two sets of people, one say that Paul and Peter have been to Antioch and the other that they have been to Rome. There is no real record of their movements."

These inconsistencies at first were difficult to reconcile but as the consciousness grows of the importance of exalting only the WORD and not the individual who is the conveyor of It, the Divine purpose is clearly defined and the great wisdom of it evident. Later years have shown the tendency of people to worship the personality of those whose services are more or less conspicuous in the spread of the Faith in the dawn of every spiritual revelation, forgetting the quality of true humility which is ever the characteristic of sincere servants, forgetting too, the horrors of persecution which they suffered in the path of service. Records of the past are gone, or were never kept, personal history is obliterated, for then they "saw only in part and prophesied in part"; now that which was in part has been done away since "that which is perfect is come!"

There may be a justifiable reason now therefore, that the travels of the teachers of the Faith of Bahá'u'lláh should be made known and the record of the spread of the Message of the New Day and of the establishment of a New World Order be preserved for posterity, for never has there been such a day, exalted as it is above all peer or likeness. Bahá'u'lláh says of it in the "Gleanings": "Verily, I say, this is the Day in which mankind can behold the Face, and hear the voice of the Promised One. The Call of God hath been raised and the light of His countenance hath been lifted up upon men. It behooveth every man to blot out the trace of every idle word from the Tablet of his heart, and to gaze with open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory."

It is for this reason then that the Bahá'í archives are now being provided with accurate records of the history and spread of the Cause and it is for this reason that we cite certain voyages which have carried us to virgin fields far, far away geographically, but drawing ever nearer and nearer as the consciousness of the Unity of God and of His creation becomes clearer to the mind of man. Since 'Abdu'l-Bahá called upon the believers of the United States and Canada in His immortal Tablets to arise and carry the Glad-Tidings to all parts of the world many loving and consecrated souls have arisen to do His bidding. The records of Martha Root will ever shine forth in imperishable splendor. We venerate the name of Keith Ransom-Kehler who gave her life in service to Írán. We recall the voyage of John and Louise Bosch who were the first to go to Tahiti and of Miss Agnes Alexander's work in Japan. Then there was Dr. Susan I. Moody, Miss Lillian Kappes, Miss Elizabeth Stewart, Dr. and Mrs. Howard Carpenter, Mr. and Mrs. Frank Clark, Mrs. Sharp and Miss Adelaide Sharp,—all these have served the Cause among their Iránian brethren in Írán. Among other pioneers are Miss Alma Knobloch and Mrs. Pauline Hannen who went to Germany and Miss Fannie Knobloch who visited South Africa, Miss Leonora Holsapple who is working in Brazil; Mrs. Emogene Hoagg who traveled to Alaska and afterward was sent to Italy; Miss Marion Jack who has been for years in Bulgaria, and Mrs. Louise Gregory in the Balkans; Mr. and Mrs. Hyde Dunn whose labors in New Zealand and Australia have produced such wonderful results; Louis Gregory who carried the Message to Haiti; Mrs. Amelia Collins who was the first to carry the Message to Iceland. Then there are those intrepid world travelers, Mr. and Mrs. E. R. Mathews, whose names will always be linked with South America especially; and Mr. and Mrs. Schopflocher to whom all the world "is one home." These and many others have left imperishable records in the annals of the Cause.

Our own share in the international spread of the Word includes a voyage to Spitzbergen, the most northern settlement in the world, to Hammerfest in Norway the most northern city, to ports in Norway, Sweden, Russia and Denmark where in some places the Press rendered invaluable services. In

the year 1937 we circumnavigated the continent of South America, touching at all the large ports and reaching Magallanes, the most southern city of the world in the extremity of Chile. In every port contacts were established and books left. A more recent voyage enabled us to visit Pago-Pago and Fiji, two islands of the South Pacific, en route to New Zealand and Australia to visit the Bahá'í friends in those countries. But there is so much to be done and the time is so short!

"Soon," says Bahá'u'lláh in the "Gleanings," "will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord knoweth the Truth, and is the Knower of things unseen."

And again He says: "He Who is your Lord the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other Days. How great the felicity that awaiteth him that forsaketh all he hath in a desire to obtain the things of God! Such a man, We testify, is among God's blessed ones."

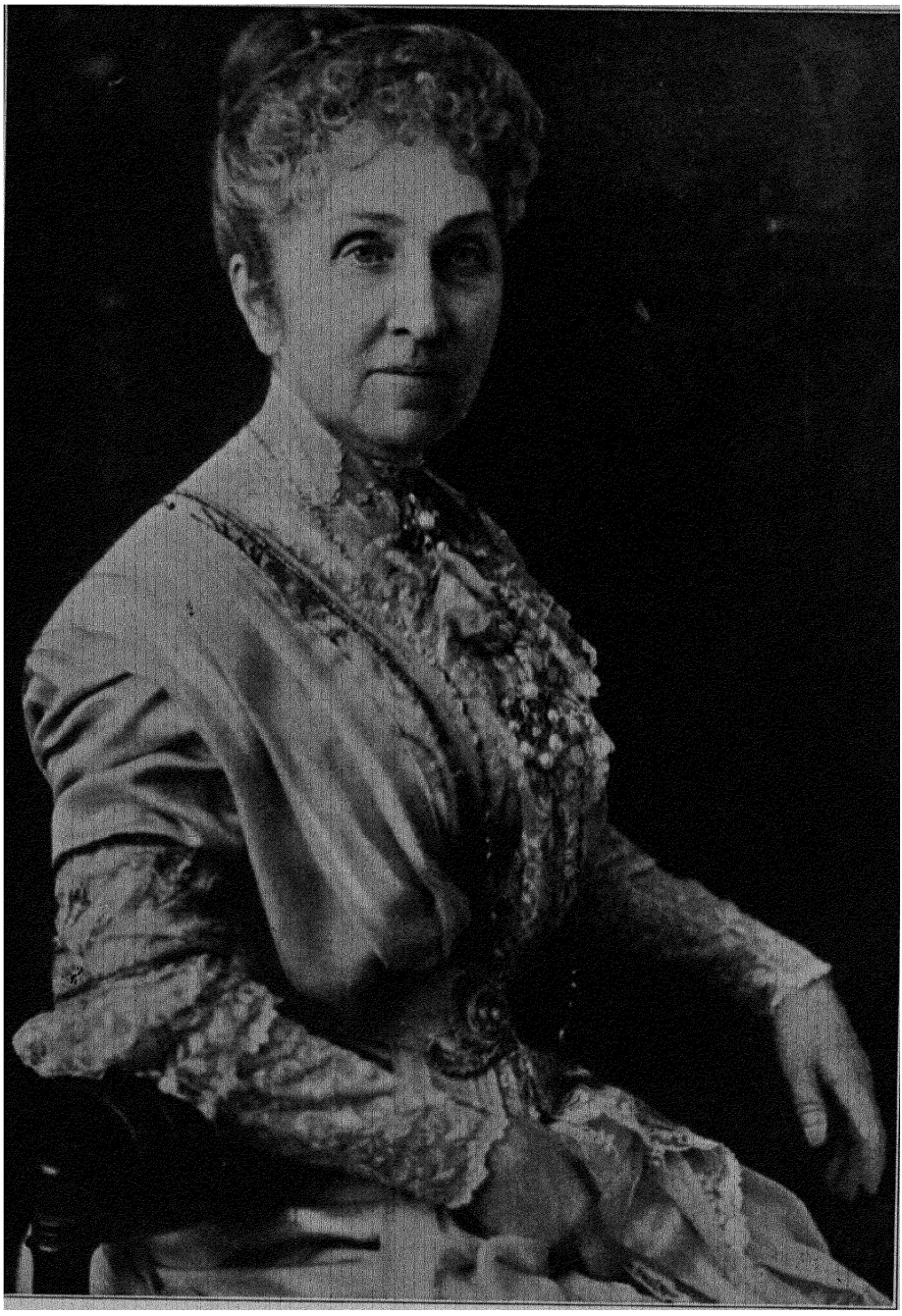


Photo by International Film Service

Mrs. Phoebe A. Hearst.

TWO LETTERS OF MRS. PHOEBE A. HEARST

Taken from the chapter on "Religions of Persia" from the book "Persia by a Persian," being the personal experiences of the Rev. Isaac Adams, M.D. The book is issued in four languages, English, Dutch, German and Swedish, published in 1900.

Washington, D. C.
Nov. 19th, 1899.

Mr. Isaiah H. Bradford,
Hubbard, Minn.

My dear sir:—

Your letter of October 24th was duly received and I regret my inability to reply to it sooner, but I had left my California home when it arrived there so it was forwarded to me here; however I take pleasure in answering your questions, as it gives me great happiness to enlighten any Truthseeker, regarding the "Holy City" and the "Blessed Master" who dwells therein.

Altho my stay in 'Acca was very short, as I was there only three days, yet I assure you those three days were the most memorable days of my life, still I feel incapable of describing them in the slightest degree.

From a material standpoint everything was very simple and plain, but the spiritual atmosphere which pervaded the place and was manifested in the lives and actions among the Believers, was truly wonderful and something I had never before experienced. One needs but to see them to know that they are a Holy people.

The Master I will not attempt to describe: I will only state that I believe with all my heart that He is the Master and my greatest blessing in this world is that I have been privileged to be in His presence and look upon His sanctified face. His life is truly the Christlife and His whole being radiates purity and holiness!

Without a doubt 'Abbás Effendi is the Messiah of this day and generation and we need not look for another.

Hoping you will find the joy that has come into my life from accepting the Truth as revealed in these great days,

I am very sincerely yours
Signed: Phoebe A. Hearst.

Washington, Dec. 5th, 1899

O. M. Babcock, Chicago, Ill.

Dear sir,—

Your letter at hand and in reply will say if a statement from me regarding my visit to 'Acca, also my privilege of being in the Master's presence, and my impressions of the Holy Household, will in the slightest degree confirm anyone in the faith, then I am most happy to render it.

I was not a pupil of Dr. Kheiralla's. Mr. and Mrs. Getsinger taught me and I accepted the Truth before I left my California home to go to Europe. I never saw Dr. Kheiralla until we were on board the steamer.

My stay in Acca was very short; if I remember correctly I was there but three days, tho Mr. and Mrs. Getsinger were there three months. Acca is now a ruined fortification, its streets are narrow and dark and the houses are very primitive and rudely constructed, but when we were admitted to the Master's presence we lost sight of our surroundings entirely.

It seems to me a real Truthseeker would know at a glance that He is the Master! Withal, I must say He is the Most Wonderful Being I have ever met or ever expect to meet in this world. Tho He does not seek to impress one at all, strength, power, purity, love and holiness are radiated from His majestic, yet humble, personality, and the spiritual atmosphere which surrounds Him and most powerfully affects all those who are

[1] 'Akká.

blest by being near Him, is indescribable. His ideas and sentiments are of the loftiest and most chaste character, while His great love and devotion for humanity surpasses anything I have ever before encountered. I believe in Him with all my heart and soul, and I hope all who call themselves Believers will concede to Him all the greatness, all the glory, and all the praise, for surely He is the Son of God—and "the spirit of the Father abideth in Him."

Regarding the Household, I found them all quiet, Holy people living only for the purpose of serving in the Cause of God. They dress very plainly, but with a grace that gives a sort of grandeur to their most humble abode. The purity of their morals is evident from their calm, benign and guileless faces which characterize them as a people. To become spiritually more and more like them, and like the blessed Master is my daily supplication unto God.

I am not going to be in the east this winter.

Yours very sincerely

Signed: P. A. Hearst.

A TRIBUTE FROM ICELAND



Miss Hólmfrídur Arnadóttir, educator and author of Reykjavik, Iceland.

WHAT strikes me most forcefully in the Teachings of the Bahá'í Faith is the idea of the unity of all religions and the development of one universal religion within which every human being can develop his or her own individual character and capacities in complete harmony and accord with the environment.

The glad-tidings of the "awakening of spiritual susceptibilities in the hearts of mankind" are glorious predictions and will lighten the burden of a gloomy, materialistic world today which so much needs a new standard to fight for, not with swords, but with the divine power of the Holy Spirit.

The tidings of Bahá'u'lláh and His successors are not only spiritual but practical, as well for the world in which we live as for the life to come. He foretold the devastation of the material civilization which rules the world today and He foretold the coming of the Most Great Peace on earth even as Jesus, the Christ, had prophesied before Him.

How may we help God to establish the "Most Great Peace" on earth? we ask ourselves today. To this question each individual seems to get an answer in the Teachings of Bahá'u'lláh and His successors. May the Holy Spirit of God unite us in the work for the uplifting of humanity and the promotion of His Kingdom on Earth!

Hólmfrídur Arnadóttir

1937 Reykjavik, Iceland

Note: Miss Arnadóttir is a well known authoress of Iceland. She is now undertaking the translation of "Bahá'u'lláh and the New Era" into the Icelandic language.

SONG OFFERINGS

I

THE DAY OF GOD

Be of good cheer!
What but the glory of the Light of Light
Could cast such shadows on a world forlorn?
If our hearts whispered not the hope of morn
Would we so hate the horror of the night?
What is it else than desperate bitter fear
That drives the troops of evil, who know well
Their hour is come, to vent their dying rage
Upon the people of this heaven-lit age
And seek by every means they may to sell
Their lost dominion dear?

Be of good cheer!
The very depth of our perplexity
Amid this whirling world of strife and care
Where disillusion beckons to despair
Is of itself a call for help, a cry
That angels' hearts will not be slow to hear.
For it is ever in such a time as ours,
When man has ransacked sea and land for rest
And never sought the heaven in his own breast,
That God reveals once more His hidden powers
And in His might draws near.

Be of good cheer!
Though all things change, Truth's kingdom is secure.
The forms of faith come, go, and are forgot,
But that which they enshrine can perish not.
Altars may crumble, worship will endure.
Those holy things that God bids man revere
Reign on unchecked by man's satanic will;
Wisdom and love are of a higher birth
Than these frail phantom forces of the earth
And take their deathless power from Him Whose will
Above all things stands clear.

Be of good cheer!
What kings desired in vain God gives to you
And in this wondrous day before our eyes
Unseals His ancient book of mysteries
Making all things in earth and heaven new.
Truth hath come down from some far-flaming sphere;
Lo, in our midst her sacred fires burn!
And see—trace back these countless rays of light
To the One Point wherein they all unite,
And bow your forehead in the dust to know
That God Himself is here!

—G. TOWNSHEND.

II

THE GARDEN OF RIḌVÁN
(*outside Baghdád*)

THE DECLARATION OF BAHÁ'U'LLÁH

Man Speaks:
Such fragrance hath my being ne'er perfumed!
How fair this Garden: roses bower each path
And songs of birds are like celestial choirs!
My soul as well as body is illumed,
'Twould seem, by Sun which such great power hath
Its rays touch into flame my heart's dim fires.

The almond blossoms scent the gentle breeze,
And luscious fruits encumber many a vine.
My heart is filled with peace beyond all words:
The very air breathes joy, and even the trees
Are murmuring a melody divine
As though their boughs were tuned to heaven's chords.

What is this lovely Garden of the heart?
Not here man's cruelty can ever come!
From all earth's sordid things we've drawn apart:
This is God's Place, my spirit feels at home.

'Abdu'l-Bahá:
This is the Garden where Bahá'u'lláh
Sojourns a fortnight ere He journeys far,
An exile, further still from native land.
The city whose fair walls and domes you see,
As South you gaze, is Baghdád—Home of Peace.
There dwelt the Lord of Glory full ten years,
An exile since the tortured months in vile
Imprisonment in Síyáh Chál—The Pit.

'Tis nineteen years since first The Báb proclaimed
Himself the Herald of the Dawn.

Antiphony:
His call
Awakened ready hearts, and souls arose
In myriads to lay their lives at His
Blest feet. Yet but the Herald He. The King
Unknown hath walked the earth a prisoner,
An exile most despised by those who, blind,
Saw not the Glory veiled beneath the cloud
Of flesh and circumstance.
Now strikes the hour
When bursts the Sun of Truth. The veil is rent
Which hid the Glory of the Lord of Hosts.
Now dawns the Day by Prophets long foretold;
Now comes the Kingdom of His Majesty
The One True God.
Listen and bow thy head.

(The Guide Celestial raised His hand, and lo,
Before the Seeker's gaze, embowered in green,
A fair pavilion lay, while to and fro
A group of men walked calmly, while the sheen
Of sinking sun shed lustre on the scene.

Some five-score men there were whose faces shone
With radiance, as though a lamp were lit
Within their breasts. The tent enshrined a Throne,
And humble homage on their brows doth sit,
For in their breasts hath Revelation writ.)

'Abdu'l-Bahá: Chants.
From high Horizons of the Lights hath shone
Such brilliancy and brightness none hath known:
Blest are the souls attaining to His Throne!

From this white Spot such fragrance now outflows
That all the worlds are perfumed like the rose:
Blest are the nostrils which this perfume knows!

The Cup of Life, o'erflowing with the wine—
Fulfilling Words: "I drink not of the vine—"
Is passing 'round. O take the Cup divine!

From that blest Tree on Sinai's Mount a Call
Is heard—a Trumpet peal that sounds to all
The world. Blest are the souls who heed His Call!

The Light of Unity for sons of men
In this secluded Spot shines once again:
Blest are the eyes which open to that ken!

The Face of God the Glorious unveiled
Now shines resplendent. Blest the souls assailed
By Glory in Whose Light all Suns have paled!

Antiphony:
The Kingdom of our God amongst the race
Of men is glorified before His Face:
Blest are the souls who therein find a place!

The Tongue of Grandeur speaks! Ah, listen well!
For 'tis the Word of God Himself—the knell
Of wrong, injustice, prejudice and strife.
Harken to Words of Beauty—Words of Life!

The Voice of Bahá'u'lláh from within the tent:
O people of the world! I was asleep
Upon My couch, when, lo, the Breeze of God
Upon My being breathed and I awoke!
His Spirit bade Me to proclaim His Will
To earth and heaven.
I summon all mankind
To God, the Lord of all the worlds. For, lo,
The hour hath struck of which 'twas said,
Of old by blessed lips, that no man knoweth,
Not even the Son, but only He Who comes
When that Hour strikes. The Father knows alone!

The Word which Christ concealed hath in the form
Of Man appeared. Blest is this Day for now
The Father hath with Power come amongst
The nations: turn ye unto Him and live!

My body longeth for the Cross, in truth,
And for the spear My head, that in His Path
I thus may purify the world from sin.

Say not amongst yourselves: "The Hour's not yet,
We wish to slumber still." O heedless ones!
Shake off this deadly sleep, for that Great Day
Proclaimed by all God's holy Ones hath dawned.
Why will ye longer slumber? Wake! O Wake!

I speak not of Myself: I speak of what
God whispers to My soul. How else, O men,
Could I proclaim that which all men disdain,
And for whose utterance their hatred casts
New tortures on My head each passing day!

Yet am I not impatient of men's hate,
Nor do I shrink from dread afflictions in
His Path. For God hath made calamities
As freshening showers to His pastures green,
And as a wick for Lamp divine by which
His earth and heaven shall illumined be.

Antiphony:
O people of the earth! The Day of Grace
Hath dawned: come ye that I may crown ye kings
In this My earthy Kingdom: for if ye
Obey Me I will make you friends of Mine,
My very soul, in realms of greatness, and
Companions of Perfection ye shall shine
Forever in the heavens of My Might!

And if ye disobey Me, O loved ones,
The garment of My Mercy covereth you,
And My forbearance doth precede your sin.

O people of the earth! The Giver of
All Gifts hath come indeed, riding upon
The cloud! Advance with shining faces and
Illumined hearts!
Blest are the souls who to
His Meeting win; to whom the fragrance of
His Verses is disclosed; who at His Hands
The wine of Union drink; who in the air
Of love and praise spread wing, and whom He hath
Led to His Paradise Supreme—the Place
Of Revelation and of vision clear
Before the grandeur of His heavenly Throne!

O people of the earth! Come unto Me
And I will show you paths of Life, and make
You vivifiers of a world now dead!

—Howard Colby Ives.
March 31, 1936.

III

BAHJÍ

Das Land ist heilig, darauf wir gehn
Und Blumen uns duftend umbreiten,
An Bahjí's Tore leis verwehn,
Verdaemmern der Erde Zeiten.

Die Schwelle beugt sich noch lichterfuellt
Der Herrlichkeit, die sie geborgen,
Da drinnen aber, da Schlaf Ihn huellt,
Umfaengt uns der strahlende Morgen.

Das Herz schlaegt leiser und Wunder erbluehn
Wohl hier an der Welten Mitte,
Da Erd und Himmel in Einheit gluehn
Und schreiten in goettlichem Schritte.

Verrinnen fuehlst du des Daseins Flut,
Verhalten die Flammen noch ragen,
Und beugst dich still vor der staerksten Glut,
Die jemals die Erde getragen.

Dein Selbst vergeht und es waechst im Raum
Die Kraft, die dem Ursprung verbunden,
Da, Welt, du hier an des Lebens Baum
Den Atem der Gottheit gefunden.

—E. M. Grossmann.

IV

THE KINGDOM IS AT HAND

The Kingdom is at hand! Its mountains glow
In summer light and all its rivers flow
With silvery sheen through gardened-way and plains
And I have seen its rainbow after rains
In dazzling hues against the darkened clouds

Which God hath placed at times like gloomy shrouds
Beyond the hills to show His Mercy spans
All that He loves in plans and counter-plans
To make life true and good and full of beauty
Even in things which hold us to our duty.
The roseate dawn is full of purest blessing,
But storm and rain come too for our refreshing,
And every tree and all the garden-flowers
Through tears of love give thanks for vernal showers.

The Sun of Truth mounts in the sky revealing
In sunshine bright the path of thought and feeling,
And new Jerusalem is seen resplendent
When faith in God is in the heart transcendant.
Hark! For above the Most Great Bell is sounding
The tenderness and majesty abounding
In mid-most Heaven whose glorious connection
Hath given the heart this wonderful reflection.
He that hath seen the grandeur of Bahá
Hath passed the beauty of the Morning Star
And lifteth up a smiling face to bless
The glorious Day of bliss and righteousness!

There is a city by the tideless sea
Whose crumbling walls were marked by Destiny
To be a lamp wherein should grandly shine
The Truth of truths in Holy Palestine:
And in that spot the echoes rose and fell
Attuned and sweet to that great Heavenly Bell
Which in the height beyond the gates impearled
Called angel hosts to aid the awakening world;
For 'Akká's walls embraced and held Bahá—
The dawning Light behind the Morning Star—
And on the horizon's edge the cloud-drifts stood
Aflame with rose, the tinge of martyr-blood.

Within the heart reflected gleams of the scene,
Nor e'er again shall Ages intervene
To make of Christ a myth of fancied faith—
A human dream—an empty fleeting wraith—
For herein God hath gloriously fulfilled
That which the Christ had said the Father willed.
Thus testifies all Heaven, the grateful heart,
The awakening world, and witnesses apart:
The hills of Galilee, Jezreel aglow,
And Hermon crowned with pure resilient snow.

When He, the Golden Dawn, had blessed the world,
The Servant of Bahá, inspired, unfurled
The Standard of His glory on the height
Of Carmel's brow o'er-looking Acca white
Beside the sea which bore the Tyrian ships
And Grecian fleets and kissed with sunlit lips
The Roman prows in days of old renowned,
And saw the Saracenic galleys bound
From Egypt's ports and famed Italian sails
Ablow where now the British flag prevails.
Yes, Carmel is the throne from whence the Call
Went forth at last to summon one and all
To brotherhood—the Call which cannot cease
Until the world is tranquillised in Peace;
And who shall still the beating heart that waits
The mighty Law which issues from the gates
Of Zion's wall bejewelled with the Teaching
Of all the Saints, persuasive and far-reaching?

Give ear ye lands, ye continents and isles,
To that sweet Call of love which reconciles
The human heart to God and breaks the sword
To win for all the Kingdom of the Lord!
This is the Dawn of all the dawns the best
The encrimsoned East is offering the West;
Then put aside all pride and all pretending
For Truth worth while—worth knowing and defending.

—E. T. HALL,
MANCHESTER, ENGLAND
APRIL 4, 1936.

V

THE TEMPLE OF LIGHT

Then we will build us a temple of light,
A symbol of God among men,
Whose rays of truth will illumine the night
Of man's prejudice, fear, and sin!

Through the nine great doors of religious faith,
Will the races of men come in;
And under one dome of love universal,
Will worship as brothers and kin!

Then hasten the time, O lovers of truth,
When the temple of light will shine;
And in the dawn of God's Great New Day,
We will enter His holy shrine!

—ELIZABETH HACKLEY.

VI

THE MYSTERY OF SACRIFICE

A lily bloomed because a bulb was torn,
A caterpillar wove a golden mesh,
Discarding it with joy when wings were born;
A martyr rose triumphant from the flesh.

These things I saw with wonderment and pain,
As, led by love, I climbed a mountain slope;—
On levels far below gleamed ripened grain,
Small seeds to hold the resurrection hope!

And then I saw on shining laurel blades
The emerald tracery of crossing bars,
And knew that cells must break to build facades
Of giant shrubs that yearn to meet the stars.

Oh, Love, Who spreads white arms above my earth,
Thy mantle robes the mystic cross of birth!

—ALICE SIMMONS COX.

VII

FROM HIGH HORIZONS

A CHANT
ADAPTED FROM WORDS OF 'ABDU'L-BAHÁ

From High Horizons of the Lights hath shone
Such brilliancy and brightness none hath known.
Blest are the souls attaining to His Throne!

From this white spot such fragrance now outflows
That all the worlds are perfumed like the rose.
Blest are the nostrils which this Fragrance knows!

The Cup of Life o'erflowing with the wine—
Fulfilling Words: "I drink not of the vine—"
Is passing 'round. O take the Cup divine!

From that blest Tree on Sinai's Mount a call
Is heard—a trumpet peal that sounds to all
The world. Blest are the souls who heed His Call!

The Light of Unity for all the sons of men
In this secluded Spot shines once again.
Blest are the eyes that open to that ken!

The Face of God the Glorious unveiled
Now shines resplendent. Blest the souls assailed
By Glory in Whose Light all suns have paled!

The Kingdom of our God amongst the race
Of men is glorified before His Face.
Blest are the souls who therein find a place!

The clouds of Generosity with rain
Of Bounties are o'erflowing. Souls are fain
To take abundance and their Goal attain.

The hearts of men in darkness long, at last
Are now enlightened: all their gloom is past.
The Face of God Its Lights upon them cast!

The Servant of Bahá in servitude
Hath clad His Glorious Form. The Holy Rood
Of sacrifice He hath attained. Ah! Blest is he
Who shareth in this heavenly Victory!

—Howard Colby Ives.

VIII

ANNIVERSARY OF THE BÁB

A Star of splendor past our Mortal Ken
The glory of your life through all the Spheres
Will shed its light through the undying years.
The radiance of the Love you brought to men
Has birthed our planet's darkened heart anew.
Your life-blood, poured out on its dearth like dew!
Oh ichor of God's grace, let each drop shed
Redeem the Nations and the living-dead,
Renew their vision and their Spirits' Youth,
Auroral is the fountain of Thy Truth.

—Beatrice Irwin.

IX

"ANTHEM OF ALL NATIONS"

O God of every nation
  We turn our hearts to Thee.
Within Thy love is safety
  In peace and liberty.
For love alone can conquer
  The strife within each breast,
And bind with ties eternal
  Thy sons of East and West.

O Truce of God enduring,
  Come Thou to all the world,
And may Thy flag of beauty
  In each land be unfurled.
A covenant proclaiming
  That cruel war has ceased,
Beloved by all Thy children,
  Thy spotless flag of Peace.

O God of every nation,
  Thou Father of us all,
Let now Thy Benediction
  Upon each country fall.
With wide divisions ending
  May every voice now ring,
And in love tones exultant
  One nation's anthem sing.

—Louise R. Waite,
Chicago, Ill.

Dedicated to the International Peace Society, and composed especially for the Peace Congress held in Rome, October, 1911.

This was distributed there—not as a Song but a Poem. 'Abdu'l-Bahá's words under title.

X

GOD'S CHANNEL

To be a channel through which flows
  God substance into everything
The words I speak, the song I sing,
  The trees I tend, the rambler rose:
The poem forming in my mind,
  The simple meals that I prepare:
Whatever task my hands shall find,
  This, Father, is my earnest prayer.

To be responsive to Thy will,
  An instrument, alive, awake:
To know the choice is mine to make
  Of truth or error, good or ill:
In all I choose to be and do,
  To be the voice of Spirit power,
An open channel for the true
  And beautiful, from hour to hour.

—By Irene Stanley.

XI

BELL OF THE TEMPLE

Bell of the Temple—of Love and Unity,
From realms above thy clarion tones now ring;
Calling aloud to all humanity,
Awake! Arise! and with the angels sing;
Glory to God—and His Eternal Plan,
Come to the Temple of the Brotherhood of man.

Bell of the Temple—of Peace enduring,
Softly thy tender notes fall on the air;
Calling the hearts of men to Love's true union,
Calling to worship in God's Temple fair.
Glory to God—and His Eternal Plan,
Come to the Temple of the Brotherhood of man.

Bell of the Temple—unseen Reality,
Yet thy clear tones by inner ear is heard;
Bell of the Temple—of wondrous Beauty,
Founded upon God's Manifested WORD;
Glory to God—and His Eternal Plan,
Come to the Temple of the Brotherhood of man.

—Shahnaz Waite.

XII

Zerreisst ein Streit unser Wesen
zwischen Wünschen und Meinen,
können wir so nur genesen,
dass wir die Antithesen
sieghaft im Herzen vereinen.

Will auch den Weg nach innen
Dickicht wild überwachsen,—
glaube, so wirst du gewinnen;
und es schwingt sich dein Sinnen
um immer kühnere Achsen.
—ADELBERT MÜHLSCHLEGEL.

XIII

TO ÍRÁN

Awake, O Írán, to the Voice of God
Which in thy borders shook both Heaven and earth
And bade thy sons arise and bravely guard
The Flame of Truth which gleamed with priceless worth!

The splendors of thy past are not forgot:
When thine unnumbered hosts with ordered strength
And great renown for discipline well wrought
Subdued great banners which had stood at length.

The dynasty Sassanian held its reign
And kings and satraps widened thy domain;
While bards and seers extolled thy noble worth
And chief in thee was ruler of the earth,

As free, the benison of genius led
And sciences and arts their treasures spread;
When minds expanded by an unseen power
Discovered in the hearts a mystic bower.

Here Zarathustra raised the torch of truth;
Created laws of justice and full ruth;
Enkindled in the realm a wondrous fire
Which made of ignorance a funeral pyre.

Came Islám here by Alláh's Imám led;
Revived a body numbered with the dead;
Rent ancient customs which abased their sway;
Bestowed the joy of life, the Higher Way.

Arise anew to hear the Call of God
For which thy heroes sought the gory sod—
Deaf to what place or pride or fame might call,
Intent upon those notes which hearts enthrall!

Regardless of the past, how dear its fame,
The glory of today enshrines thy name.
The Light most Manifest hath now shone forth,
Eclipsing by its brilliance every troth.

The tidings of the coming of the Lord
Which ancient seers proclaimed by deed and word,
Hath holy made thy soil for endless tread
As gospels of that Blessed Beauty spread.

The freedom which thou now shalt grant to right
Will echo through the world and win for thee
The homage of the noble and the free
And state of exaltation in God's sight.

Thine ensign blazed from old the Lion-Sun.
Thy nightingale and rose three plaudits won.
Each bears to thee a message of the heart
That thou can'st know what mystic joys impart.
—LOUIS G. GREGORY.

XIV

Mensch von heute, freue dich,
dass du heute lebst auf Erden!
Mensch von heut', erneue dich,
denn du sollst das Grosse werden,
wie es war des Schöpfers Plan:
Geistesmensch und Edelmann.

Mensch von heute, ziehe doch
aus dem Staub dein wahres Wesen!
Mensch von heute, siehe doch,
wie so leicht du kannst genesen!
Sonnenfroh und stark und klar
wird ein neuer Frühling wahr.
—ADELBERT MÜHLSCHLEGEL.

XV

THE BÁB

Into the intricate dark I strode,
No dagger-hilt lighted my way,
The vast Caesarean palaces could not hold
My gift of Day.

Írán dream on, as those who rest
Bemused beneath a Bo-tree's shade—
Mine is the free and naked breast,
That bears a rose, disdains a blade!

And I shall climb the whitest cloud,
And penetrate the darkest veil,
Jostling the elbows of the crowd,
Myself the Flail.

Of Him Who holds the world at poise
And follows wild birds on their flight—
Put out the lamps—I have dawn-joys
For treaders of the night.
—ANNA MCCLURE SHOLL.

XVI

THE CREATIONAL BOOK

Thine insight is so dimmed thou canst not see
That My Creation's Book revealeth Me.
That every atom is an open door
Inviting thee to enter and explore.

What dost thou hope to see
When thou goest seeking Me?
A Face? A Voice? A Word writ on the sky?
If I should speak who art thou to reply?
If I should write some guiding Word to men
Could they interpret My Supremest Pen?

Is then thine eye so keen, thy mind so sure
That when My Spirit moves thee and I lure
Thy longing soul afar
To probe the mote and star
That thou canst hope thus to encompass Me
Who doth surround what mind and eye can see?

Wert thou through all eternity to seek,
And through immensity of space to roam,
Thy spirit shall no foot-hold find,
No answer to thy questing mind,
Except to My Command thou shalt bow down,
Unless My Love thou wearest like a crown,
And find in meeting Me thy spirit's home.

I am not far from thee but ever near:
Listen to thy heart's whisper: "I am here."

The whale by seeking cannot find the sea;
The eagle soaring high
Against My blue-domed sky
Finds not the air, nor can thy mind find Me
Who in thy heart of hearts is truly thee.

About thee and above; beneath, within,
Thy Mystery am I and thou art Mine.
No flight avails: nor height nor depth, nor sin
Nor death, nor hell can part thee from My Love.

My Lamp thou art and I the Light within.
Know this, O servant, as the eagle knows
The air: the fish the boundless seas they rove,
The leaf the wind which by My Order blows.

In mineral and plant, in beast and man
Thou mayest discern the working of My Plan
Which hath one aim—that I may fully be
Revealed to every heart that seeketh Me.

Cohesion, growth, the senses and the mind
Are the four steps which through the cycles wind
That from the void of non-existence may
Existence come, and that My Love may find
Some far-off Day, Its full expression. Nay
That I Myself may tell man's ordained story
In Man, the very Temple of My Glory.

For, in this gloomy and disastrous age
Man may perceive, if he will scan My Page,
The secret of creation. There is he
Told of My Wisdom: for Humanity
Hath borne Its noblest fruit; My Love
Disclosed in Man his Lord, that he may prove
All things, and thereby with my aid may reach
The summit of the Truth I fain would teach,
That all his probing eye and mind can see
Hath but one purpose—to uncover Me.

By every grain of dust shall man be told
Of Me. The rushing wind shall cry: "Behold!"
The still, small voice within his heart
Shall whisper low: "I am of God a part."

Lo, all things from their silence, shout aloud!
My Voice falls from each bright or lowering cloud!
My Trumpet peals from every star and clod:
"There is no God but Me—but Me no God."

Why else should I create, O son of man?
In My eternal Being hid I knew
My Love in thee and framed a gracious Plan
Age-long, in which I might Myself review
And see My Love expressed in form and power.

Thus through the ages, countless hour by hour,
Have I in it expressed My Love, to thee
Revealed My Beauty. "Be!" My Will but spake
And My beloved Creation came awake
To mention Me.
Wherefore love only Me
That My Command may summon *thee* to be.
—Howard Colby Ives.

XVII

DAS JAHR DER SEELE

SOMMER:
Hei, wie ist das Leben prächtig!
tatenglühend, früchteträchtig!
Schwer aus meinen reichen Feldern
rollen Wagen, goldbeschienen.—
Vieles dank ich meinen Eltern,
manches musst ich selbst verdienen.

Tor, was rechnest du mit Gold?
Hörst du, wie der Sturm schon grollt?

HERBST:
Weh, des Schicksals Sturm zerfetzte
mir auch dies—es war das Letzte.
Arm und nackt steh ich im Winde.
Bin ich so von allen, allen
Süchten frei? — Wie einem Kinde
wird mir leicht. Die Blätter fallen. . . .

Bist du arm, so wirst du weit
fur die Stille. Sei bereit!

ADVENT:
Zages Bangen wird zum Hoffen,
was verschlossen war, wird offen.
Was noch wunschte, was noch strebte,
schwindet demutsvoll nach innen.
Sieh, die liebe Erde webte
sich in bräutlich weisse Linnen!

Bist du rein, so naht der Geist,
der dich in das Neue weist.

WEIHNACHTEN:
Naht mir, was mich längst umwittert?
Freudvoll wird mein Herz und zittert
bis in die geheimsten Falten,
wie das Mächtige, das Grosse
sich ihm neigt und alle alten
Krafte hebt ins Namenlose.

Werde fahig zu begreifen,
lass es durch das Blut dir reifen!

FASTENZEIT:
Grosses waltet immer leise,
duldet keine Last der Speise,
wächst geheim in warmer Scholle.
Stört es nicht durch menschlich Treiben!
Brausen drüber noch so tolle
Geister — es wird Sieger bleiben.

Alles musst du freudig geben,
soll das Höchste in dir leben.

KARFREITAG:
Könnt ich wirklich alles geben?—
Ja! Hier gibt es kein Daneben.
Wenn ich glaube, dass des Geistes
Hauch erlösend uns durchdringe,
ganz durchdringe, o, dann heisst es,
dass ich mich zum Kreuse bringe.

Opfer löst aus tiefster Haft
Kräfte durch die höchste Kraft.

OSTERN:
Auferstehen! Auferstehen!
Säume nicht, es soll geschehen.
Durch dein Leben sei bewiesen,
dass des Winters schwere Nächte
dich nicht unverwandelt liessen.
Froh entspriesse alles Echte!

Wenn ihr reine Taten schufet,
naht der Allgeist, den ihr rufet.

PFINGSTEN:
Reine Kräfte, froh entbunden,
werdet Form und Leib hier unten!
Erde, wie du dich verschwendest!
Alles spiegelt sich nach oben.
Heiliger Geist, der du dich spendest,
komm zu allen die dich loben!

Ist das Licht in jeder Zelle,
strahlt die Welt in Gottes Helle.

RIḌVÁN:
In des neuen Bundes Segen
bleibt die Ordnung fest gelegen.
Fühlen wir sie urnotwendig,
dienend ihr in hundert Arten,
bleibt der Geist uns inlebendig,
wird die Welt ein Gottesgarten.

Weiter wächst darin die Seele,
atmet rein sich aller Fehle.
—ADELBERT MÜHLSCHLEGEL.

XVIII

THE CHALLENGE

That Day when man should yield his will
To God, dawned!
Though not a single breath of Unity
Was wafting to the Court of Holiness,
The "Mystic Bird" gazed earthward
"Seeking one heart severed
That He might alight therein to nest."
Saw souls stifling
"In the garment of a thousand years ago."
Man, whose destiny is Godward,
Enthralled in selfhood,
Alien to the Mystic Song;—
His plight known to but One,
The Knower!

Faithful to Command,
That "Bird of Heaven" circled
The abyss of godlessness, crying:
"Oh people! I am He and He is Me!"
As the spirit liberated by His Words
Mirrored the cosmos,
Aloft two mighty Pillars flamed:
"Reward and Retribution!"
"O mortals! Will ye be content
With that which is like vapor in a plain,
Unmindful of the precepts of your Lord?
By one word He called ye into being!
Will ye not be thankful?
I am come to you, O people,
From the Throne of Glory!
Would that your hearts might comprehend!"
Falling on rocks His words had yielded
Springs of crystal water,
But impenetrable the heart of man,
Deprived of Faith!

Holding aloft "a Chalice of Pure Light"
He saw no arm outstretched to seize it,
Nor heart that would reflect it.
Remote from Truth is man
That He could view that Flaming Cup
Immune to rapture!
Faithless to His Trust, when he,
"Created from a clot," was covenanted
To reflect to all the kingdoms
Eternity and God.
In them the Law is honored—
Their fruits garnered,
While man roves, phantom-like,
The vale of heedlessness.
How can this shadow make reply to God?

Never plead ye were not warned
That fear and overwhelming grief
Would shake ye!
For through unreckoned aeons
True Ones came,
To reconcile your will to God's,
That Truth might be renowned.
Forsaken and decried,
They sang "A Day of God" and "Covenant"—
A people *living* lordly exhortations
And commands;
His people they, and He their God.

Have ye imagined all their counsels
But idle musings of a "moving form of dust?"
"Lo! The Promised One hath come!"
This is the Day of Knowledge and of Love;
The Day wherein the True shall be distinguished
From the false;
And "none secure from this Decree":
Thy evil deeds and secrets,
Nurtured in satanic gloom,
Shall sear thy soul with torment;—
And ye shall know what God hath known!

Calamity! Thy cradle is frán!
Thy 'ulamás "knew not" Jesus nor Muḥammad,
Or Him ye would have known, The Promised One,
Of Whom They prophesied!
Behold He hath all life—all rhythm changed!
Now is the soul's oblivion pierced,
As from the grave of negligence
Your hosts unleash
Their calumnies and cruelties,
Their doubts and base denials—
Inner life and outward form that sprang
From human thought—all
To perish in the tumult of a dying day!
Almighty Day! When only that shall stand
Which serves the Lord, thy God!
And this thy theme, thine inmost urge—
One Faith, one Race, one common Cause!

Now from the Day-spring of a vital Faith
The Covenant takes form,
And shielded in the Tabernacle
Of a Mighty Soul,
Rises from out the chaos
Of receding dispensations!
"O ye people of discernment"
Sing praises unto God—
He comes—and in His hand the Cup!
His triumphant song of Oneness
Arresting the movement of the world!
Transcending warring cycles, He,
The Ensign of the Most Great Peace,
Salutes the Promised Day:
"Lord! Here am I!"

The Ancient Law,
Revealed in symbols in the Day of Abraham;
In Moses' Day inscribed in flaming Tablets;
Is, in this matchless Day, incarnate in a Man,
Who "embodies every virtue, every ideal
Of this Holy Cycle's Goal!"
"Magnified be God for this exalted Handiwork!

Unto God, O people, render thanks for His appearance!
He is the Most Great Favor unto you,
The Trust of God amongst you,
His charge within you!"

"Taking the cloak of resignation
In the name of God,"
He taught and labored
In this womb-life of the spirit,
Hailing with unerring pen
The Renaissance of Nations,
When The Law exalted in the hearts
Shall guide the people.
Shaken from her slumbers, Russia
Glimpsed the vision leading on to destiny!
Then her Czar sought a parliament of nations,
While 'Ishqábád's strong-hearted
Seized and clothed that Spirit
In a "Dawning-Point-of-Light!"
Assurance to a soul-tried people
Of a sacred commonwealth—
The pivot of Divine Economy!

Gaze toward 'Akká!
Soil of bondage! Soil of Spirit!
Where in savage conflict
Moslem and Crusader met!
Where the Ancient Suns of God
Saw the vision of This Day:
Melchizedek, Elijah, Abraham and Jesus!
There, in towering grandeur,
Came The Exile—
Master Builder of "The Day of God,"
And His Mighty "Ark of Covenant,"
A tender Youth adorned
In "Robe of Servitude!"
O misleaders of the people!
Prophet slayers and Their Chosen!
Grievous is your plight:—
He for Whom ye prayed a thousand years
Hath come,
And ye knew Him not!

'Akká, hearthstone of The Servant!
To His Open Court hasten—
Over mountains, deserts, seas—
The yearning!
Race and Faith converging
In a Crucible of Spirit
Knowing neither East nor West!
This is Heaven!

There is Carmel, Fragrant Mountain,
And Bahjí, o'er the Bay,
Glorified by Him in Shrines.
Holy the soil that He bore there
And flowers He tenderly caressed;—
Earth, in exquisite remembrance,
Blooms a New Eden!
Fitting couch for El Báb,
Whose crimson light
Cleft the Morn of Promised Day;
And "Him-Whom-God-Hath-Manifest,"
The Promised One!
Hallowed is thy Mystic Fane
That conceals Their rest,
Most lowly, most transcendent Earth!
Ages and their traces vanished,
Thy Perfumed Spot shall breathe
"Tidings from God"
To the souls of men!

'Akká, soil of service!
Soil of freedom!
Where His childhood, youth and age
Were ceded to this New Creation,
"Which shall ever stand unrivalled,
Uneclipsed in splendor."
His enemies are scattered now
And martyrdom has won.
Across the threshold of His prison home
He sweeps,
The Object of devotion such as kings
Might envy,
To engage the final epic
Of His threefold Mission!
Egypt! Europe! Westward—to America!
Bent with age and cares He comes!
On His brow dominion!
In His melting glance forgiveness!
His utterance the future!
His life dynamic acclamation
Of the Oneness of Mankind!
From that visitation
Ages shall inherit manna.

Here at Gotham's portals,
Where first the West embraced Him,
"Clothed in majesty"
He laid the "Mantle of the Covenant"
Exhorting its inhabitants
To spiritual distinction!
Then in the nation's midmost heart
He blest the Earth
Whereon would arise a Sacred Edifice to God,
A symbol that "this earth shall be indeed
A Paradise,
And all men live as brothers
In the Most Great Peace."

His prayer:—
"O God! My God! I call Thee
And all Thy Holy Ones to witness
That I have declared conclusively
Thy Proofs unto Thy loved ones,
And set forth clearly all things unto them,
That they may watch . . . guard . . . and protect
Thy Law Resplendent . . ."
Ah, "could you but know
His burning love for you
'Twould kindle in your hearts a fire
To set aflame the world!"

"Being 'round Whom all names revolve!"
The pride and glory of mankind!
Honored the land you visited!
Blest the eye, the ear, the heart, the breast
Through Thy remembrance dilated!
The tongue that mentions Thee!
The pen that celebrates Thy praise!
Blest, doubly blest
The ground trod by Thy feet.
And when the Breeze of Mercy rends the veils,
Still shalt Thou be "The Mystery of God."

America! Ye must arise
To "forge the Mystic Chain"
And "if His wishes are to be fulfilled,
Unfurl the standard of the Most Great Peace!
Your mission is unutterably great!"
Dare to fulfill a spiritual destiny!
O lift your gaze above the "sea of names"
And blot remoteness from your consciousness
"That you may render life a greater thing."

"Seize, O seize your chance!"
For "if you fail to be enkindled
Regrettable your plight!"

—Olivia Kelsey.

XIX

BAHÁ'Í YOUTH

Fling wide the Banner
Of the inestimable favor bestowed upon you.
Make the world resound with the glorious
Chimes of Bahá.
Take with you your new found radiance
And light the world with untouched Glory,
The Glory of the Beloved,
Teaching the world with your unwearied spirit,
Fusing Mankind from the One Torch
Held aloft in your youthful arms.
Fill your hearts without ceasing
From the Fountain of the Beloved,
Leaving no room
For the world's insidious potion.
Thus, to every human question
You shall find answer . . .
Armed with the strength of the Greatest Name,
On your foreheads a Star shall glow
Lit by the love for mankind in your hearts.
Thus shall you safely return,
"*Young Shepherds of Men,*"
Each with his radiant Following,
To the glorious Riḍván of the Beloved.

—Diantha Crisp.

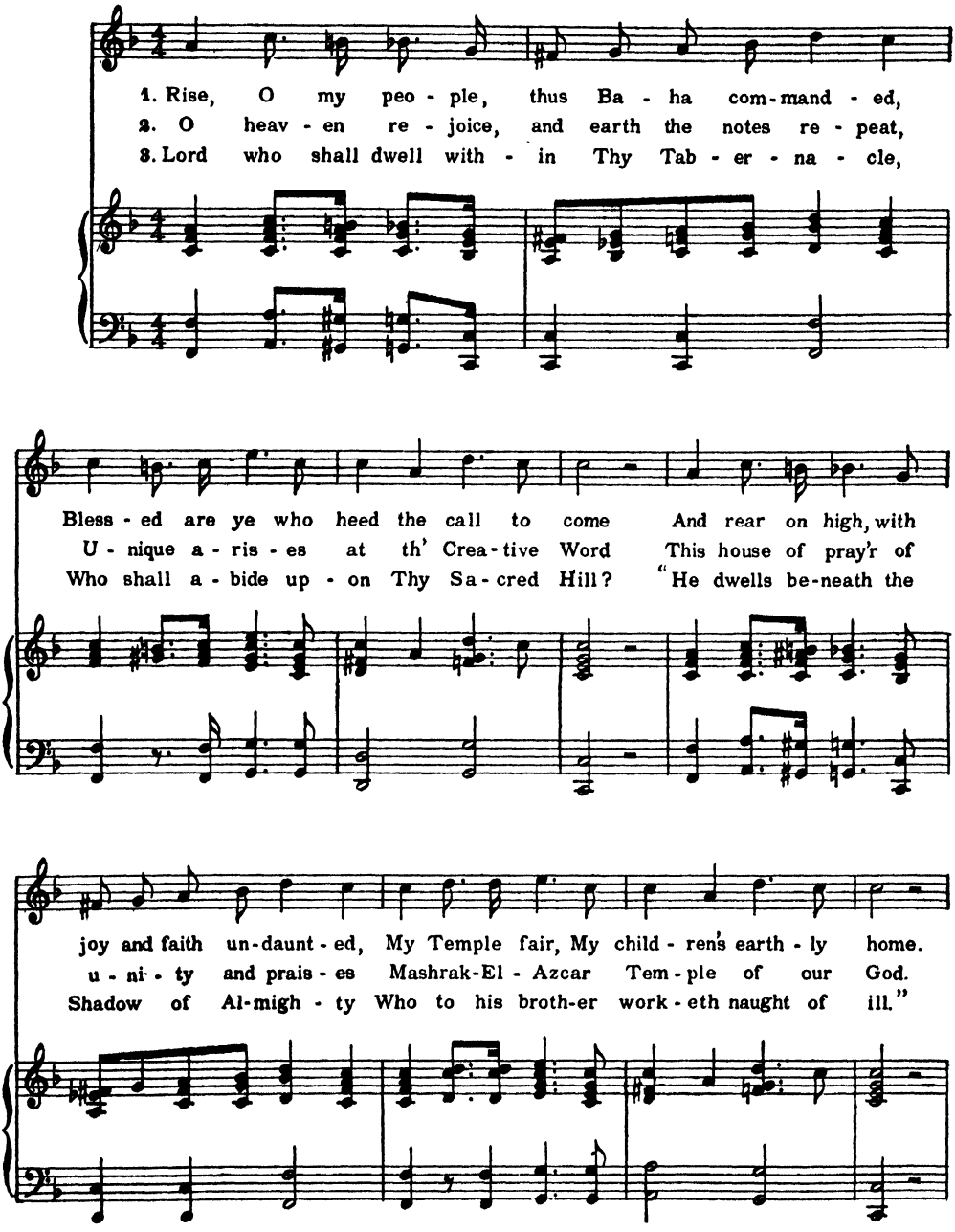
ECHOES FROM THE SPHERES

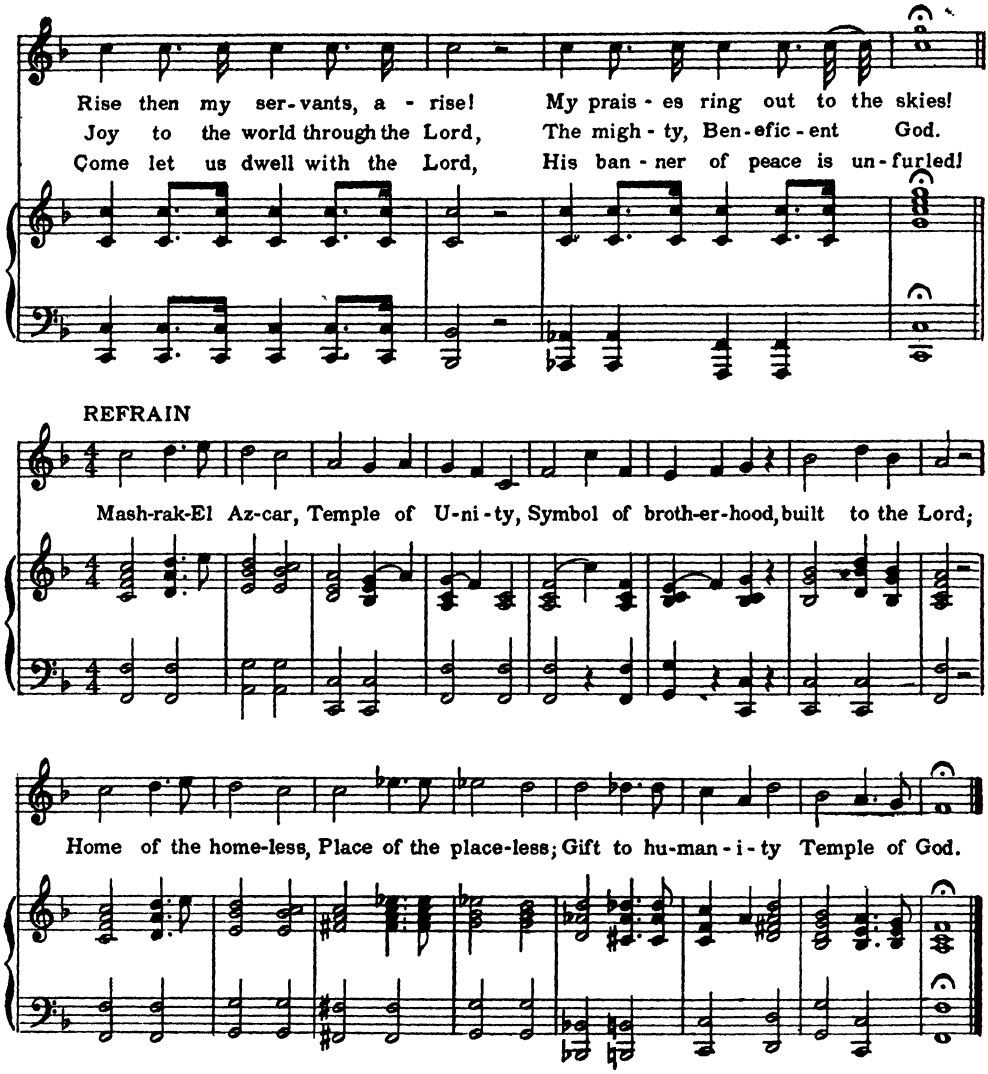
2

Mashrak-El-Azcar

A Hymn of Praise

MARIAN C. HOTCHKISS.

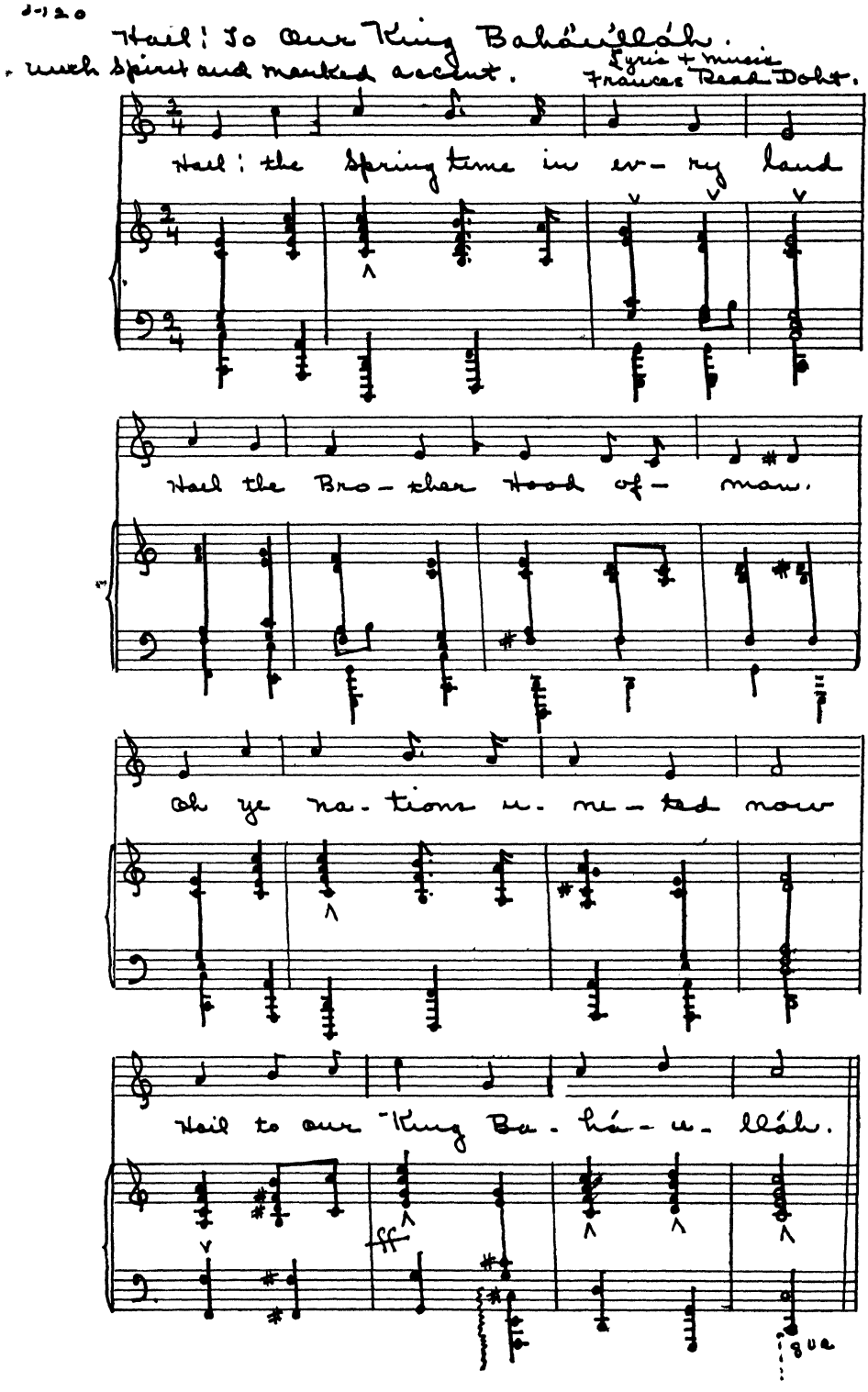




In His abode no evil shall befall thee,
Neither shall plague come nigh thy dwelling-place,
But thou shalt flourish even as the palm tree,
His light reflected on thy up turned face.
Rise let us turn to the light,
The Glorious, Life-giving Light!

With songs of rapture through the Portals enter,
Then silence reigns, impressive and profound!
Peace! for the Lord is in His Holy Temple;
Bow all the earth, lo, this is Holy Ground!
Then sing the song of the Lord,
ALLAH 'O'ABHA! Glorious God.

Chorus: Mashrak-El-Azcar, Temple of Unity etc.


Hail! To Our King Bahá'u'lláh.
with spirit and marked accent.
Lyric + music
Frances Read Doht.
Hail! the Spring time in ev- ry land
Hail the Bro- ther Hood of- man.
Oh ye na- tions u- ni- ted now
Hail to our King Ba- há- u- lláh.
ff
8va

[continued

HAIL! TO OUR KING, BAHÁ'U'LLÁH
(continued)

Hail the Springtime in every land,
Hail the Brotherhood of man,
Oh, ye nations, united now,
Hail to our King, Bahá'u'lláh.

Hail, Almighty, we turn to Thee,
All our doubt and sorrows flee,
Pain and strife and war must cease,
Hail to Thee, O Prince of Peace.

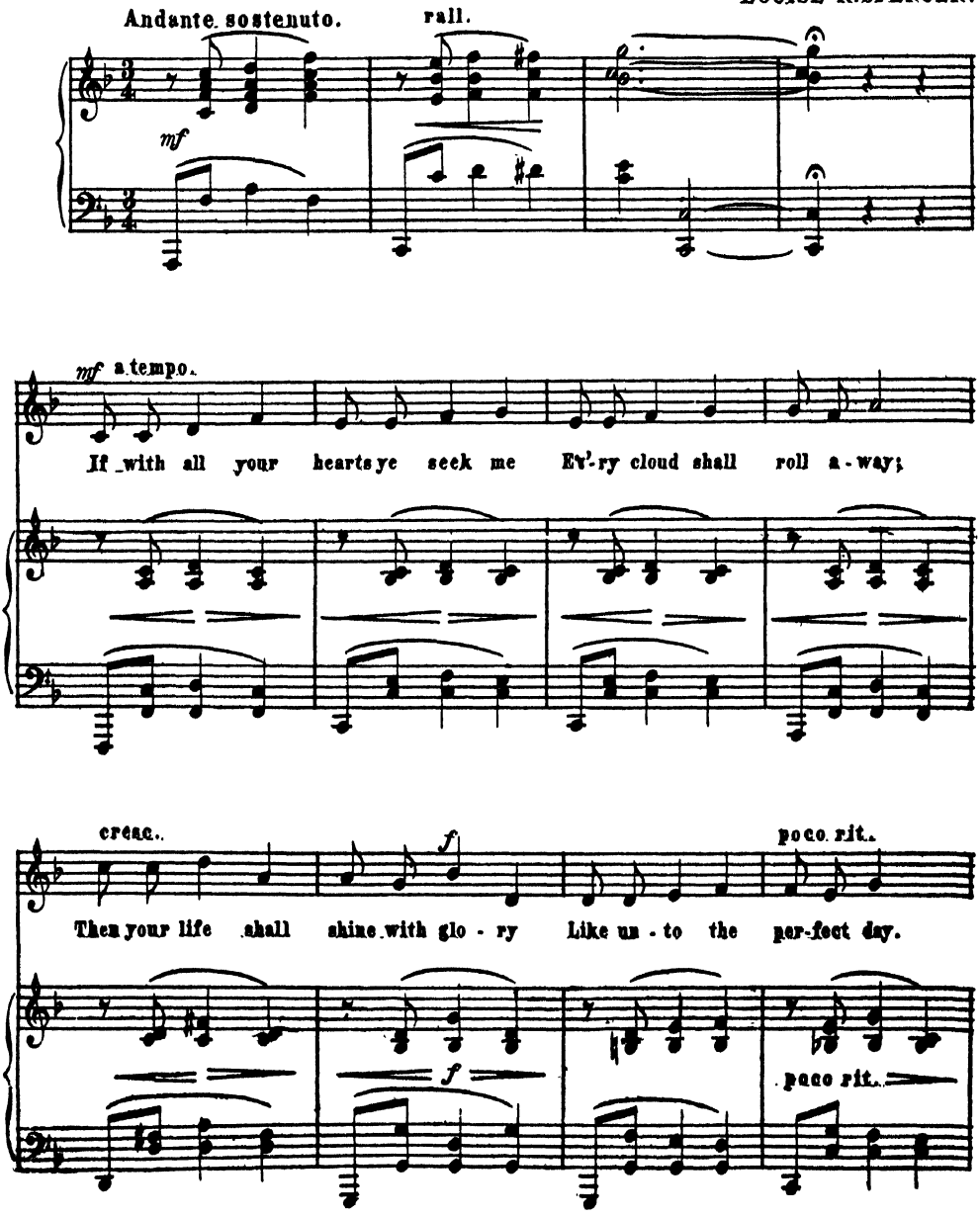
Hail, O Glorious, All-Knowing, Wise,
Thou hast opened up our eyes,
We have seen the Radiant Sun,
Hail to Thee, O Promised One.

Hail the Springtime in every land,
Hail the Brotherhood of man,
Oh, ye nations, united now,
Hail to our King, Bahá'u'lláh.

IF YE SEEK ME.

Dedicated to Abdul Baha Abbas.

Words and Music by
LOUISE R. SPENCER.



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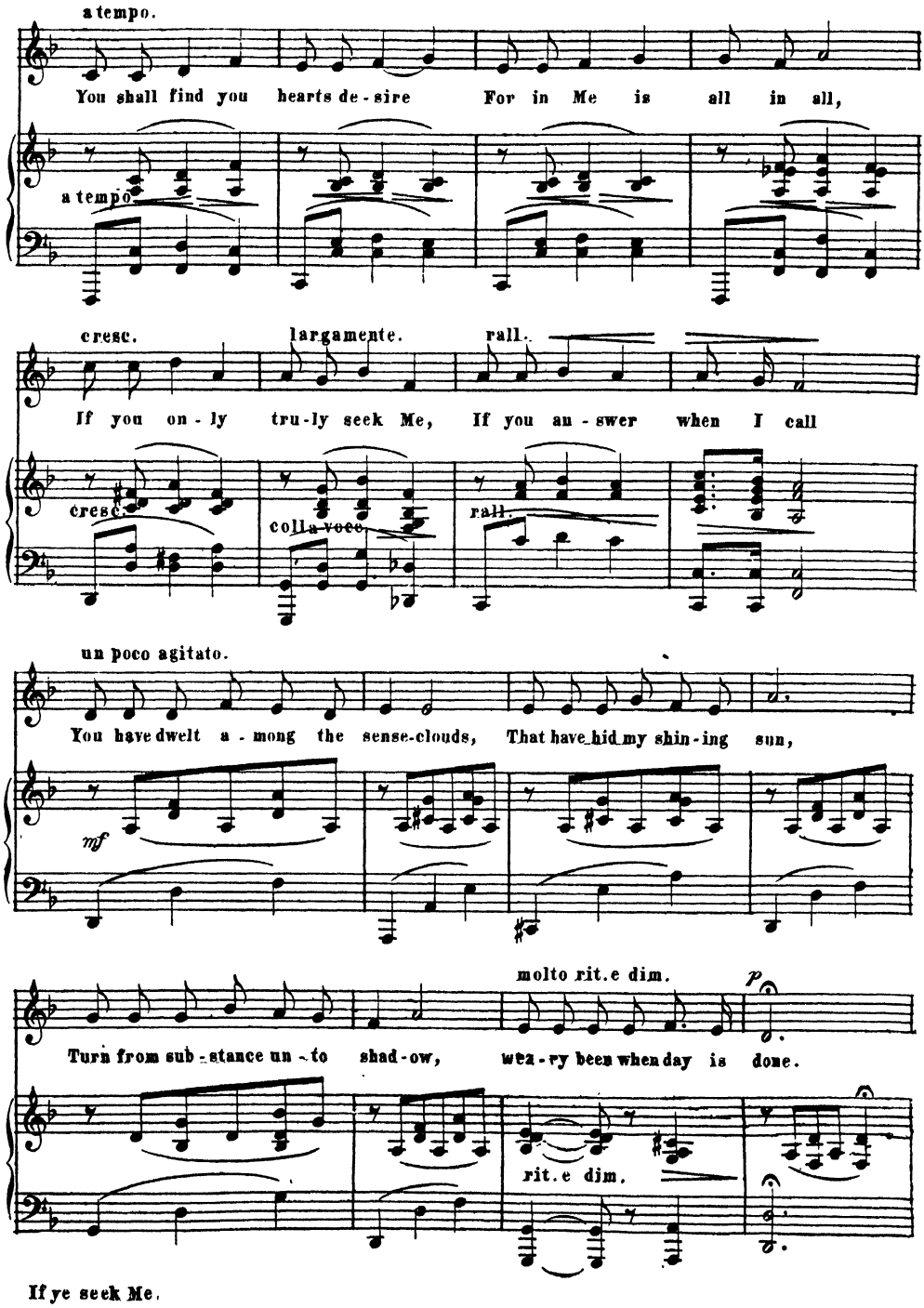
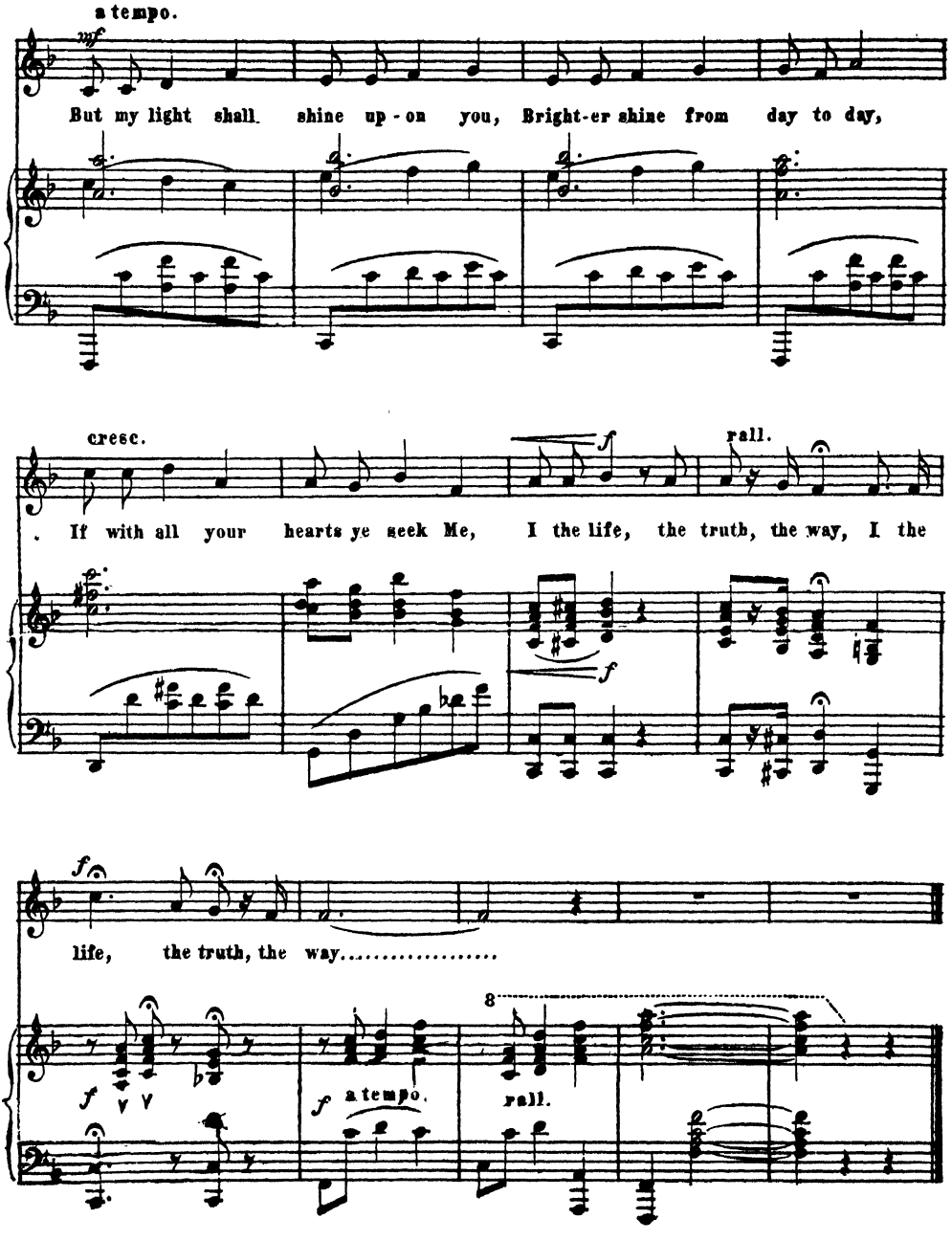
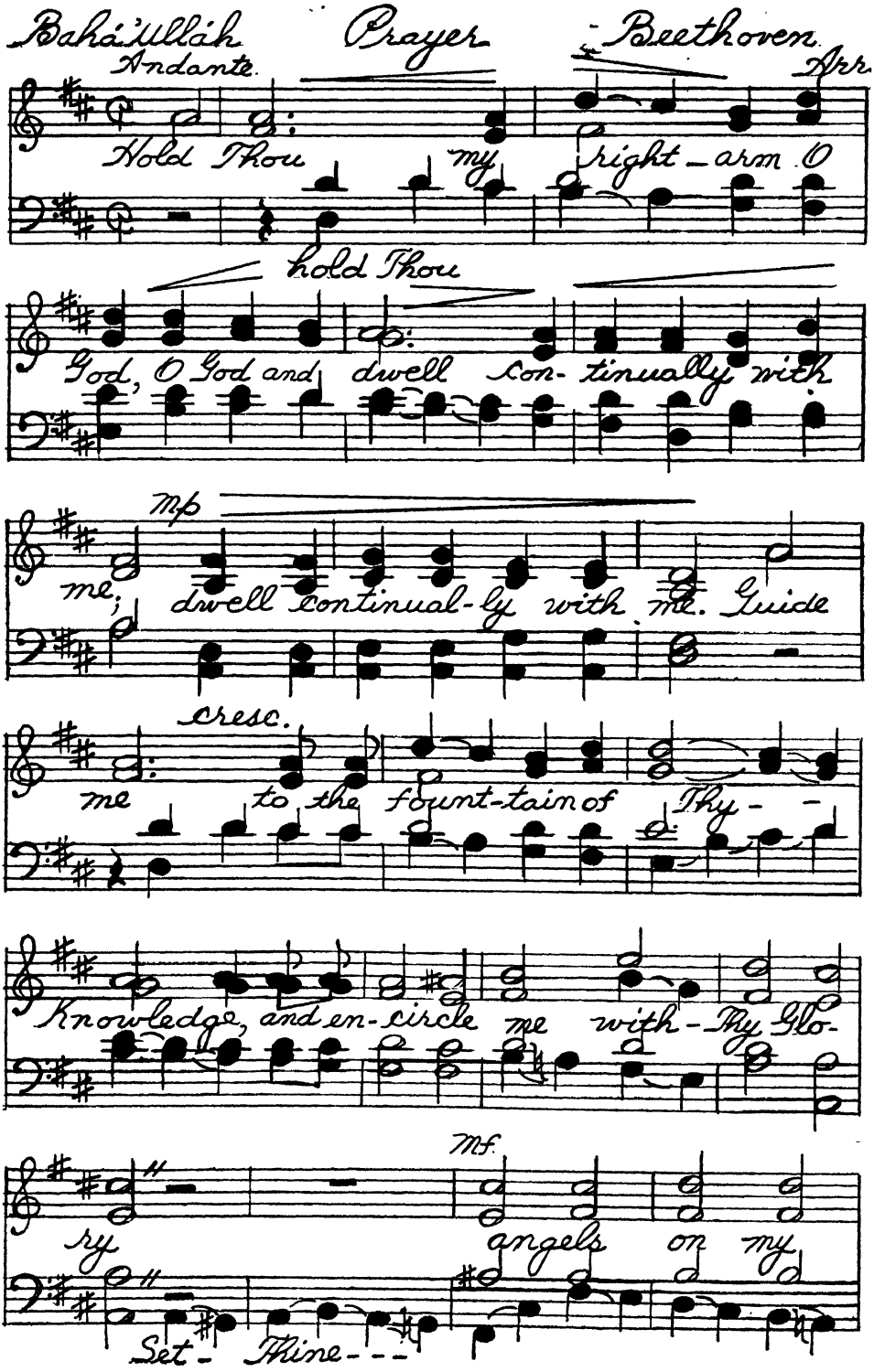
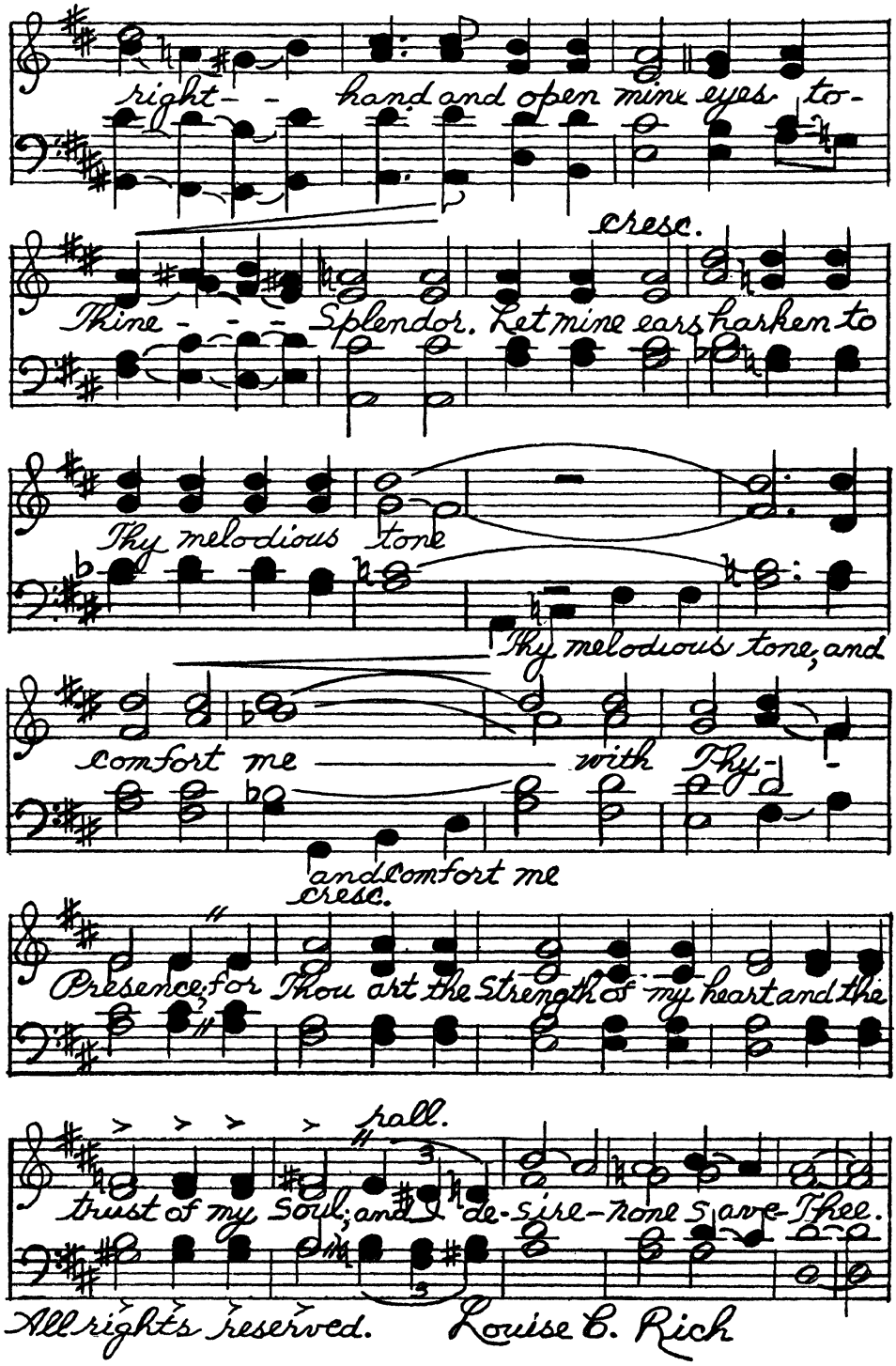
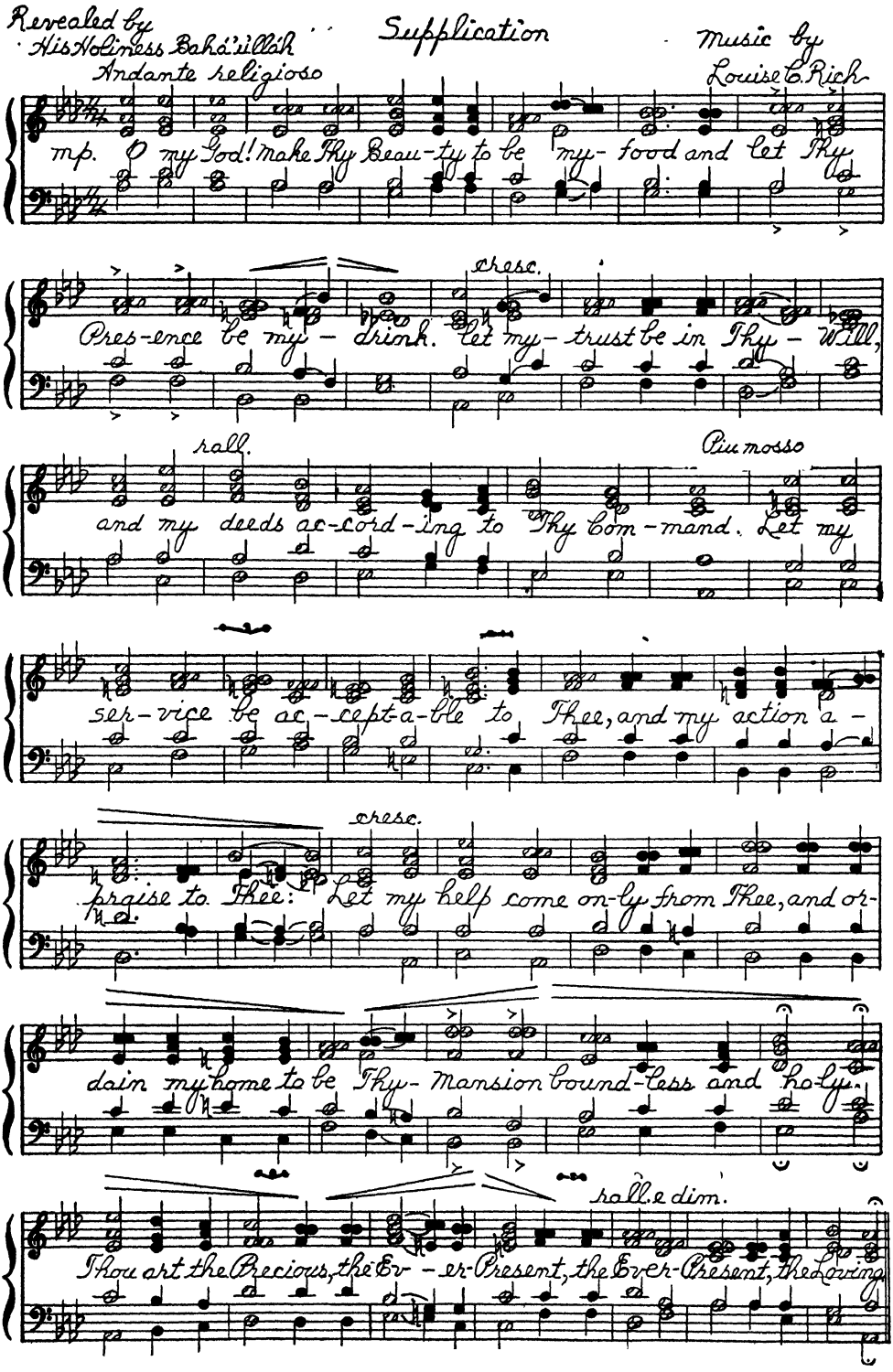

a tempo.
You shall find you hearts de-sire For in Me is all in all,
a tempo
cresc. largamente. rall.
If you on-ly tru-ly seek Me, If you an-swer when I call
cresc.
colla voce
rall.
un poco agitato.
You have dwelt a-mong the sense-clouds, That have hid my shin-ing sun,
mf
molto rit.e dim.
p
Turn from sub-stance un-to shad-ow, wea-ry been when day is done.
rit.e dim.
If ye seek Me.

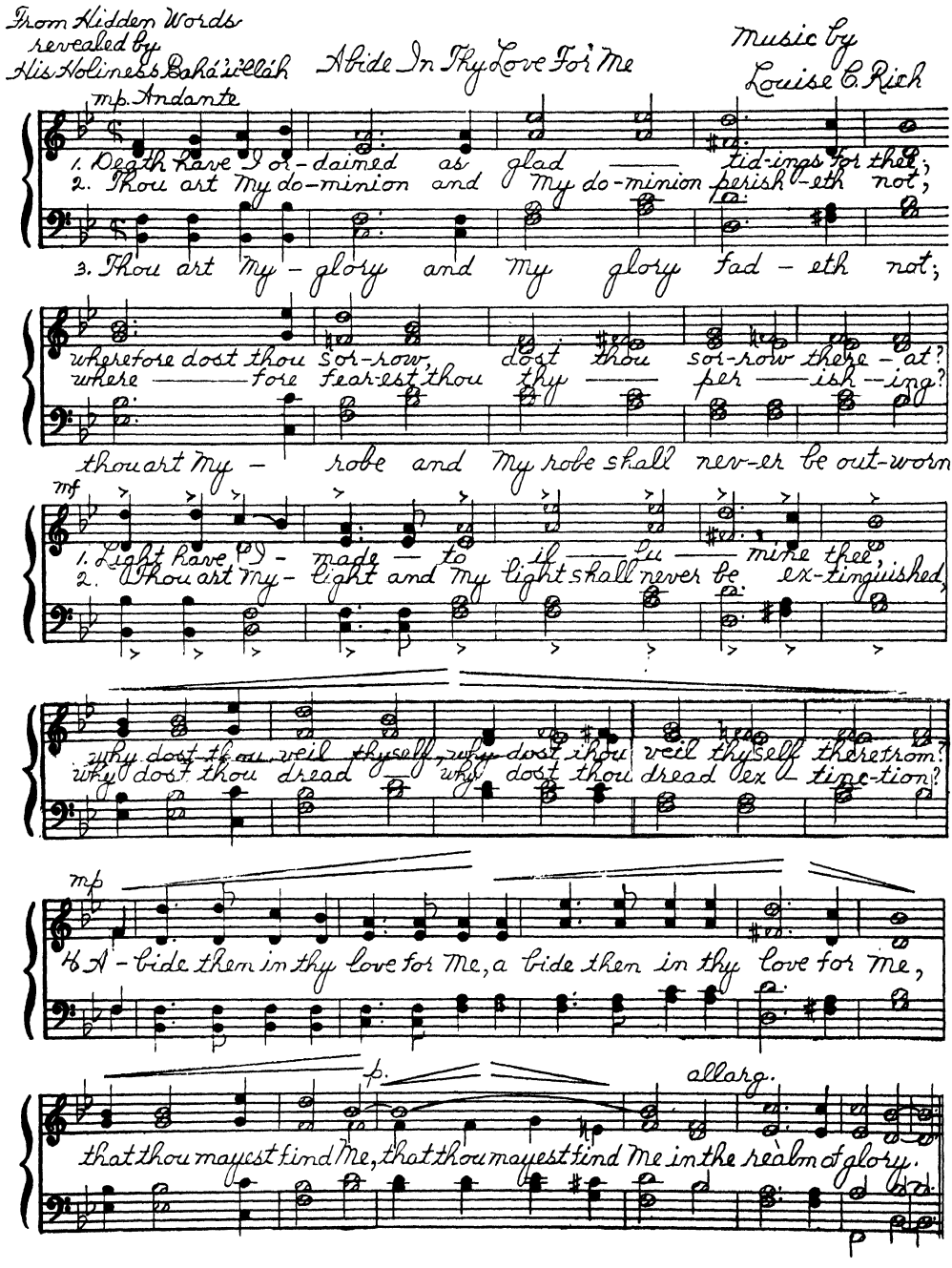

a tempo.
mf
But my light shall shine up - on you, Bright-er shine from day to day,
cresc.
f
rall.
If with all your hearts ye seek Me, I the life, the truth, the way, I the
f
f
life, the truth, the way.....
8
f
f a tempo.
rall.

If ye seek Me.

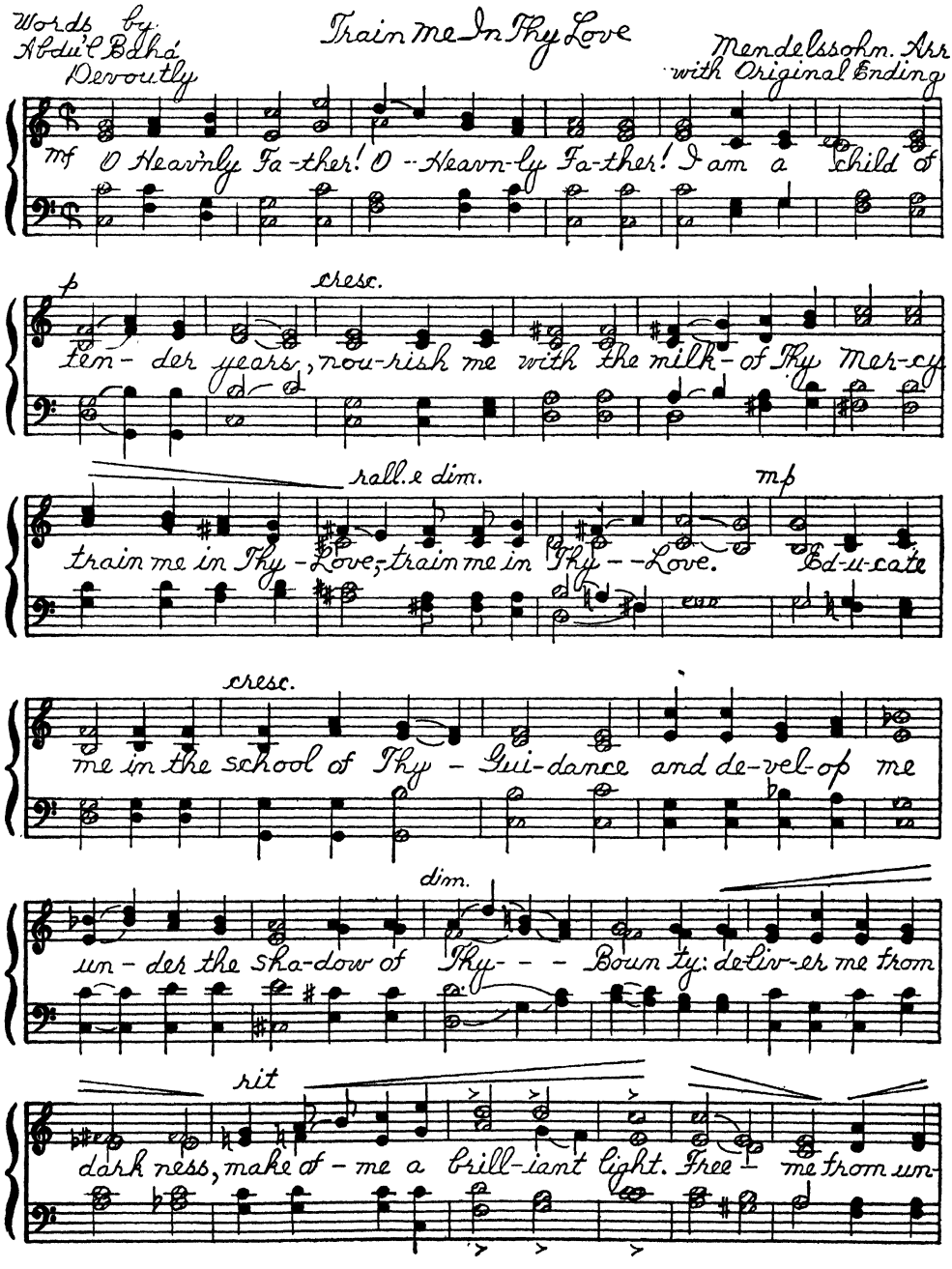

Bahá'u'lláh
Prayer
Beethoven
Arr.
Andante.
Hold Thou my right-arm O
hold Thou
God, O God and dwell con-tinually with
mp
me; dwell continual-ly with me. Guide
cresc.
me to the foun-tain of Thy- -
Knowledge, and en-circle me with Thy Glo-
mf.
ry angels on my
Set- Thine- - -


right- - hand and open mine eyes to-
cresc.
Thine - - - Splendor. Let mine ears harken to
Thy melodious tone
Thy melodious tone, and
comfort me with Thy-
and comfort me
cresc.
Presence; for Thou art the Strength of my heart and the
rall.
trust of my Soul; and I de-sire-none save Thee.
All rights reserved. Louise C. Rich

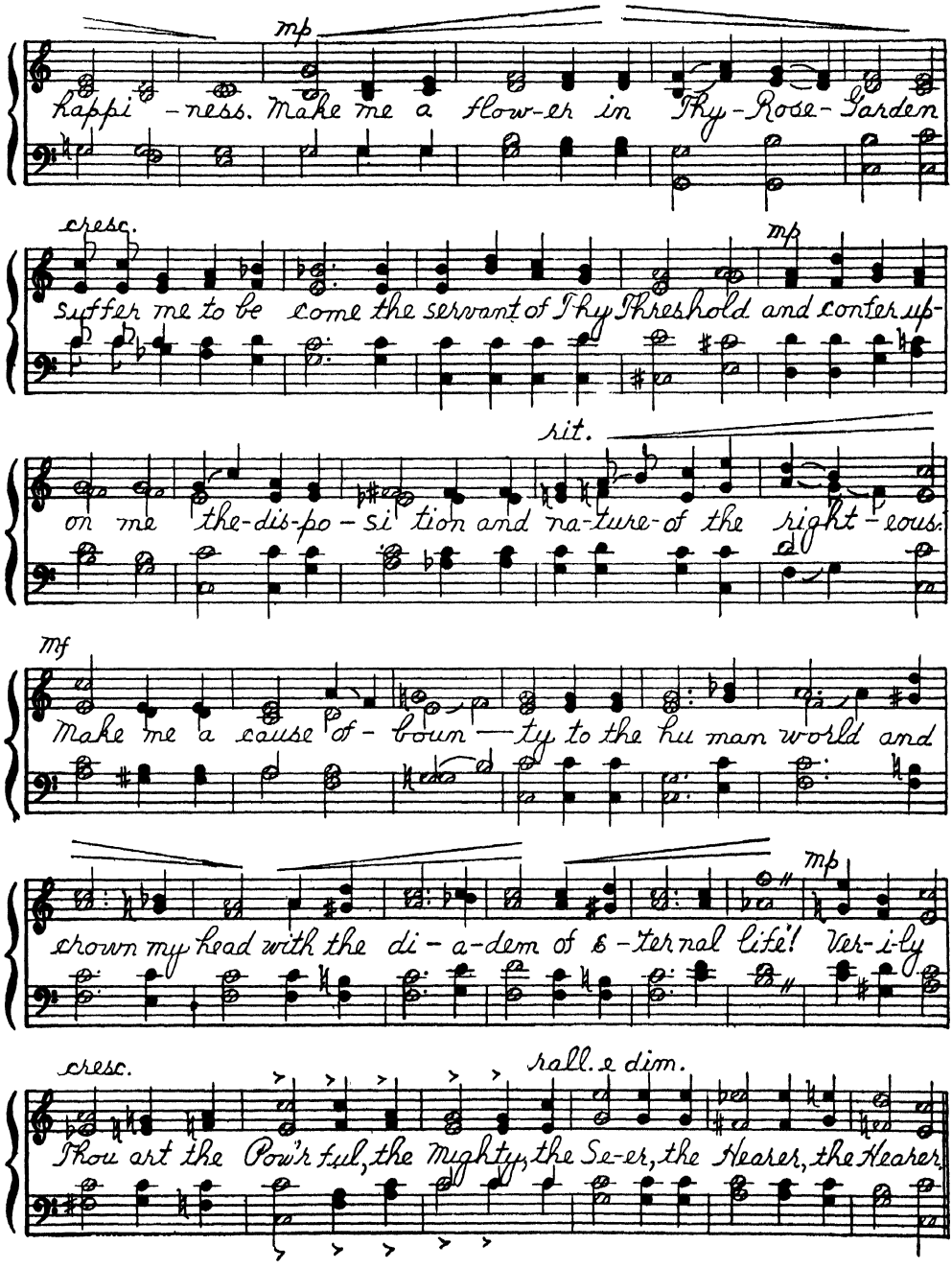

Revealed by
His Holiness Bahá'u'lláh
Supplication
Music by
Louise C. Rich
Andante religioso
mp.
O my God! Make Thy Beau-ty to be my- food and Let Thy
cresc.
Pres-ence be my- drink. Let my- trust be in Thy- Will,
rall.
Piu mosso
and my deeds ac-cord-ing to Thy com-mand. Let my
ser-vice be ac-cept-a-ble to Thee, and my action a-
cresc.
prise to Thee: Let my help come on-ly from Thee, and or-
dain my home to be Thy- Mansion bound-less and ho-ly.
rall.e dim.
Thou art the Precious, the Ev-er-Present, the Ever-Present, the Loving



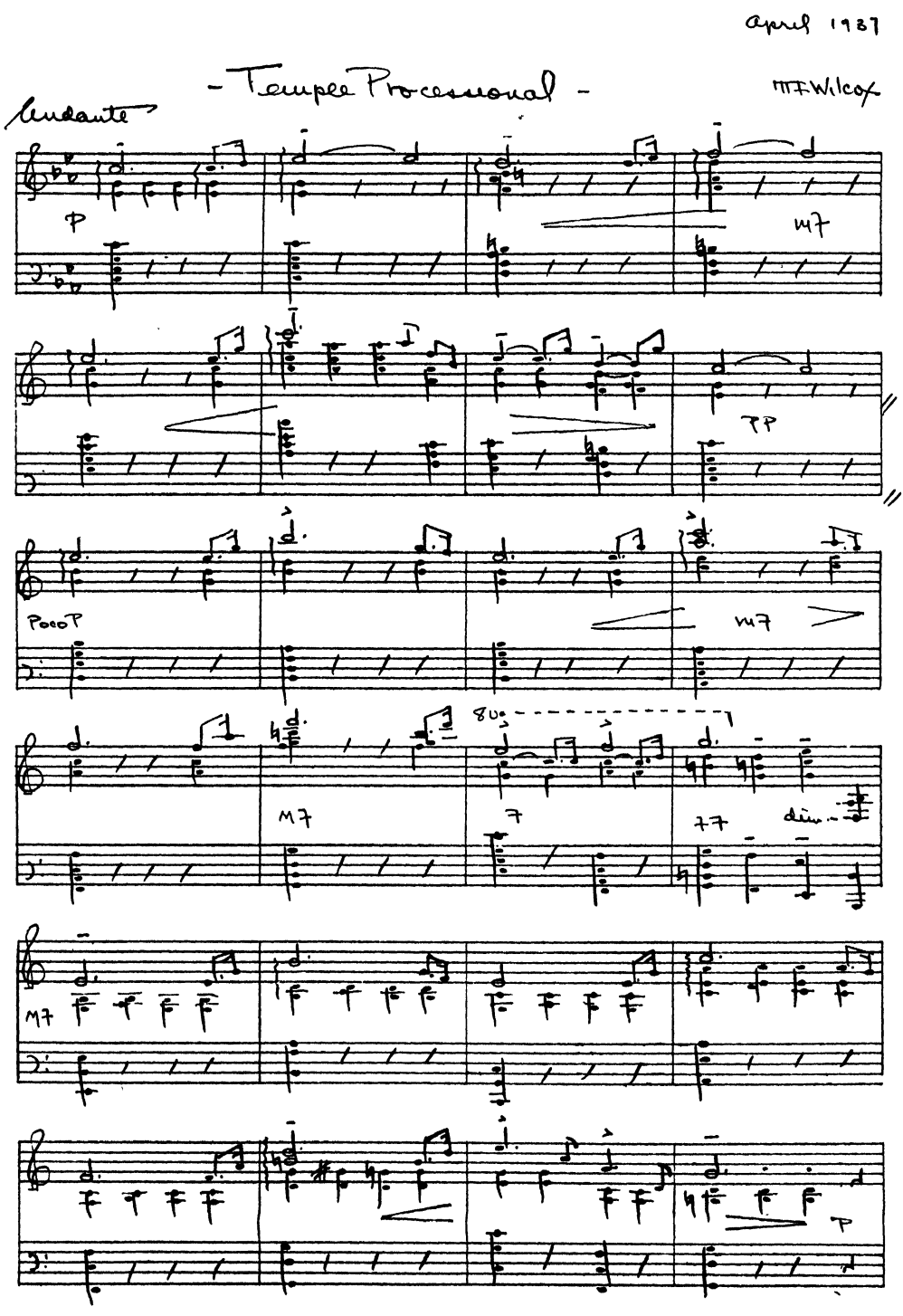
To Shoghi Effendi
The First Guardian of the Bahá'í Faith
This chant is lovingly dedicated.

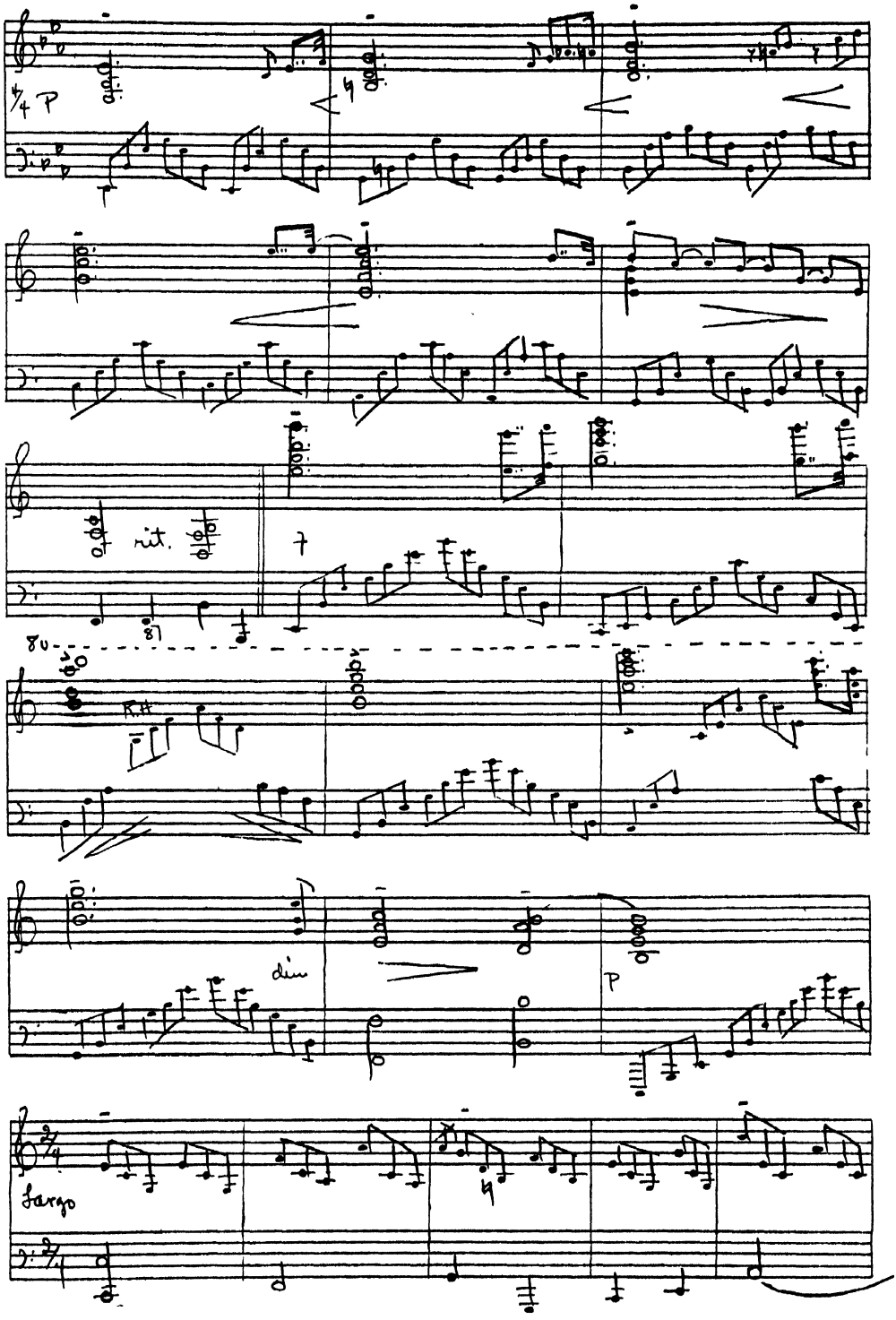


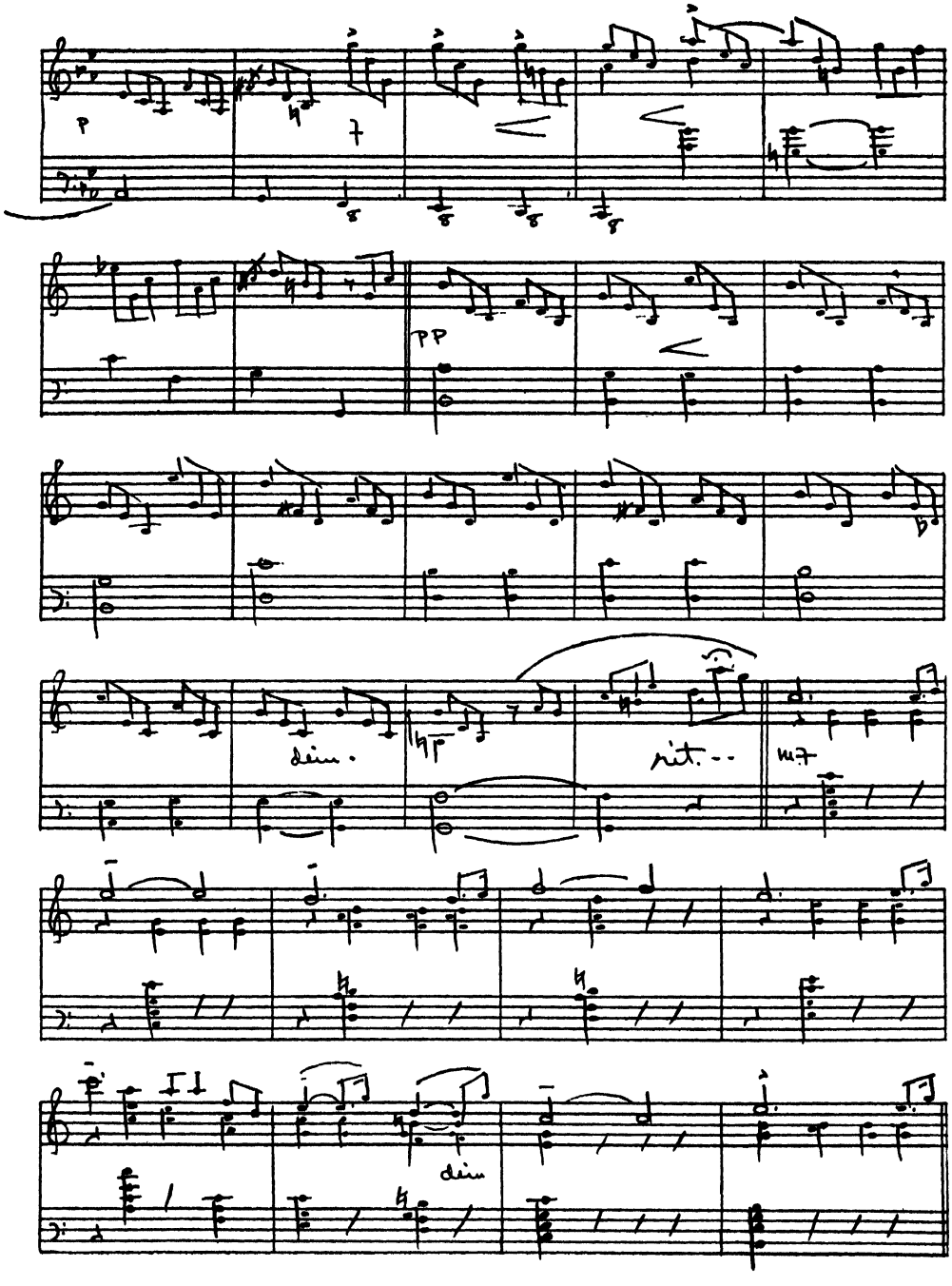
Copyright 1936 by Louise C. Rich

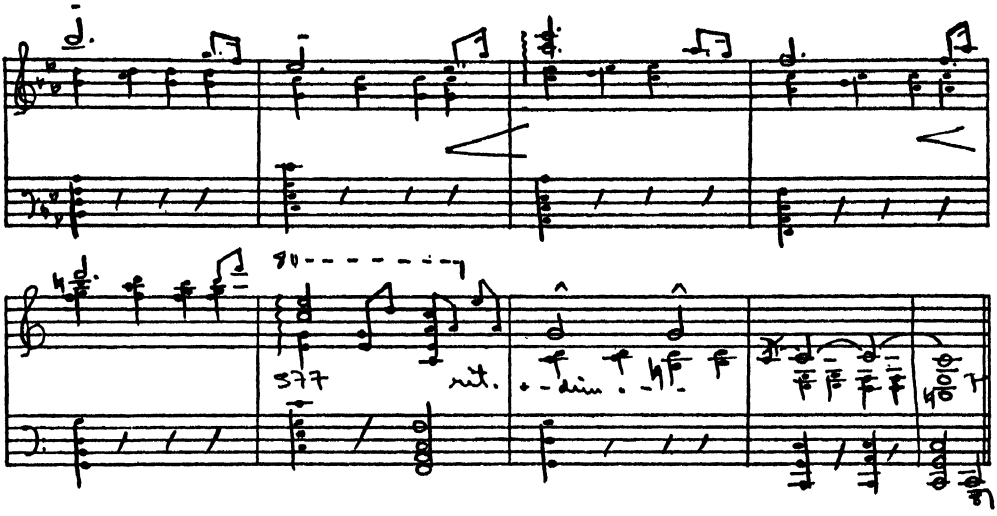


To Sara R. Windust for whose loving and faithful cooperation and assistance in the beginning of this work, I am deeply grateful, This chant is lovingly dedicated.


April 1987
- Temple Processional -
M.F. Wilcox
Andante
p
M7
pp
poco p
M7
8va
M7
7
77
dim.
M7
p

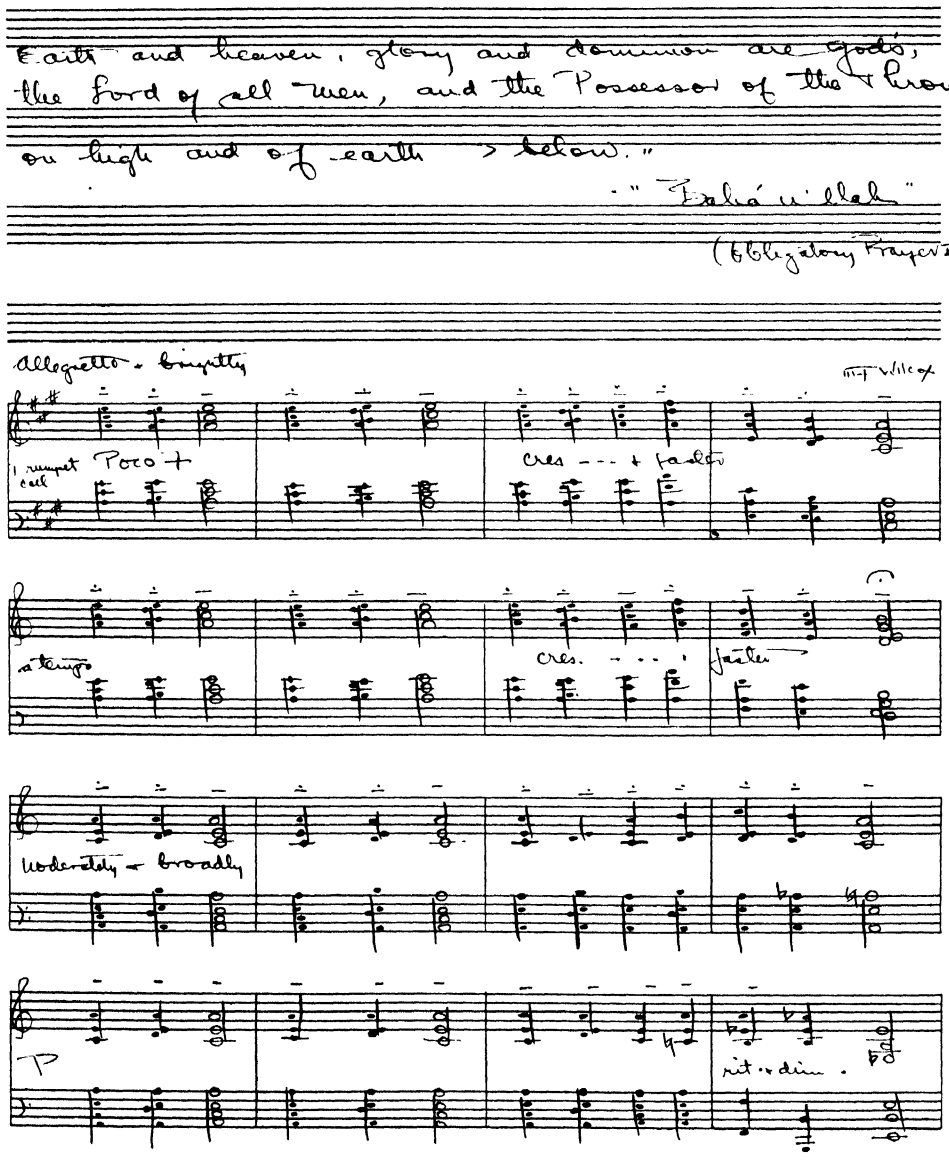

4/4 P
rit.
8va
dim
P
Largo

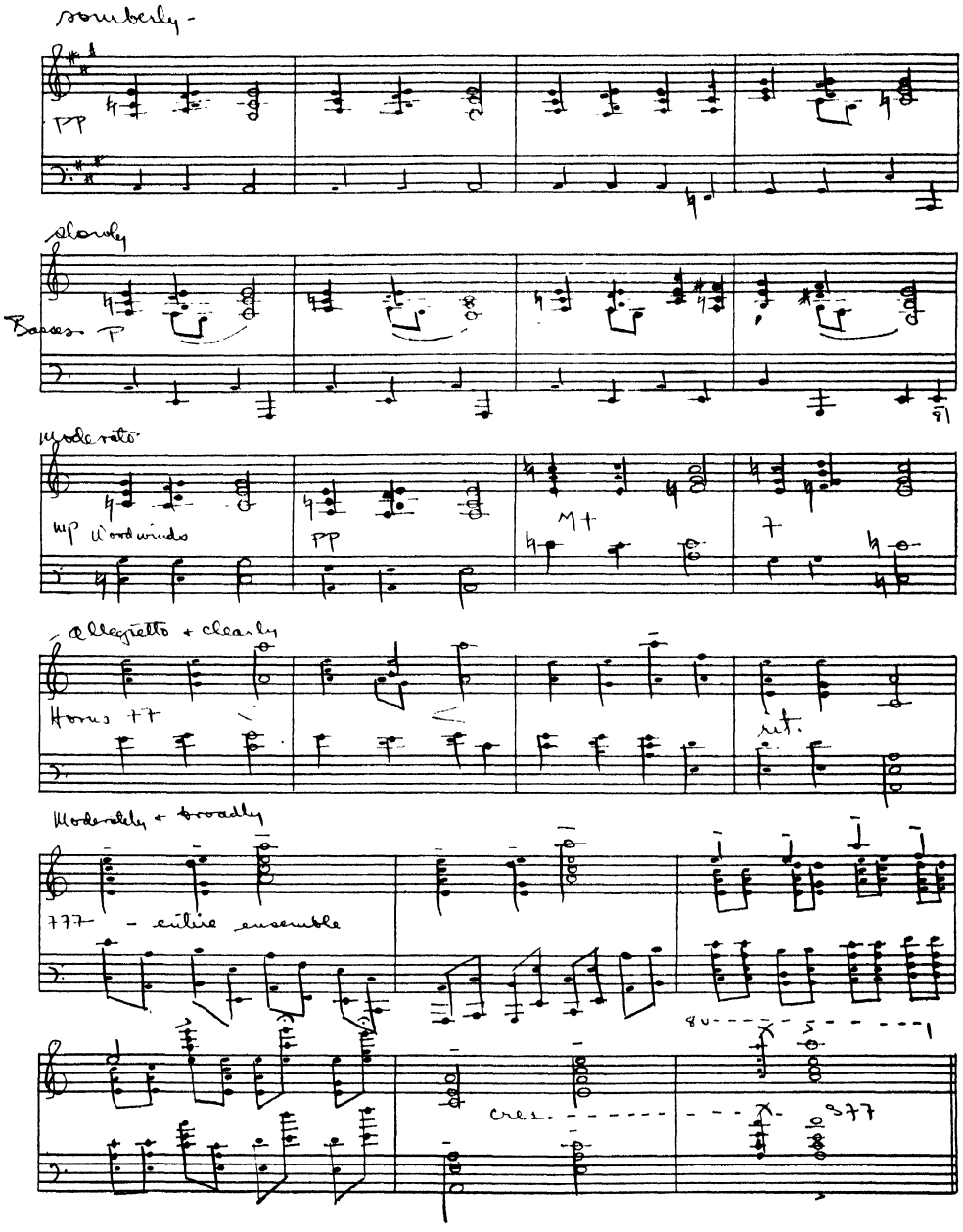

p
pp
dim.
rit.
m.f
dim


80
377
rit.
dim.

"—the Call"

the Call proclaimeth unto all who are in heaven and on earth:— "Lo, the All-Possessing is come

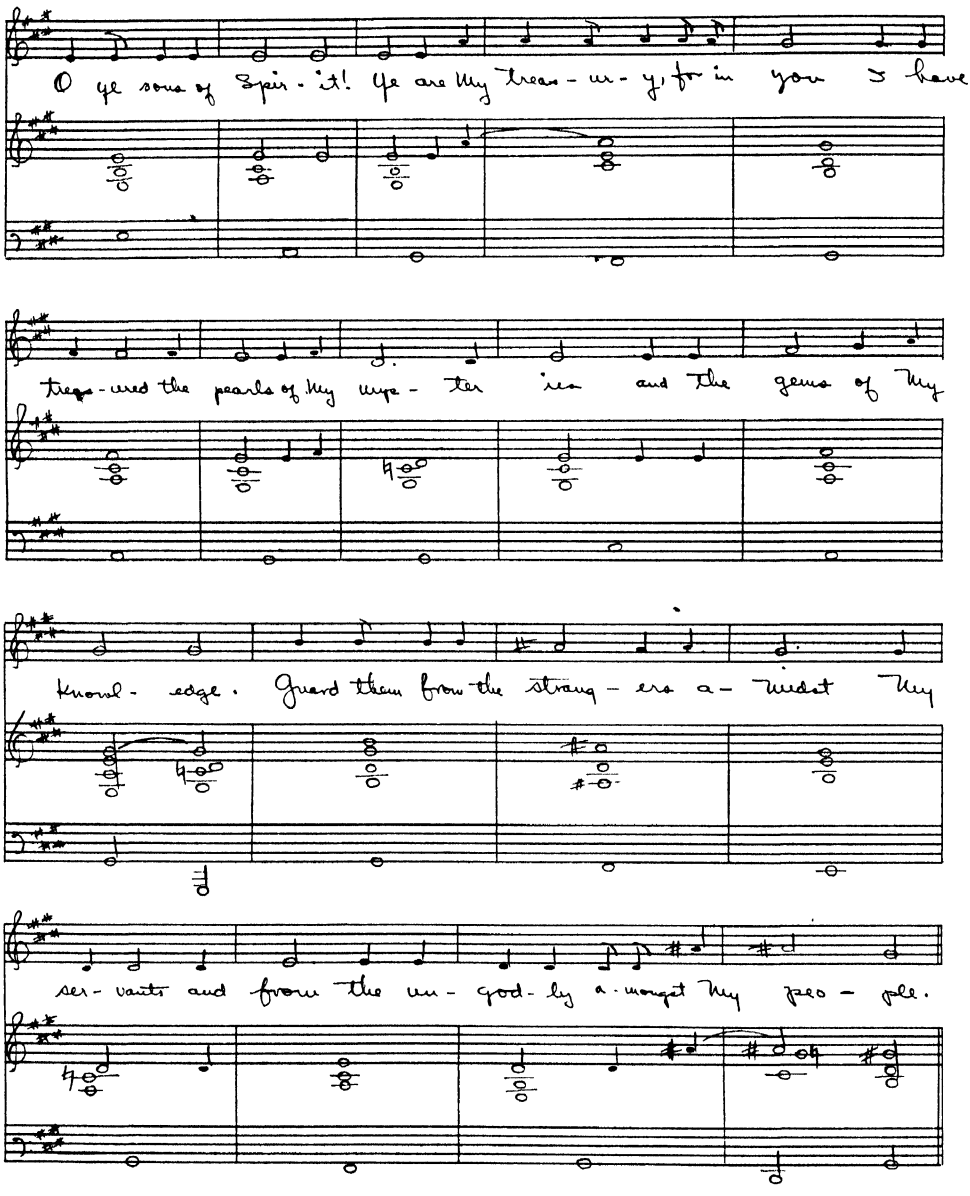



somberly -
pp
clearly
Basses p
91
Moderato
mp Woodwinds
pp
mf
f
Allegretto + clearly
Horns ff
ritt.
Moderately + broadly
777 - cellos ensemble
8va
cres.
377

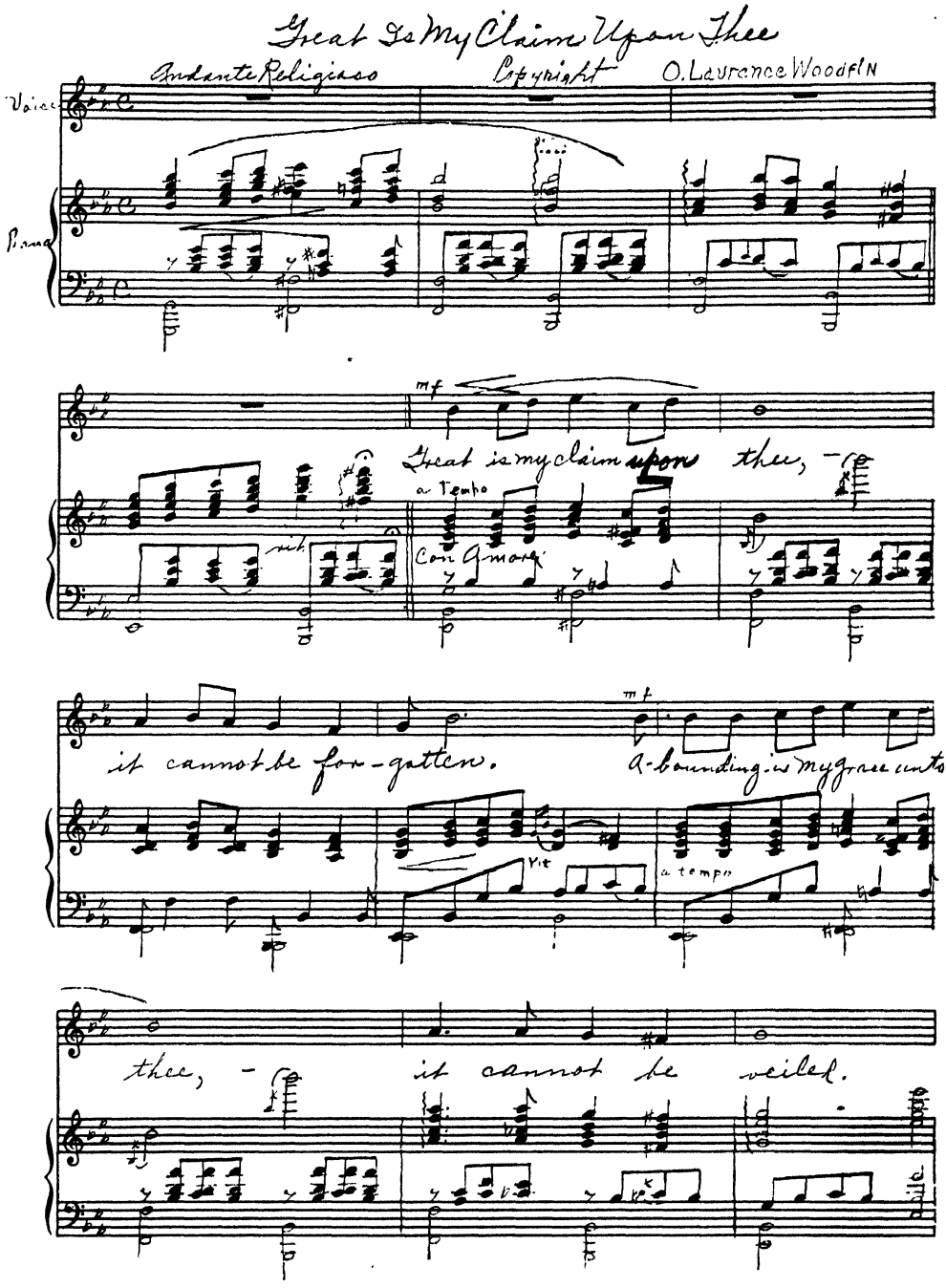
July 15 - 37 -

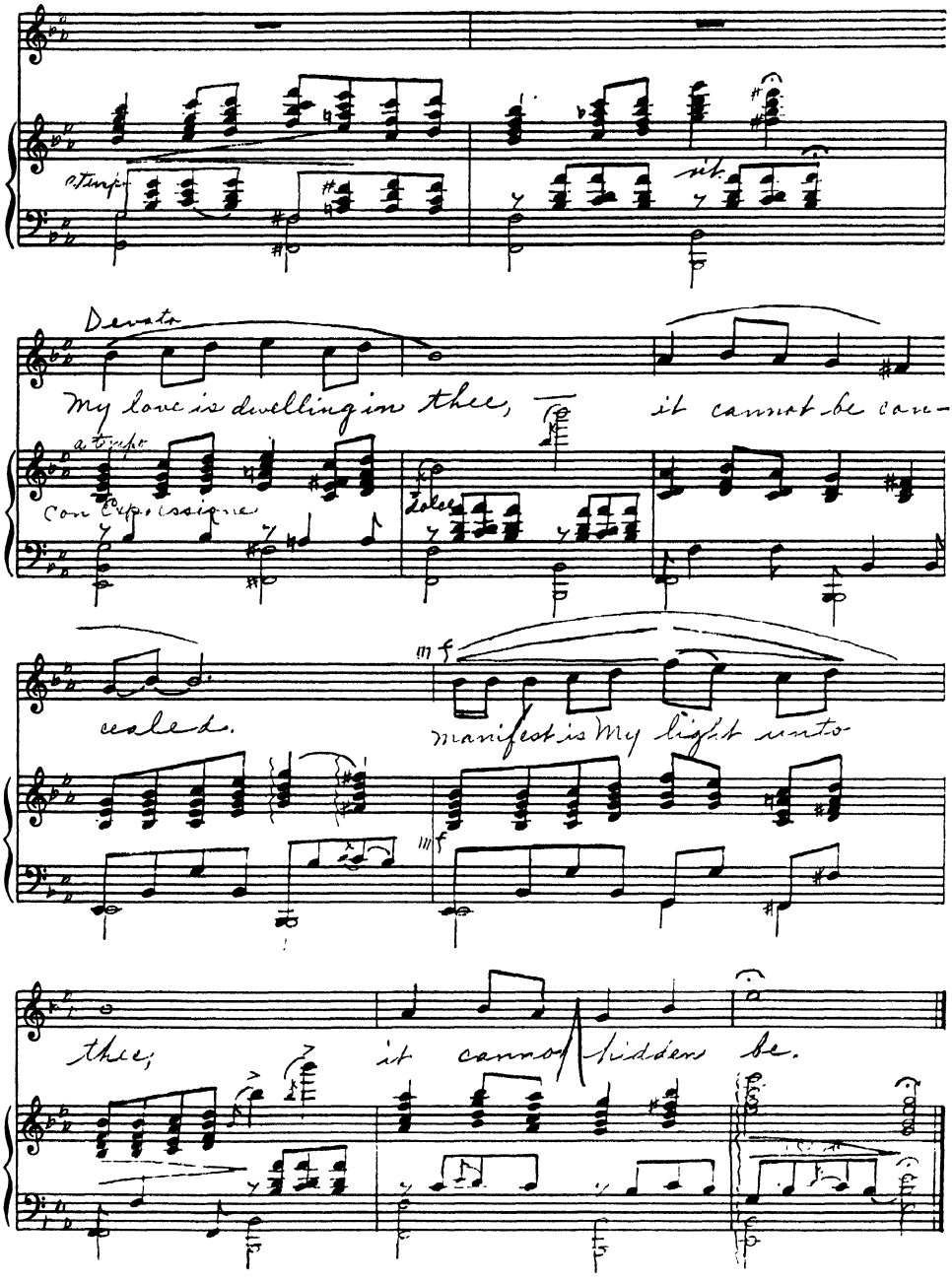
O Ye Sons of Spirit
(Hidden Words)

Baha o'llah — Marion Hilcox



Lovingly dedicated to Shoghi Effendi.


Great Is My Claim Upon Thee
Andante Religioso
Copyright
O. Laurence Woodfin
Voice
Piano
mf
Great is my claim upon thee, -
a Tempo
Con Grazia
it cannot be for-gotten.
mf
a-bounding is my grace unto
Rit
a tempo
thee, -
it cannot be veiled.


a tempo
rit.
Devoto
My love is dwelling in thee, it cannot be con-
a tempo
Con Espressione
dolce
cealed.
mf
manifest is My light unto
thee; it cannot hidden be.

July 10.'37

Longing

Marion F. Wilcox

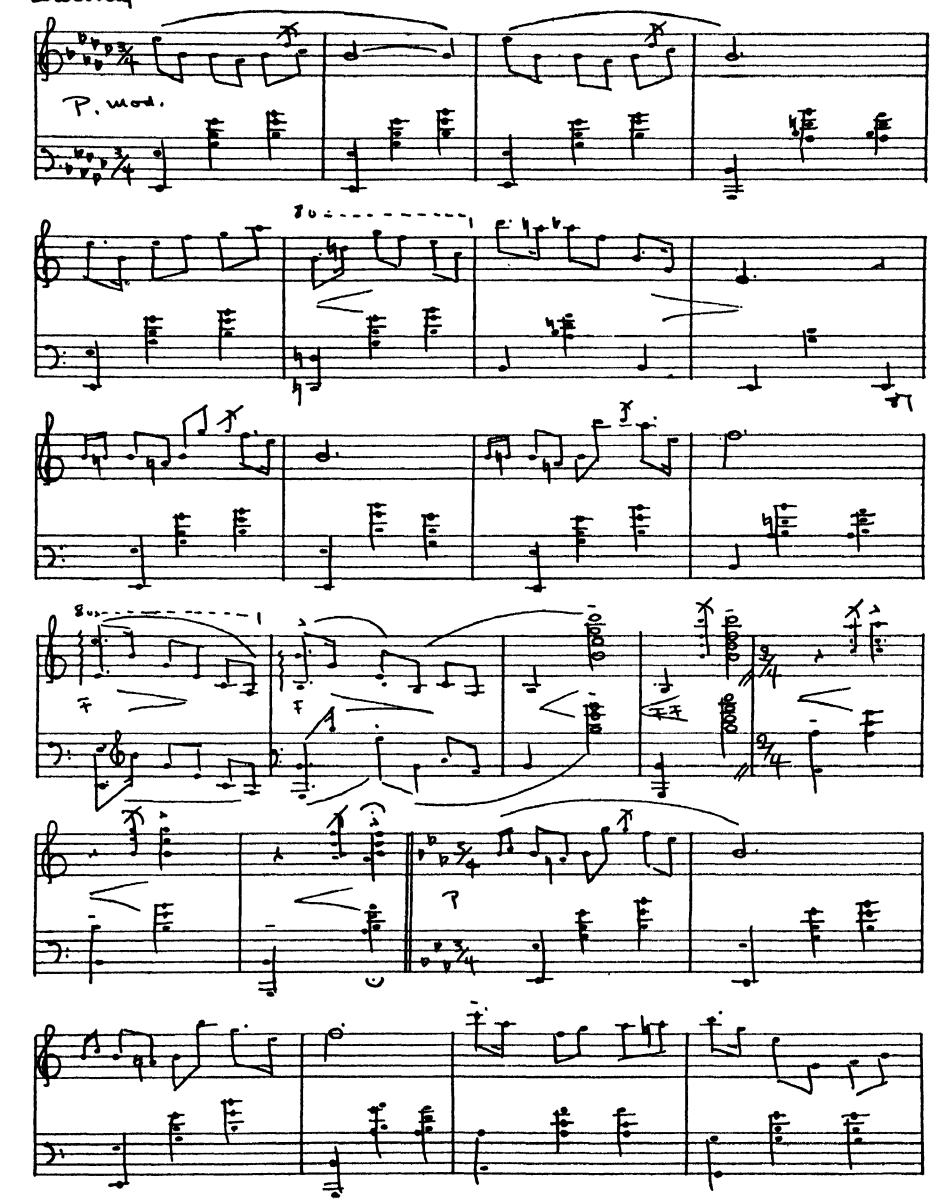
Pensively.

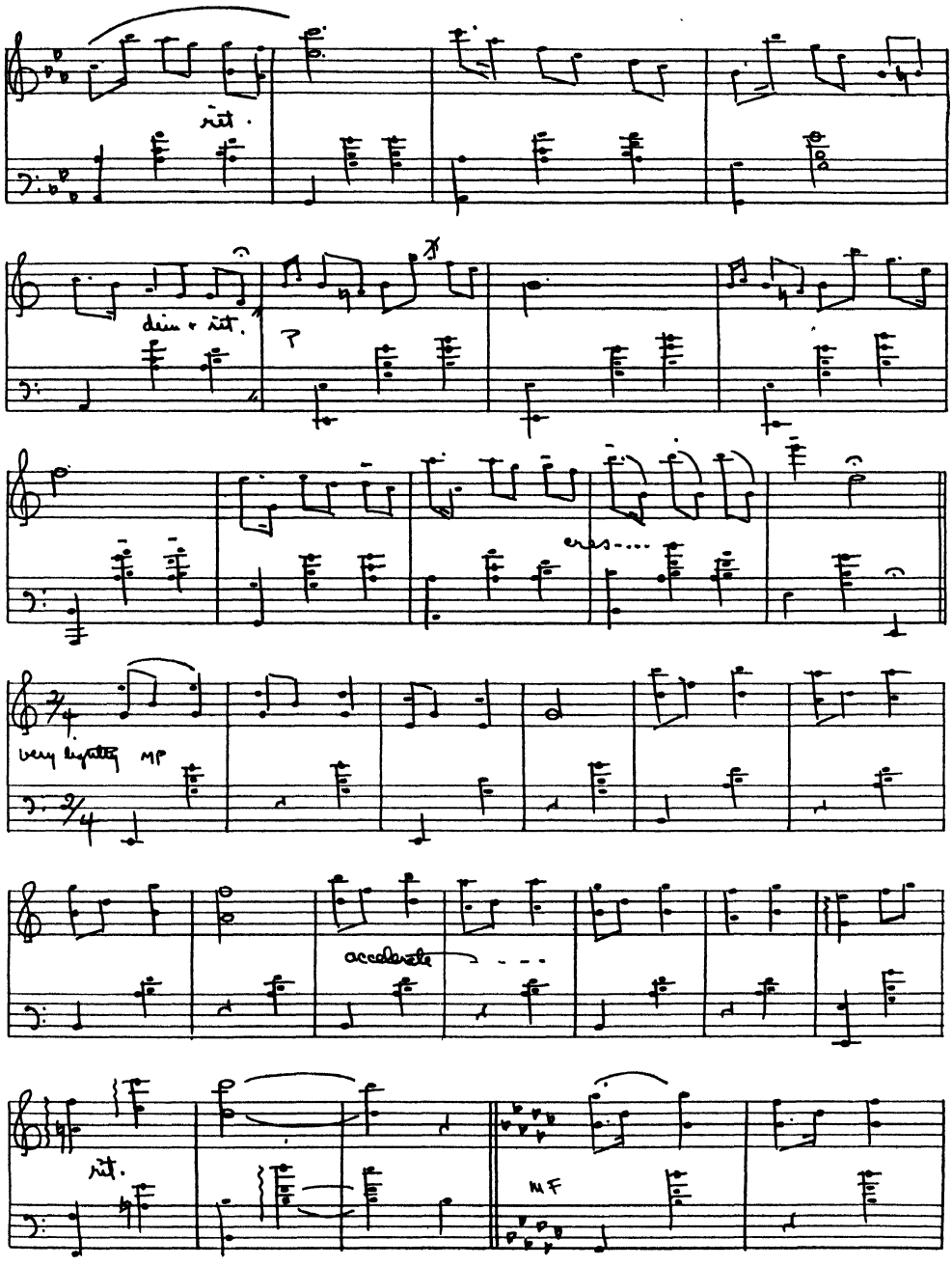
P. mod.

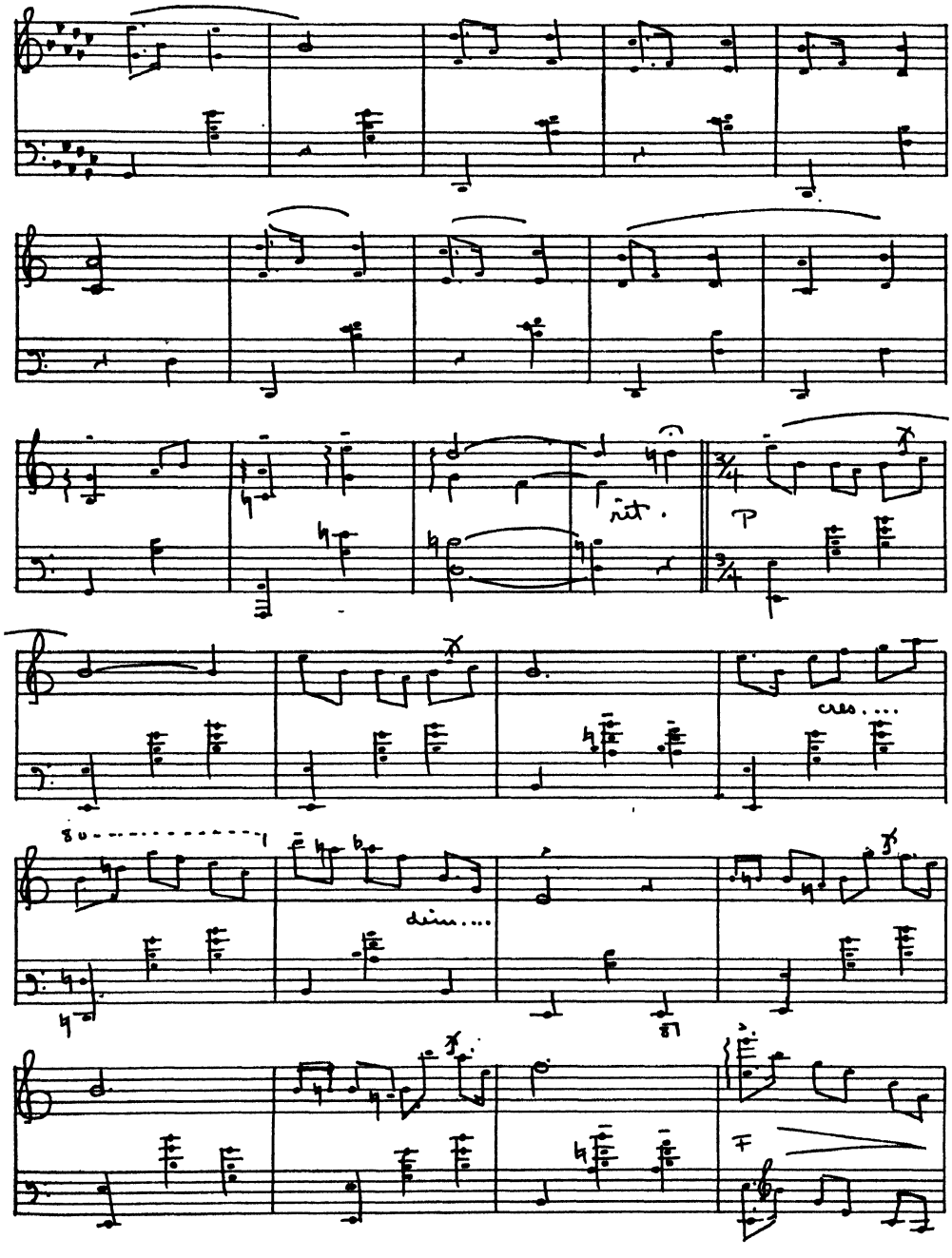
8va

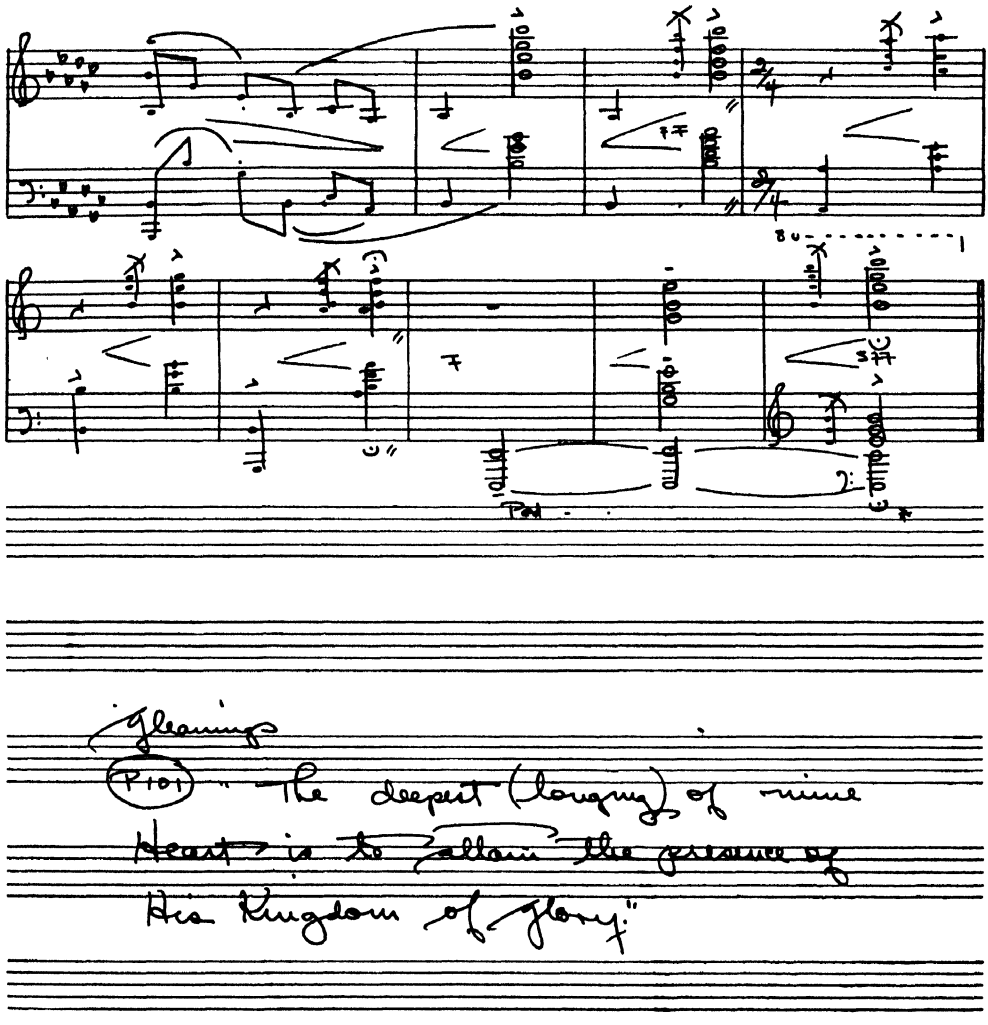
8va

P




rit.
dim e rit.
p
very legato MP
accelerate
rit.
MF


rit.
P
cres....
8va
dim....
F


Gleanings
P101
"The deepest (longing) of mine
Heart is to attain the presence of
His Kingdom of glory."

Words by Abdul Bahá

Praise

Arr. Schubert Mendelssohn

Andante Maestóso

Solo

Sop I-II Alto

Ten Bar Bass

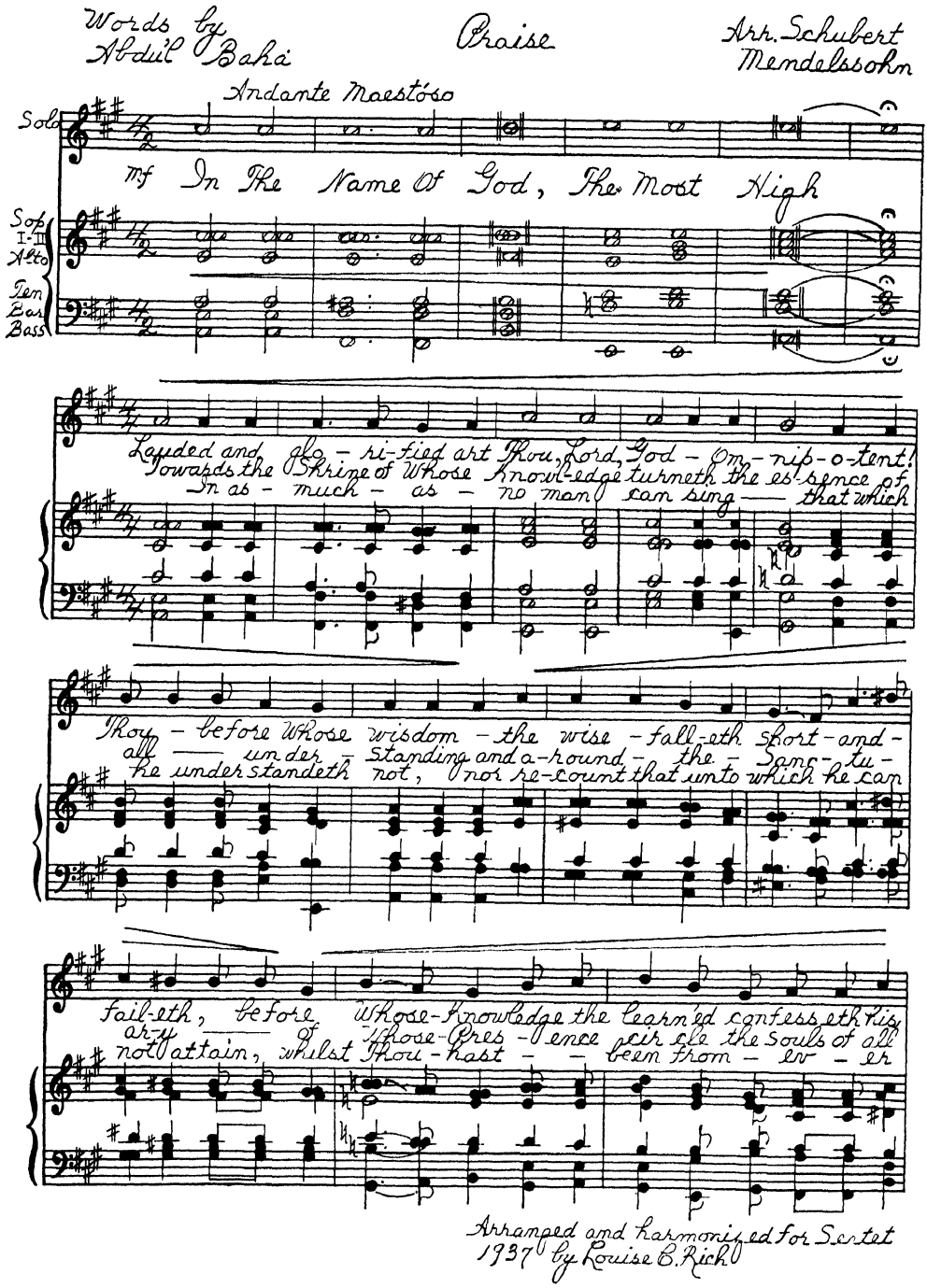
mf In The Name Of God, The Most High

Lauded and glo - ri-fied art Thou, Lord, God - Om-nip-o-tent!
Towards the Shrine of Whose Knowledge turneth the es-sence of
In as - much - as - no man can sing — that which

Thou - before Whose wisdom - the wise - fall-eth short - and -
all — under - standing and a-round - the - Sanc - tu -
he understandeth not, nor re-count that unto which he can

fail-eth, before Whose-Knowledge the learn'ed confess eth his
ar-y — of Whose-Pres - ence cir cle the souls of all
not attain, whilst Thou - hast - - been from - ev - er

Arranged and harmonized for Sextet 1937 by Louise C. Rich



cresc. decresc.

ig-no-rance, be-fore - - Whose - - Might the -
mankind, — cir - - cle the - souls of -
last-ing the In-ac - cess - i - ble, the

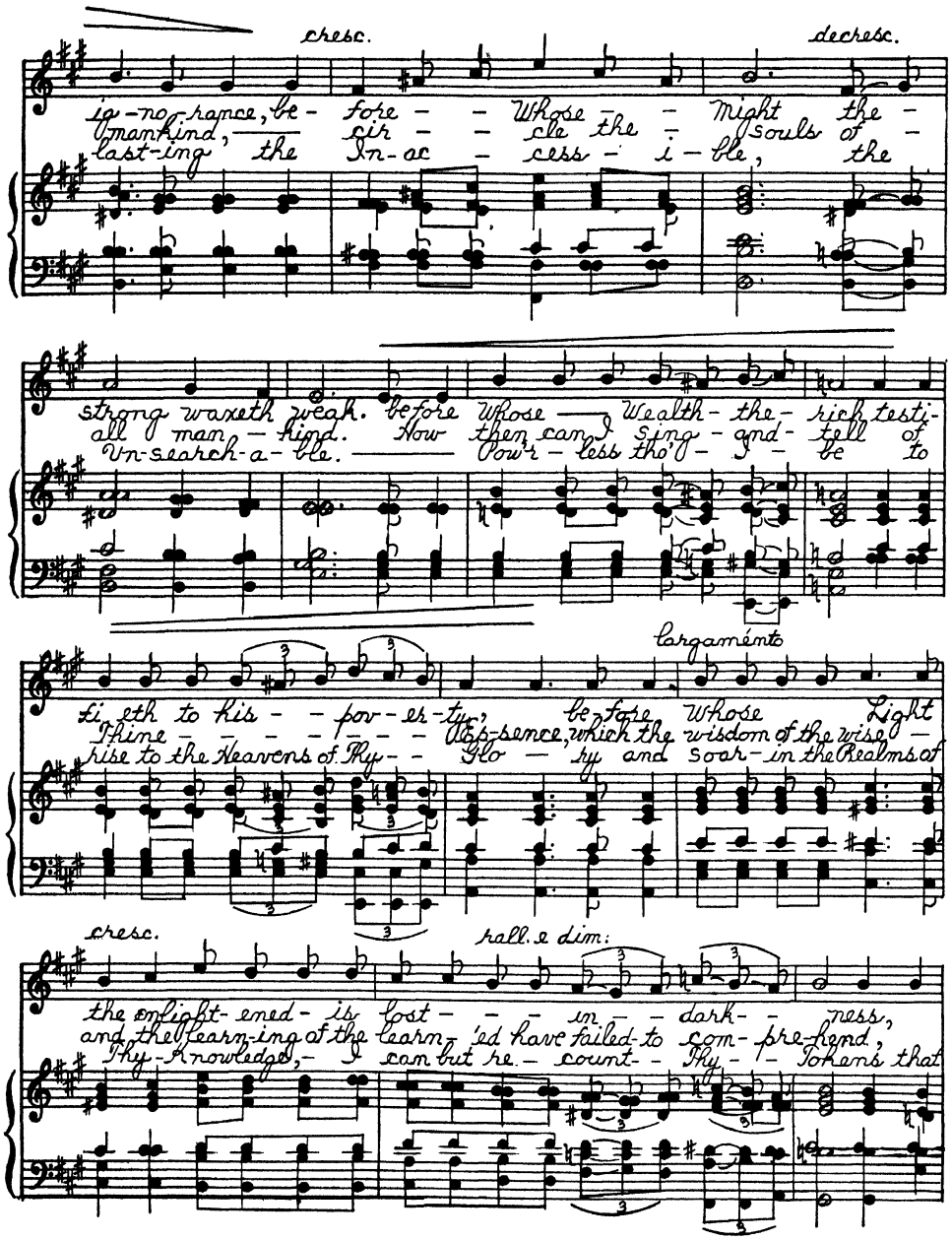
strong waxeth weak. before Whose — Wealth - the - rich testi-
all man - kind. How then can I sing - and - tell of
Un-search-a-ble. — Pow'r - less tho' - I - be to

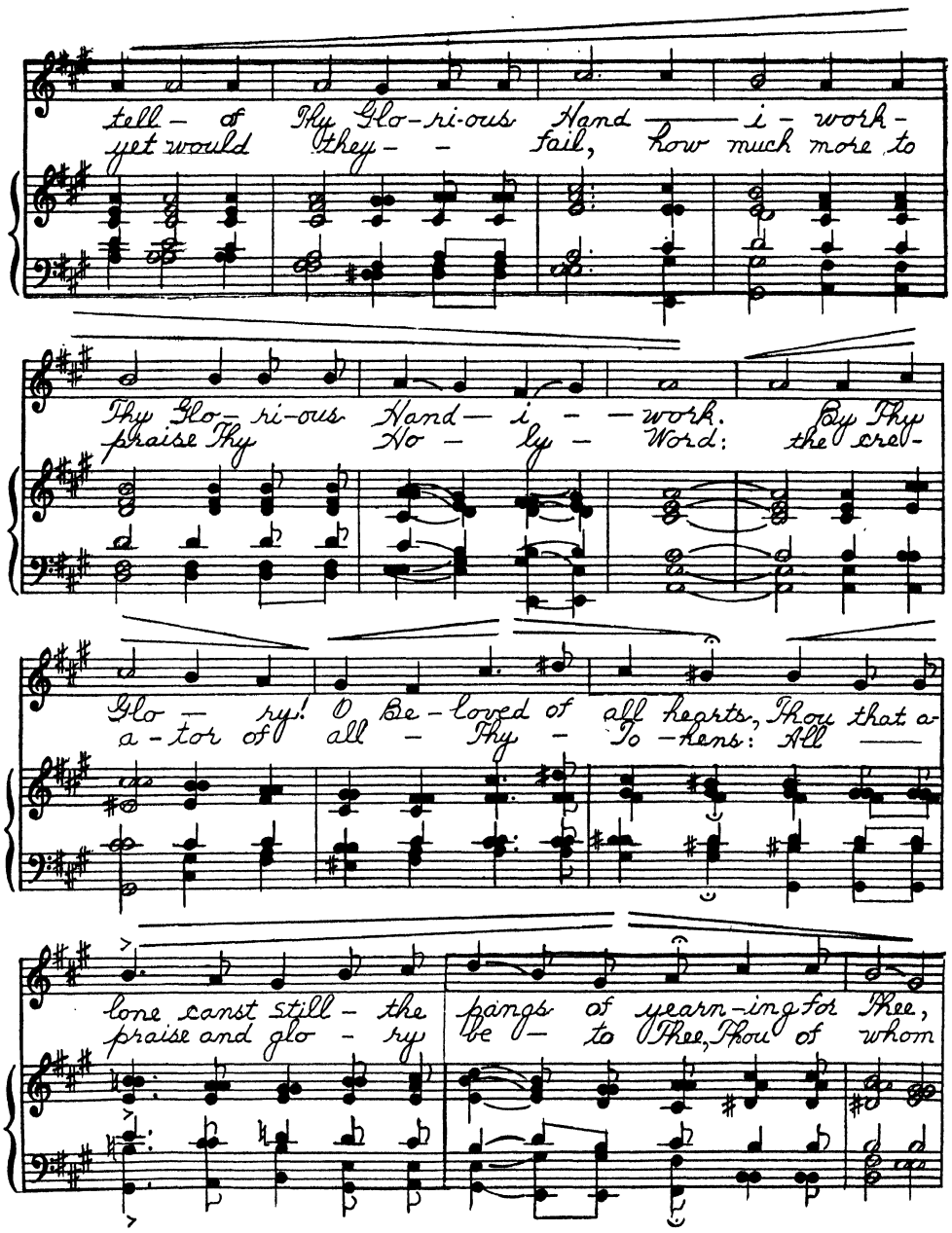
largamento

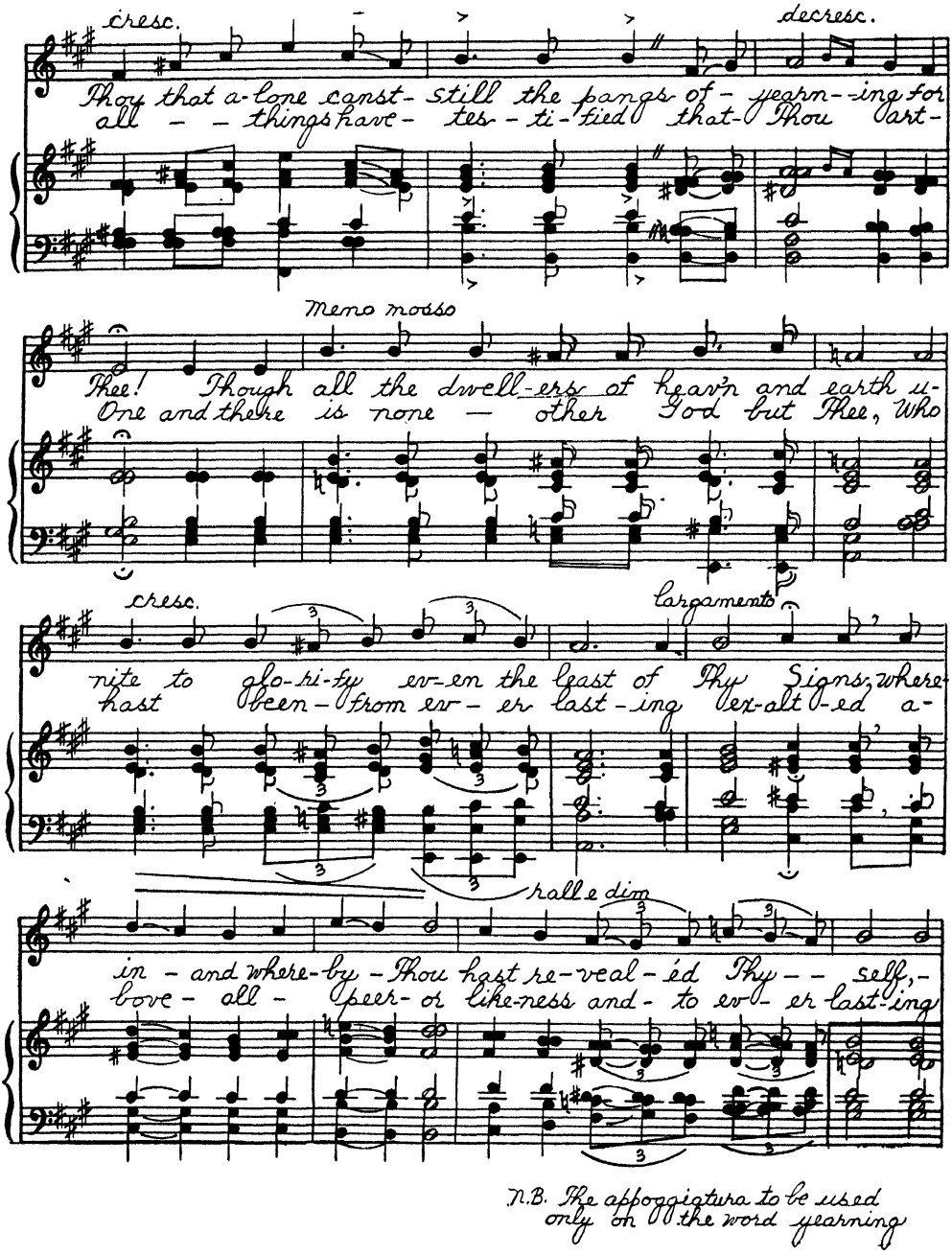
fi eth to his - - pov - er - ty, be-fore Whose Light
Thine - - - - - - - Es-sence, which the wisdom of the wise -
rise to the Heavens of Thy - - Glo - ry and soar - in the Realms of

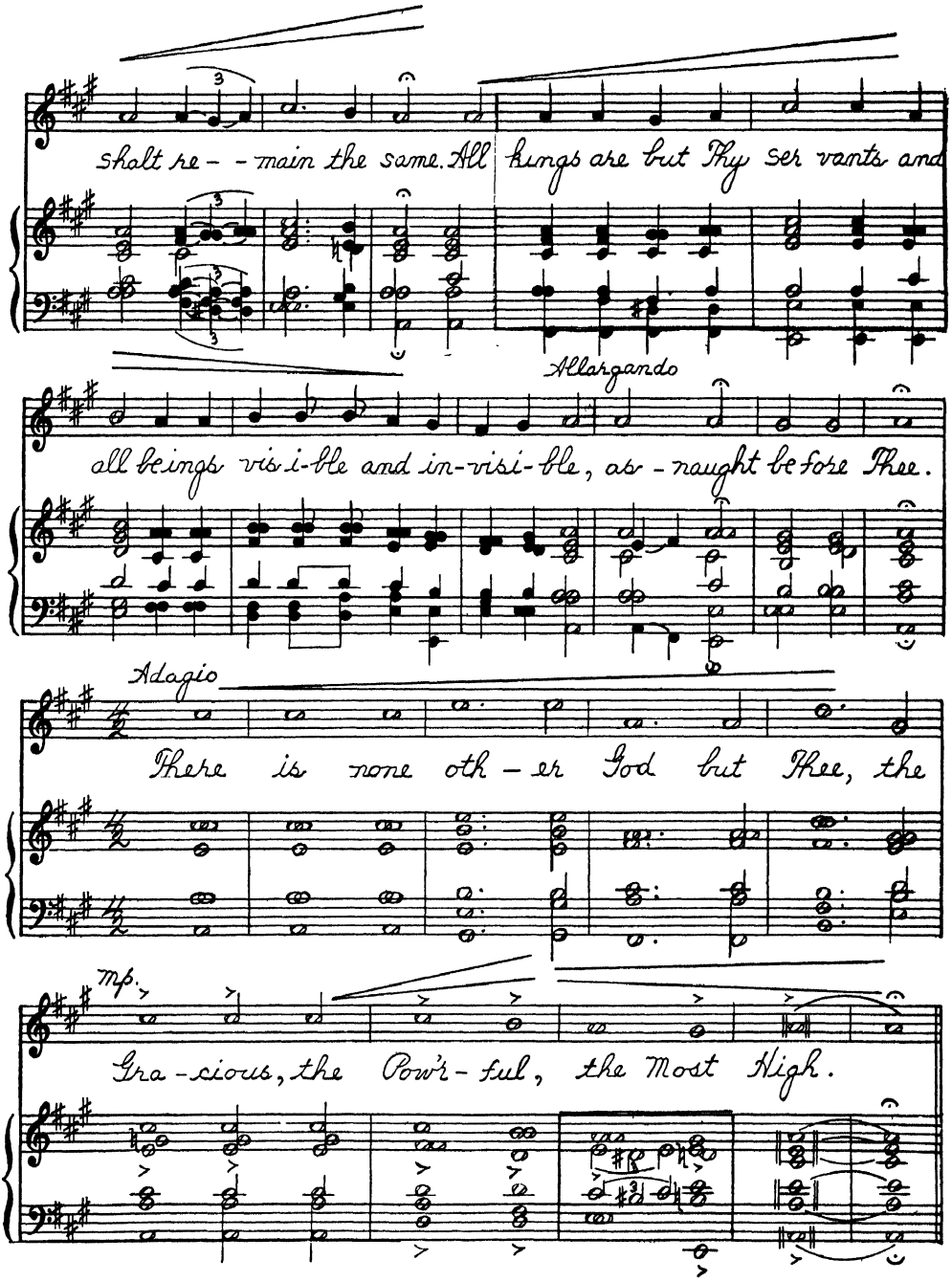
cresc. rall. e dim:

the enlight-ened - is lost - - - in - - dark - - ness,
and the learn-ing of the learn-'ed have failed - to com-pre-hend,
Thy - Knowledge, - I can but re - count - - Thy - - Tokens that




tell - of Thy Glo-ri-ous Hand i - work-
yet would They - - fail, how much more to
Thy Glo - ri-ous Hand - i - - work. By Thy
praise Thy Ho - ly - Word: the cre-
Glo - ry! O Be - loved of all hearts, Thou that a-
a - tor of all - Thy - To - kens: All -
lone canst still - the pangs of yearn-ing for Thee,
praise and glo - ry be - to Thee, Thou of whom


cresc.
decresc.
Thou that a-lone canst- still the pangs of - yearn--ing for
all - - things have - tes - ti-fied that Thou art-
Meno mosso
Thee! Though all the dwell-ers of heav'n and earth u-
One and there is none — other God but Thee, Who
cresc.
largamente
nite to glo-ri-fy ev-en the least of Thy Signs, where-
hast been - from ev - er last-ing ex-alt-ed a-
rall e dim
in - and where-by - Thou hast re-veal-éd Thy - - self, -
love - all - peer- or like-ness and - to ev - er last-ing
N.B. The appoggiatura to be used only on the word yearning


Shalt re- - main the same. All kings are but Thy ser vants and
Allargando
all beings vis i-ble and in-visi-ble, as - naught be fore Thee.
Adagio
There is none oth - er God but Thee, the
mf
Gra - cious, the Pow'r - ful, the Most High.

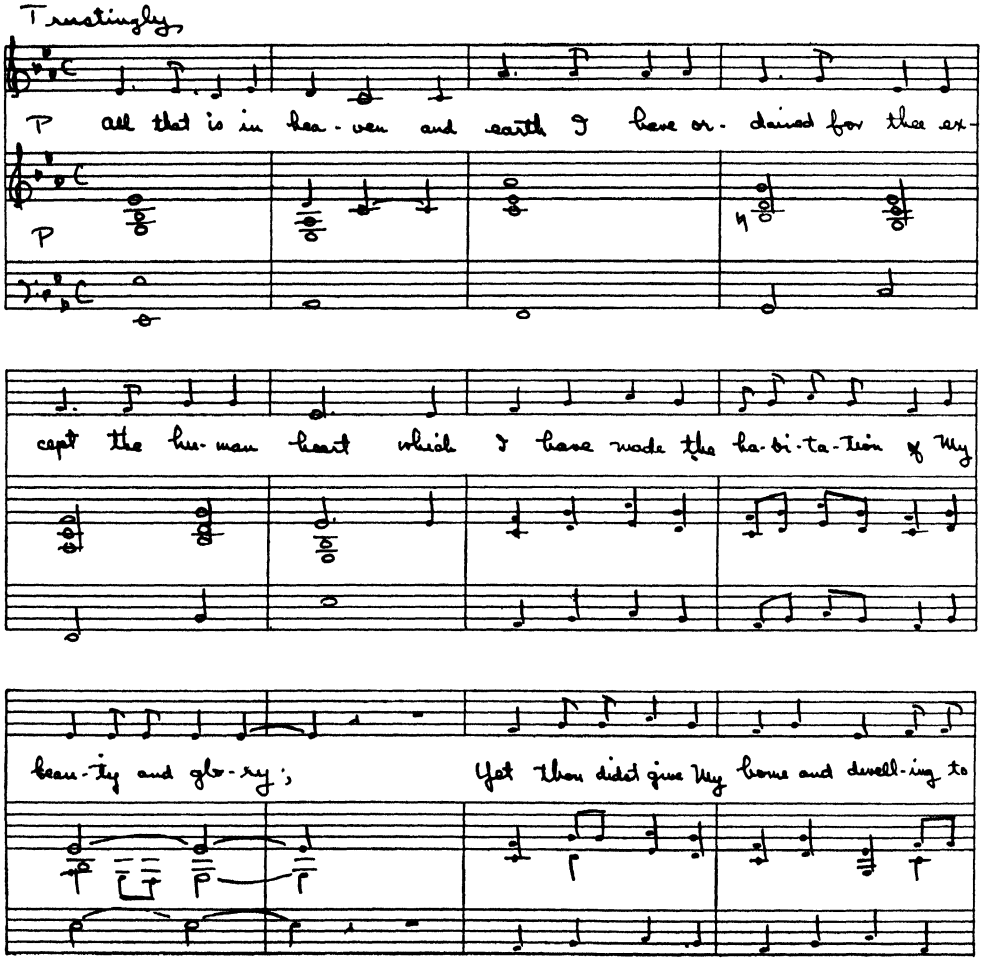
CHANTS AND MUSICAL PORTRAITS OF HIDDEN WORDS BY BAHÁ'U'LLÁH

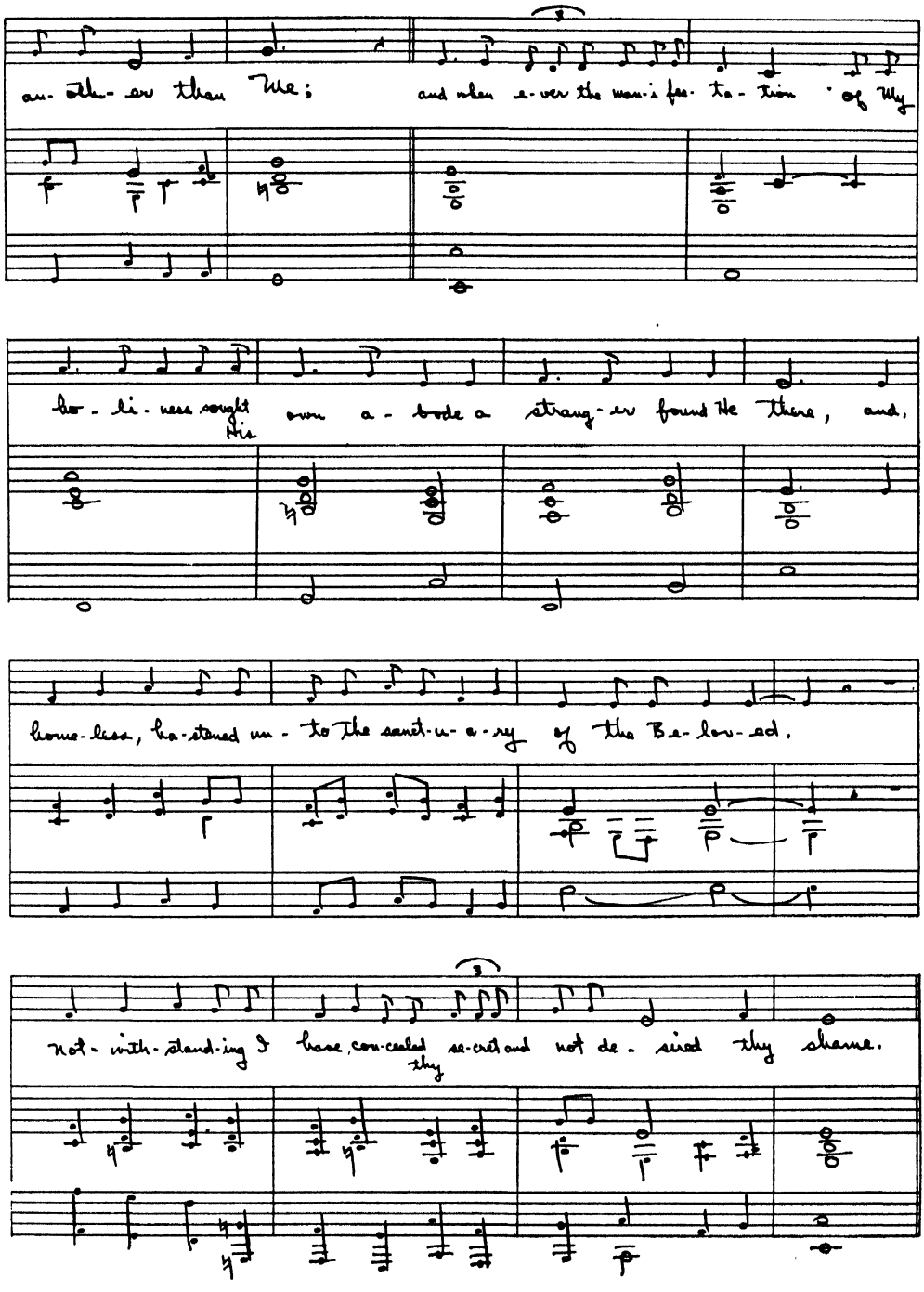
Music by Marion Wilcox

O SON OF DUST!

Hidden Words
Bahá'u'lláh

Marion Wilcox




an-oth-er than Me; and when e-ver the man-i-fes-ta-tion of My
ho-li-ness sought His own a-bode a strang-er found He there, and,
home-less, ha-stened un-to the sanct-u-a-ry of the Be-lov-ed.
not-with-stand-ing I have con-cealed thy se-cret and not de-sired thy shame.

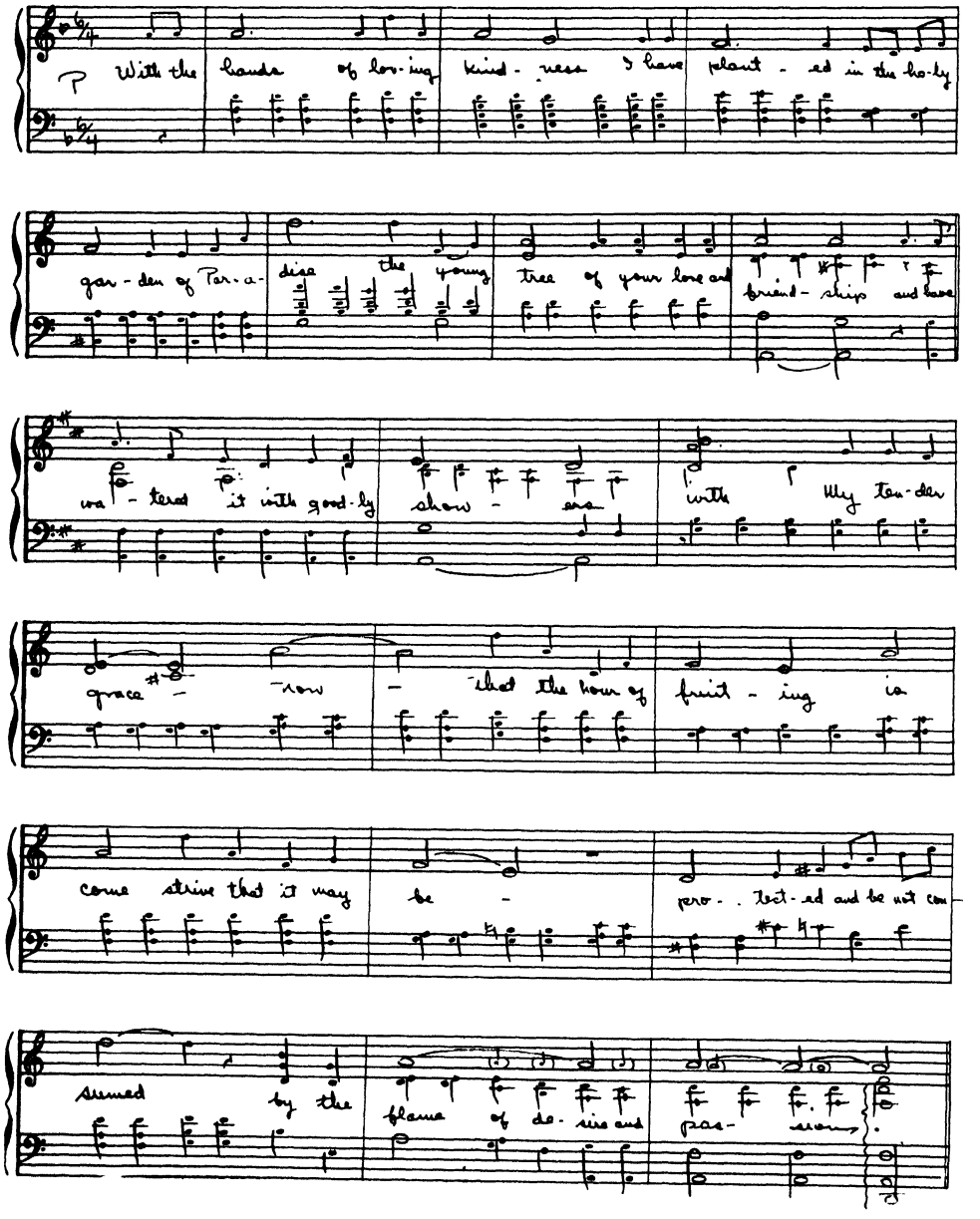
P. 36-34
Hidden Words
Baha'u'llah

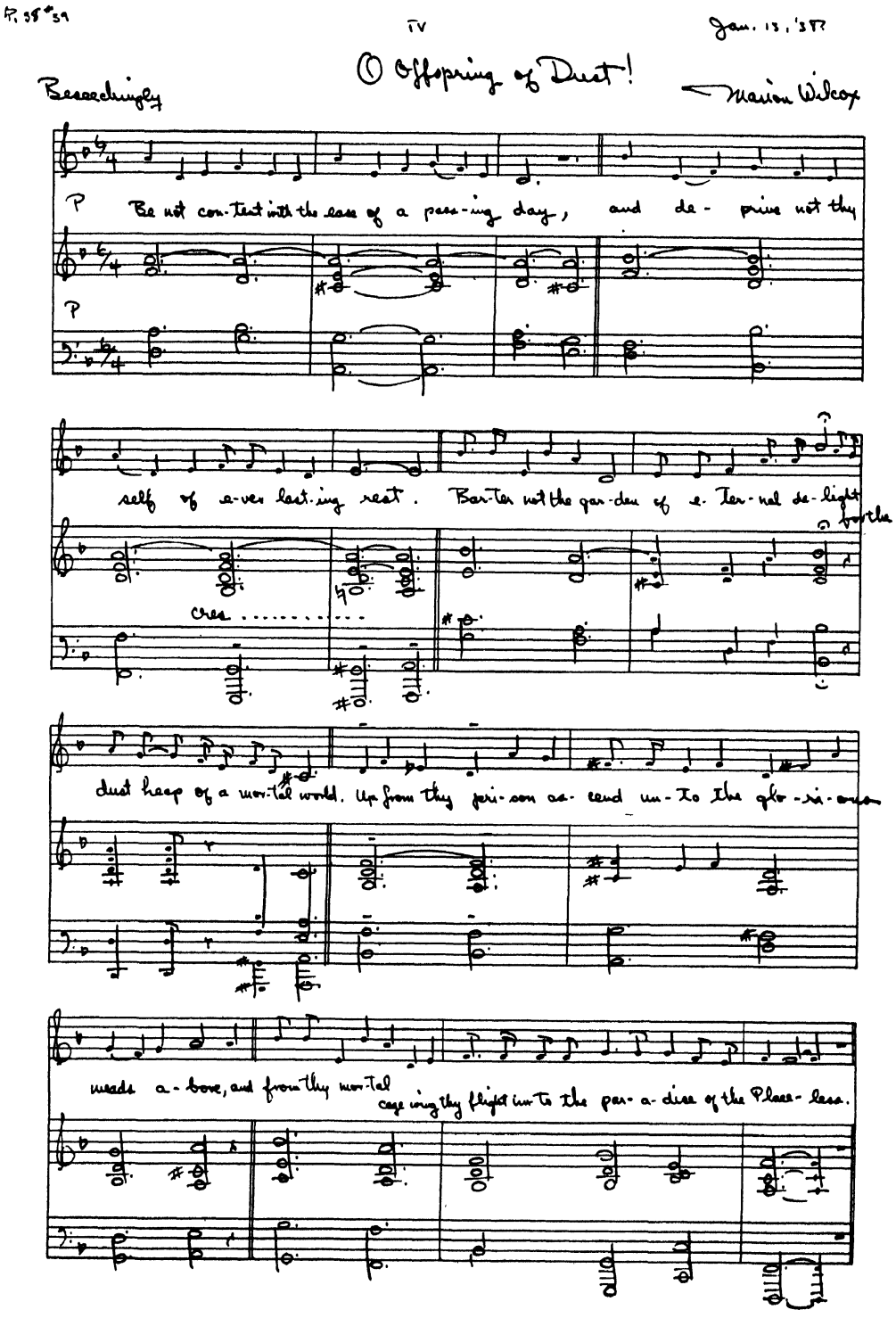
Dec. 31 - Jan. 1, '38.

Fervently

O Dwellers of My Paradise!

Marion Wilcox




P. 58 #59
IV
Jan. 13, '37?
O Offspring of Dust!
Beseechingly
Marion Wilcox
P
Be not con-tent with the ease of a pass-ing day, and de- prive not thy
P
self of e-ver last-ing rest. Bar-ter not the gar-den of e-ter-nal de-light for the
Cres
dust heap of a mor-tal world. Up from thy pri-son as-cend un-to the glo-ri-ous
meads a-bove, and from thy mor-tal cage ing thy flight un-to the par-a-dise of the Place- less.

P. 36th '35. V Jan 15, '35.

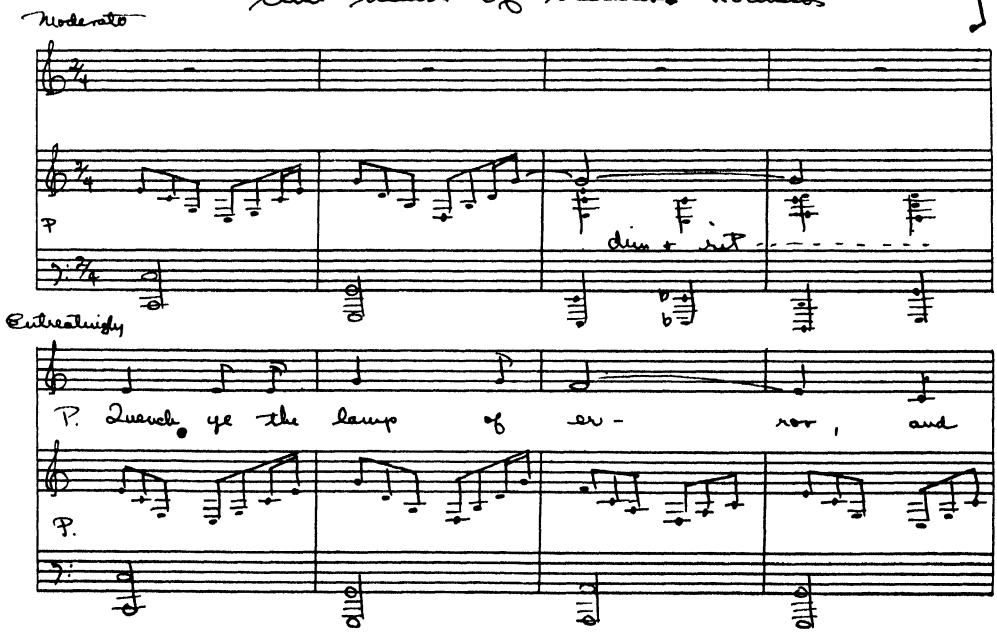
O My Friends!

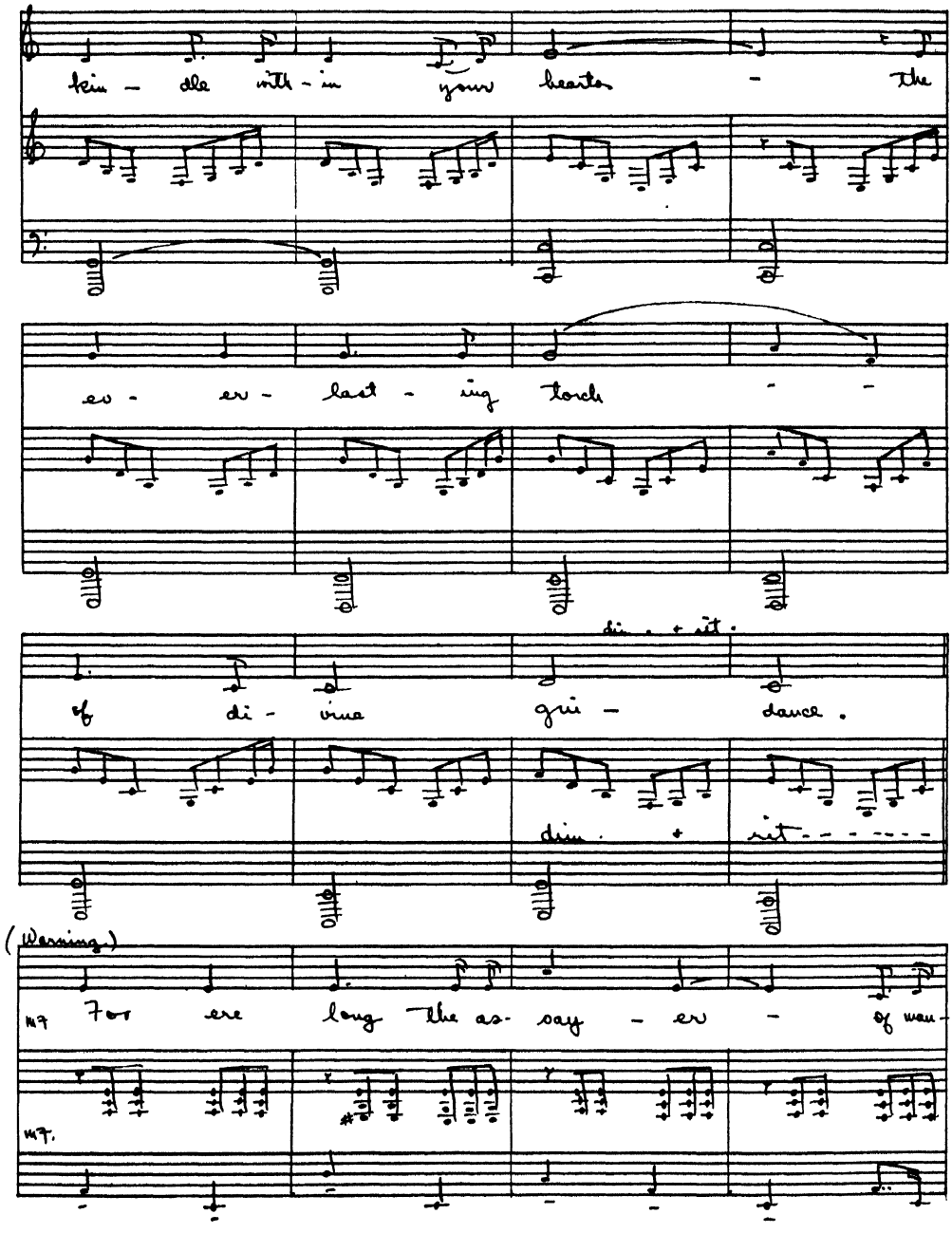
Hidden Words
Bahá'u'lláh

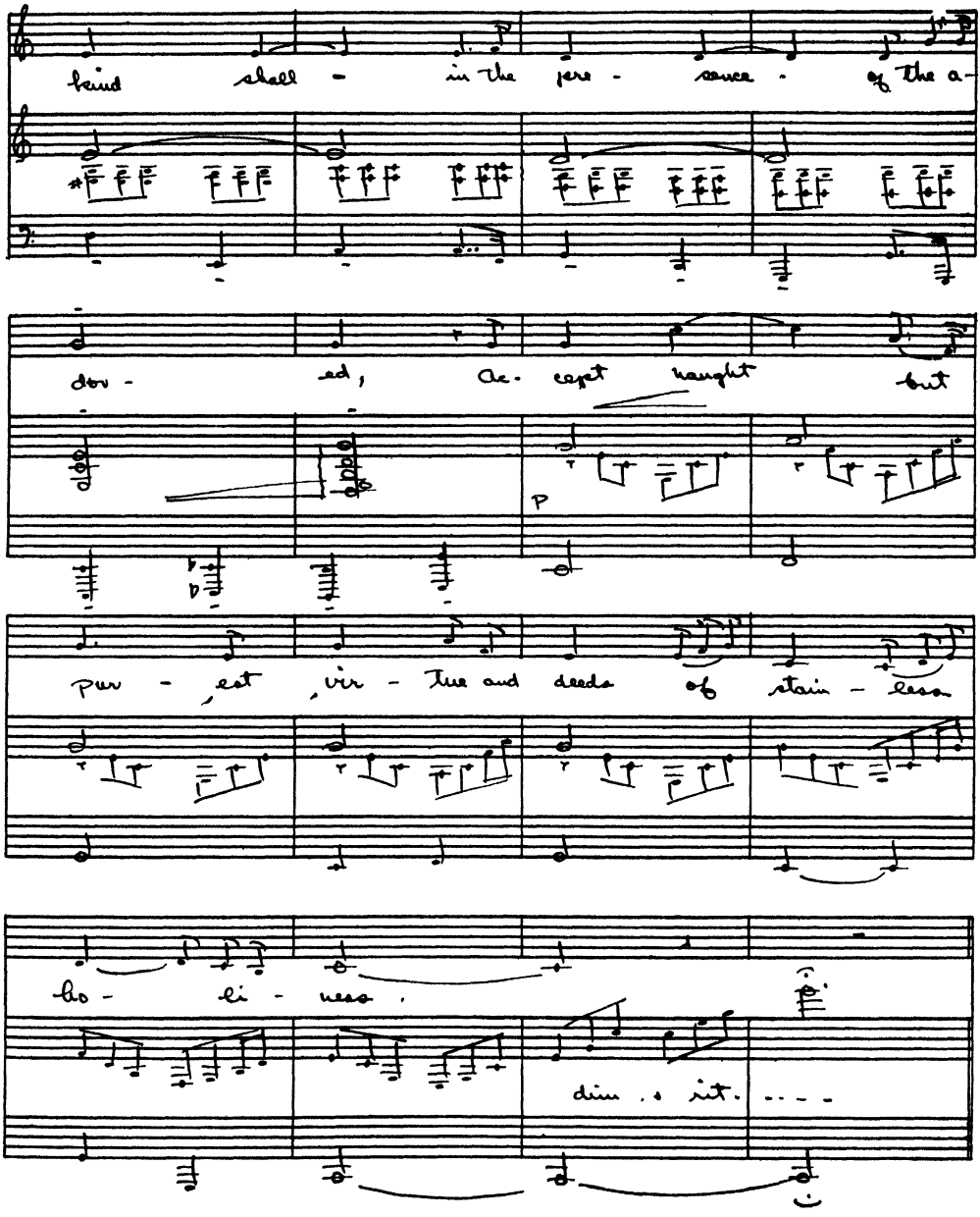
Marion Wilcox

Quench ye the lamp of error,
And kindle within your hearts
The everlasting torch
Of Divine guidance.

For ere long the assayer
Of Mankind, shall, in the presence
Of the Adored
Accept naught, but purest virtues
And deeds of stainless holiness




kin - dle with - in your hearts - the
ev - er - last - ing torch - -
dim. + rit.
of di - vine gra - dance.
dim. + rit.
(Warning.)
mf For ere long the as- say - er - of men-
mf.


kind shall - in the pre - sence of the a-
dor - ed, Ac- cept naught but
pur - est vir - tue and deeds of stain - less
ho - li - ness.
dim - sit.

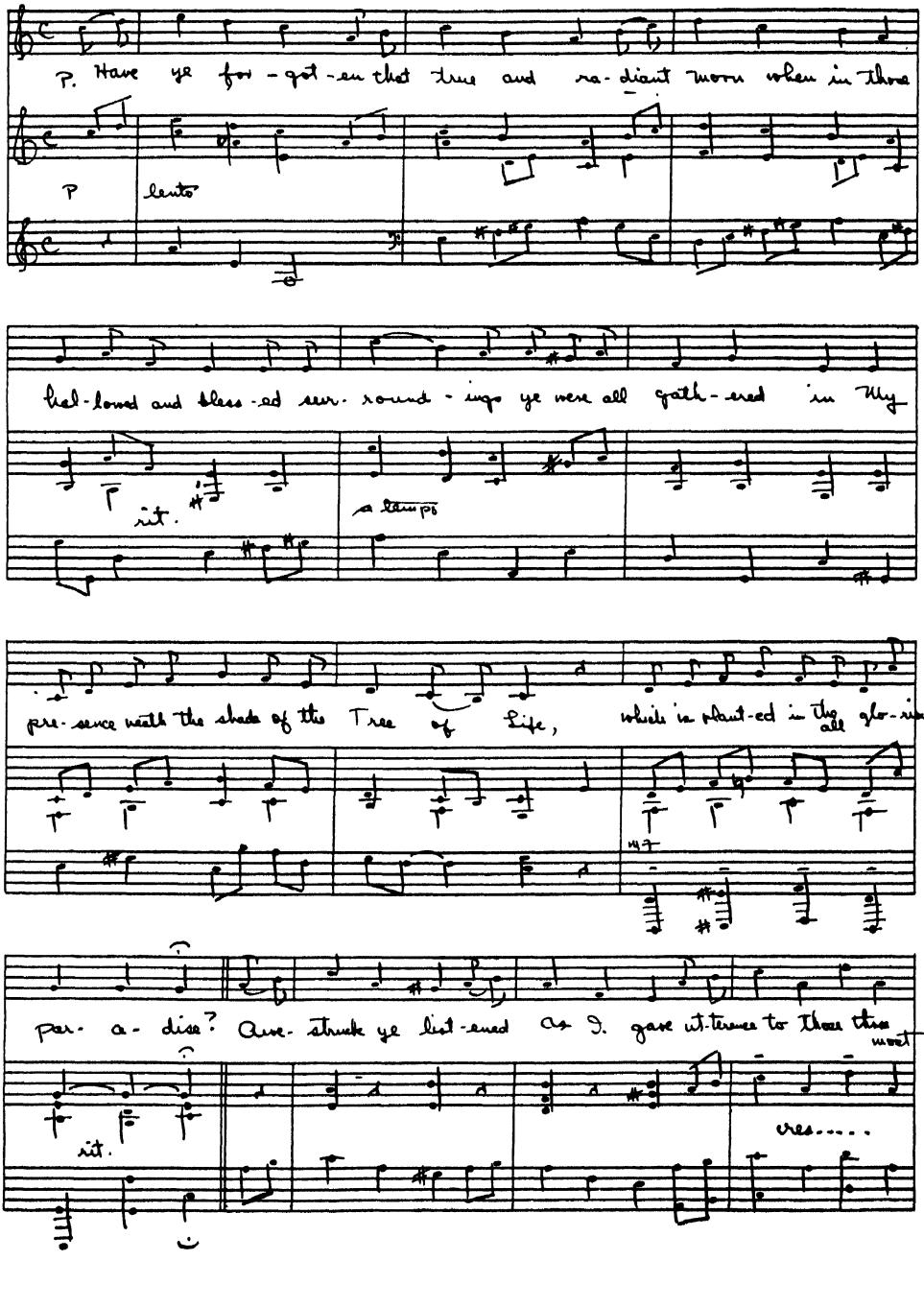
P. 29 #19

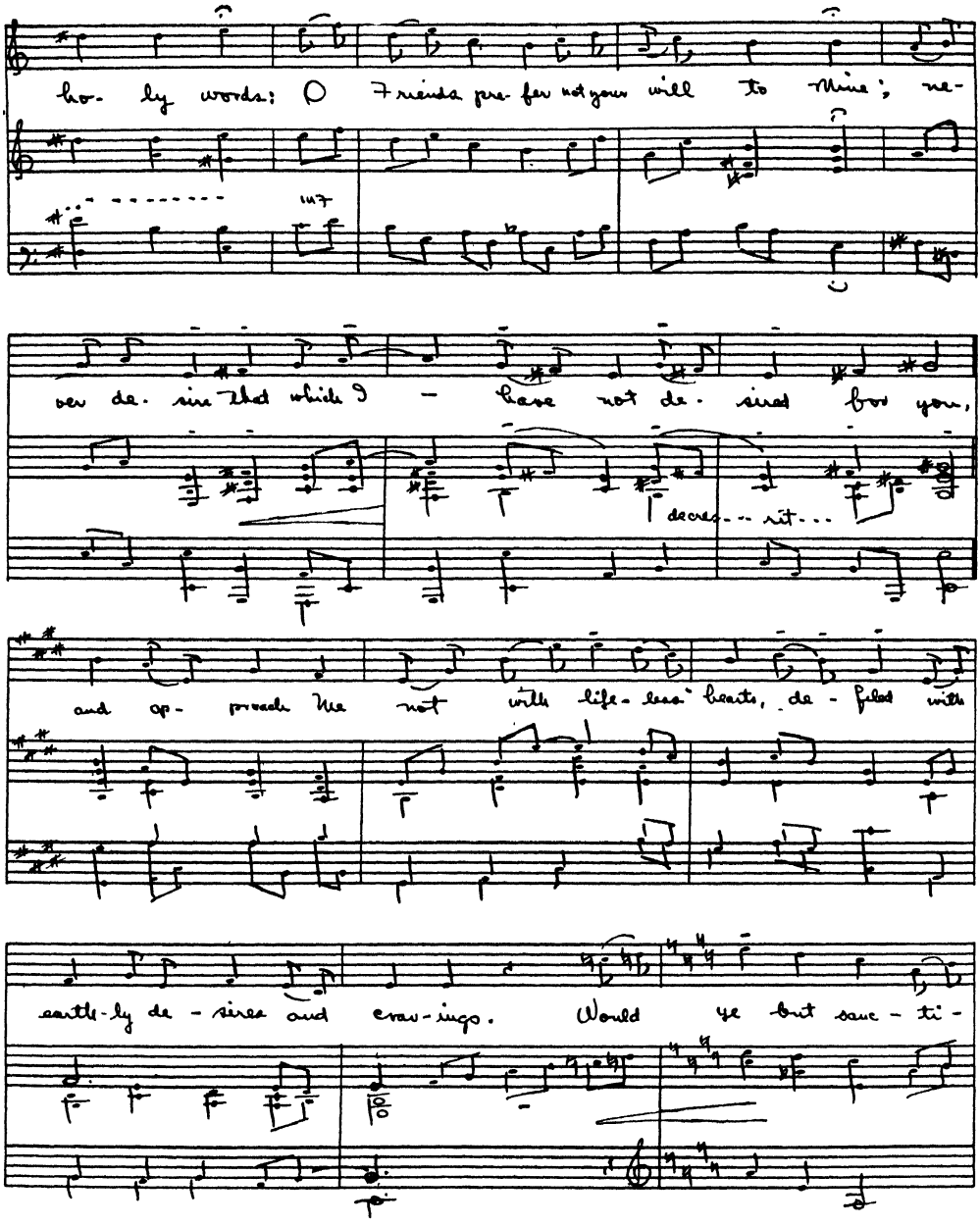
Jan. 24. '35.

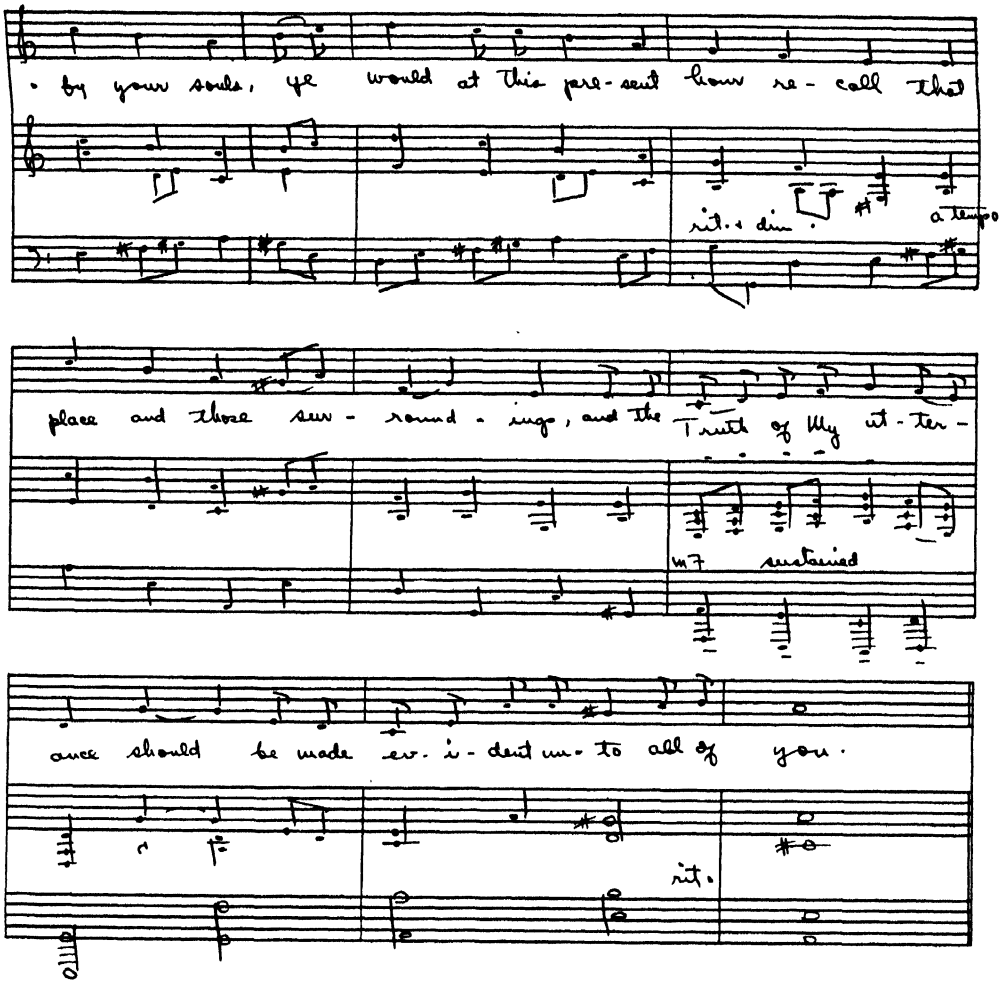
Hidden Words
Bahá'u'lláh
In traditional manner

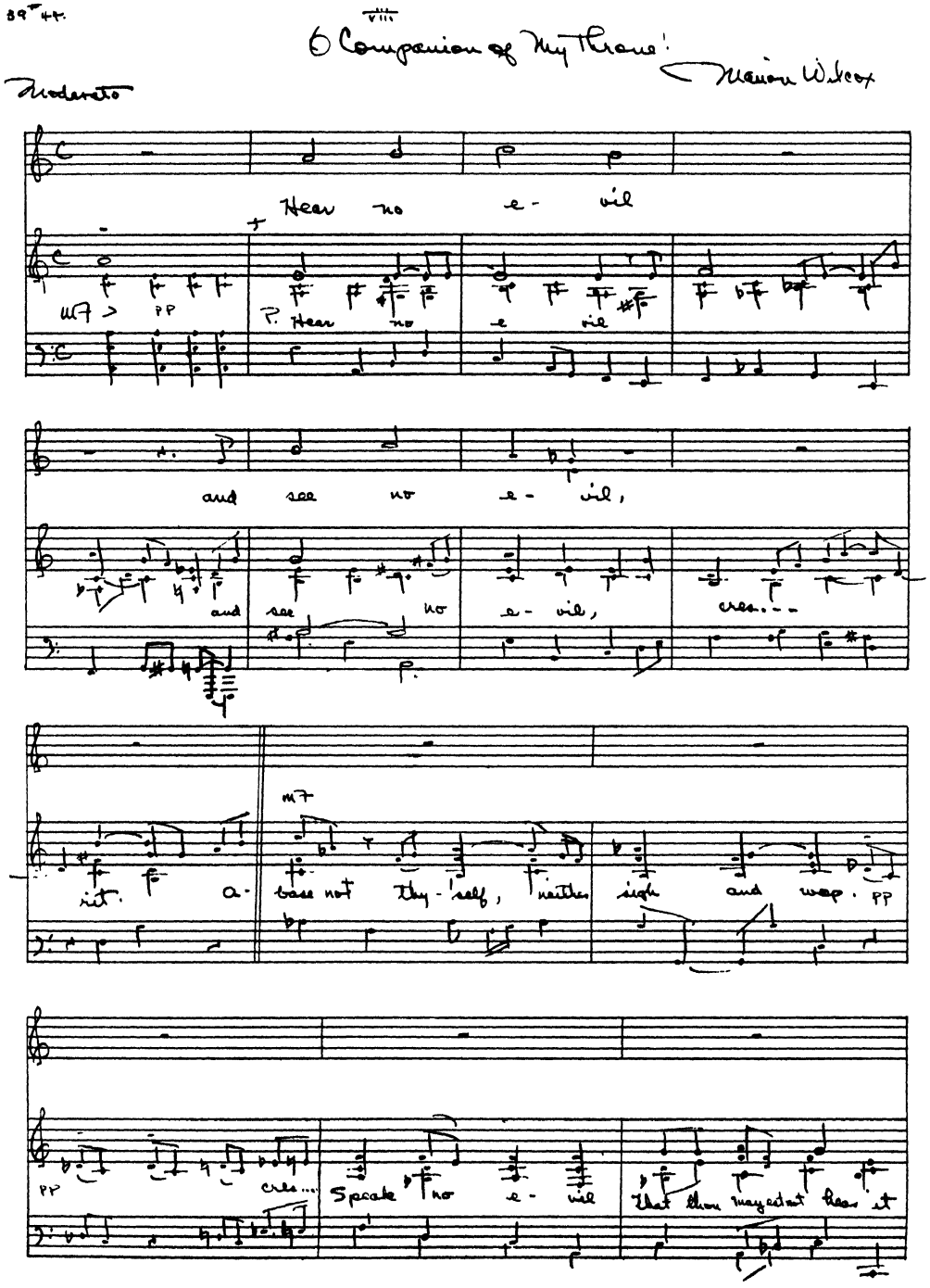
O My Friends!

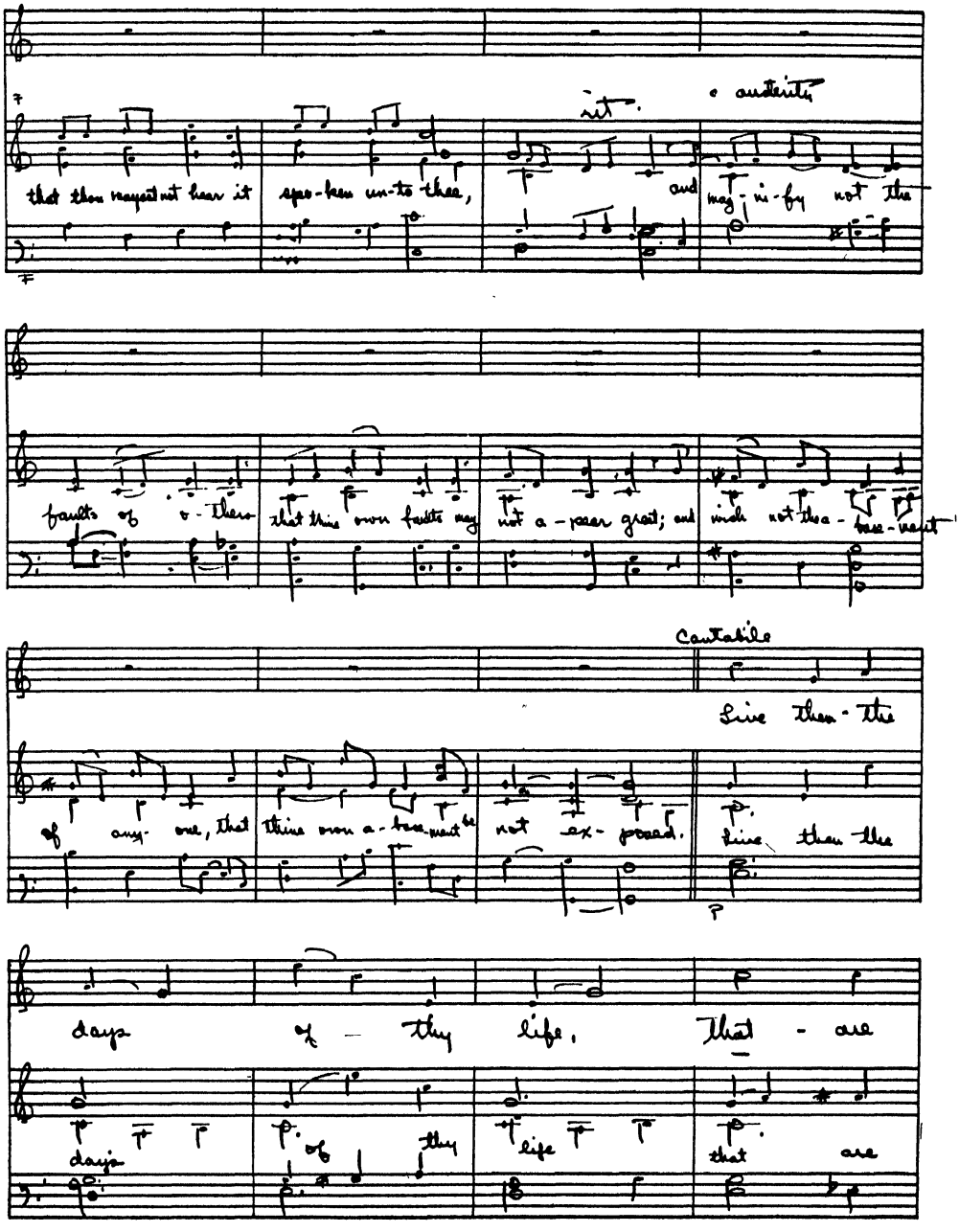
Marion Wilcox




ho- ly words: O Friends pre- fer not your will to Mine; ne-
ver de- sire that which I have not de- sired for you,
decree... nit...
and ap- proach Me not with life- less hearts, de- filed with
earth- ly de- sires and crav- ings. Would ye but sanc- ti-


by your souls, ye would at this pre-sent hour re-call that
rit. & dim.
a tempo
place and those sur-round-ings, and the Truth of My ut-ter-
m.f sustained
ance should be made ev-i-dent un-to all of you.
rit.


89th
VIII
O Companion of My Throne!
Marion Wilcox
Moderato
Hear no e- vil
mf > pp
P. Hear no e vil
and see no e- vil,
and see no e- vil, crea...
mf
nit a- base not thy- self, neither sigh and weep. pp
pp crea...
Speake no e- vil
That thou mayest not hear it


rit.
austerity
that thou mayest not hear it spo-ken un-to thee, and mag-ni-fy not the
faults of o-thers that thine own faults may not a-peer great; and wish not the a-base-ment
Cantabile
Live then the
of any one, that thine own a-base-ment be not ex-posed. Live then the
days of thy life, That are
days of thy life that are

less than a flet - ing mo - ment, with thy mind

less than a fleet - ing mo - ment with thy mind

stain - less, thy heart un - sull - ied, thy thots pure, and thy na - ture

stain - less, thy heart un - sull - ied thy thots pure and thy na - ture

sanc - ti - fied, so, hum - - - - -

(freely)

sanc - ti - fied so that, free and con - tent, than

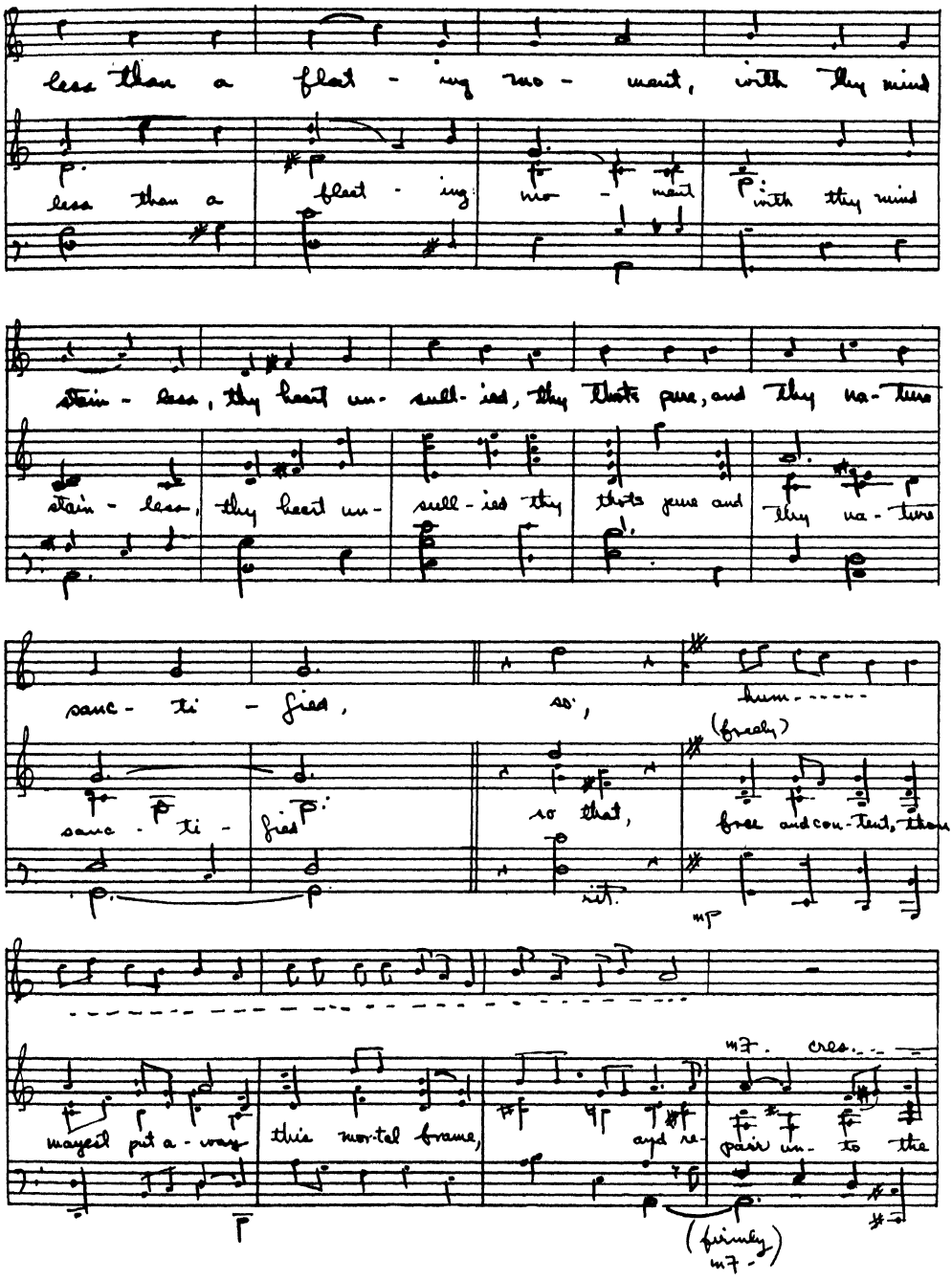
rit.

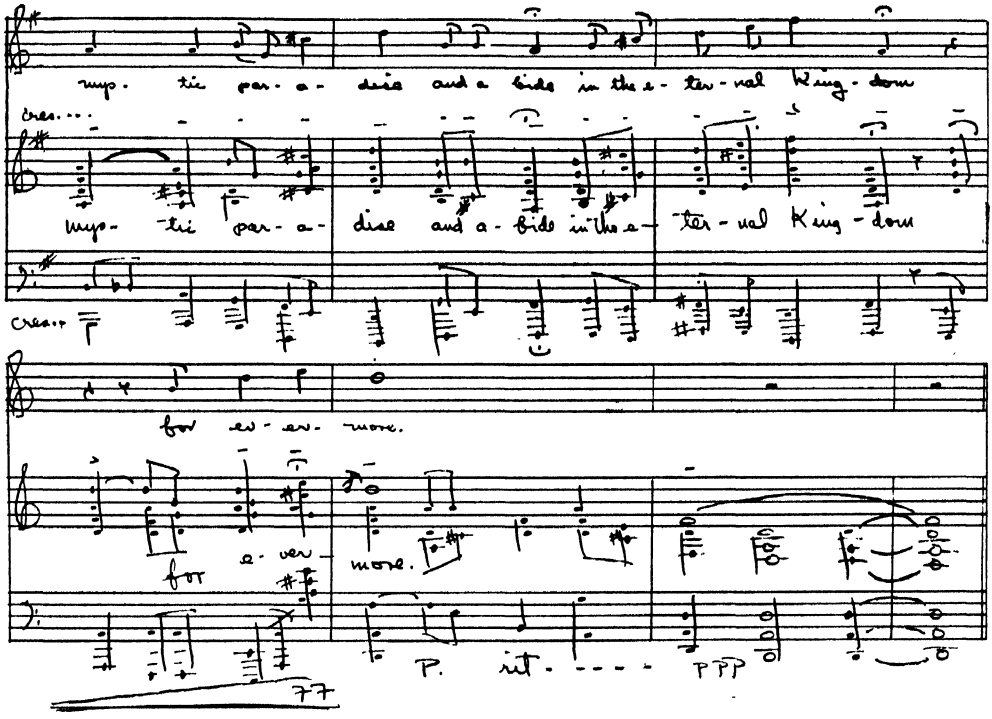
mp

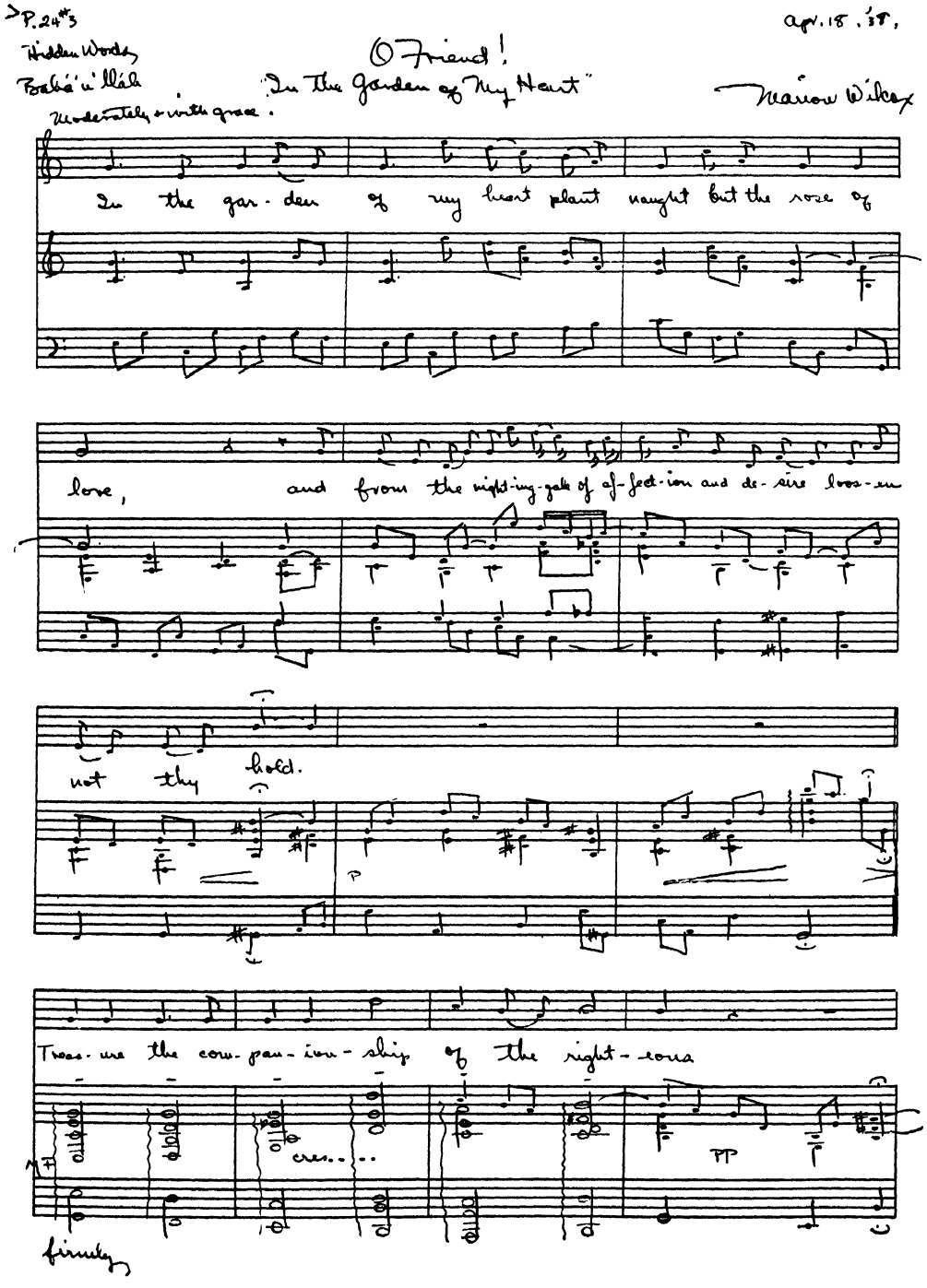
mayest put a - way this mor - tal frame, and re - pair un - to the

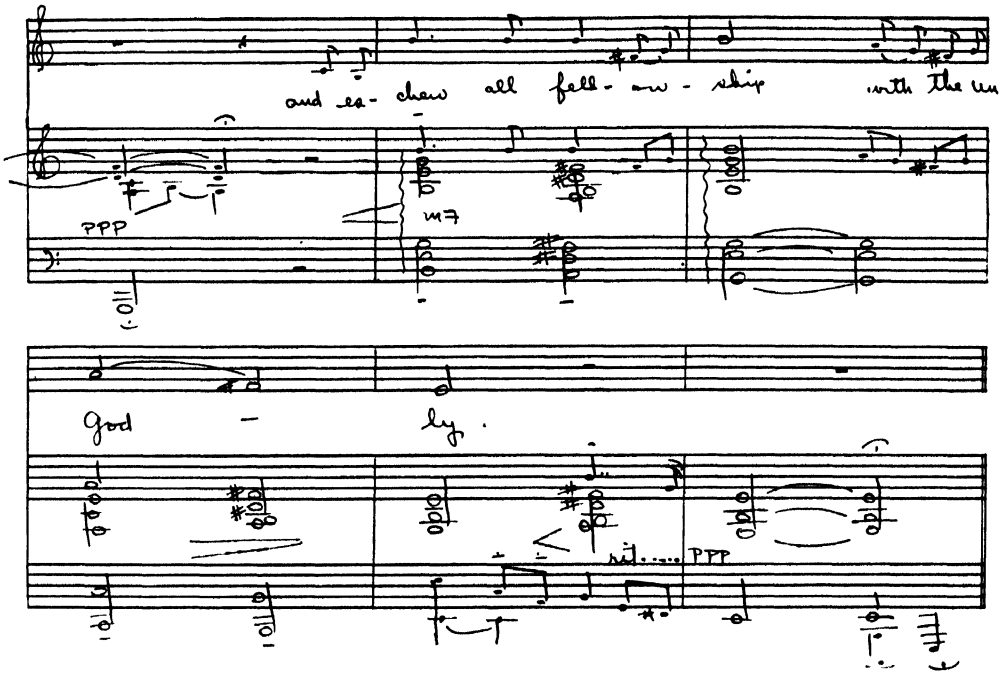
m7. cres.

(firmly m7 -)




mys- tic par- a- dise and a bide in the e- ter- nal King- dom
cres....
mys- tic par- a- dise and a- bide in the e- ter- nal King- dom
cres.
for ev- er- more.
for e- ver- more.
P. rit- - - - - ppp
77


P. 24 #3
Hidden Words
Bahá'u'lláh
Apr. 18, '38,
O Friend!
"In the Garden of My Heart"
Marion Wike
moderately, with grace.
In the gar-den of my heart plant naught but the rose of
love, and from the night-ing-gale of af-fec-tion and de-sire loos-en
not thy hold.
Trees-me the com-pan-ion-ship of the right-eous
cres...
pp
firmly


and ea- chew all fell- ow - ship with the un
ppp
m7
God - ly.
rit.
ppp

P. 58 #58.

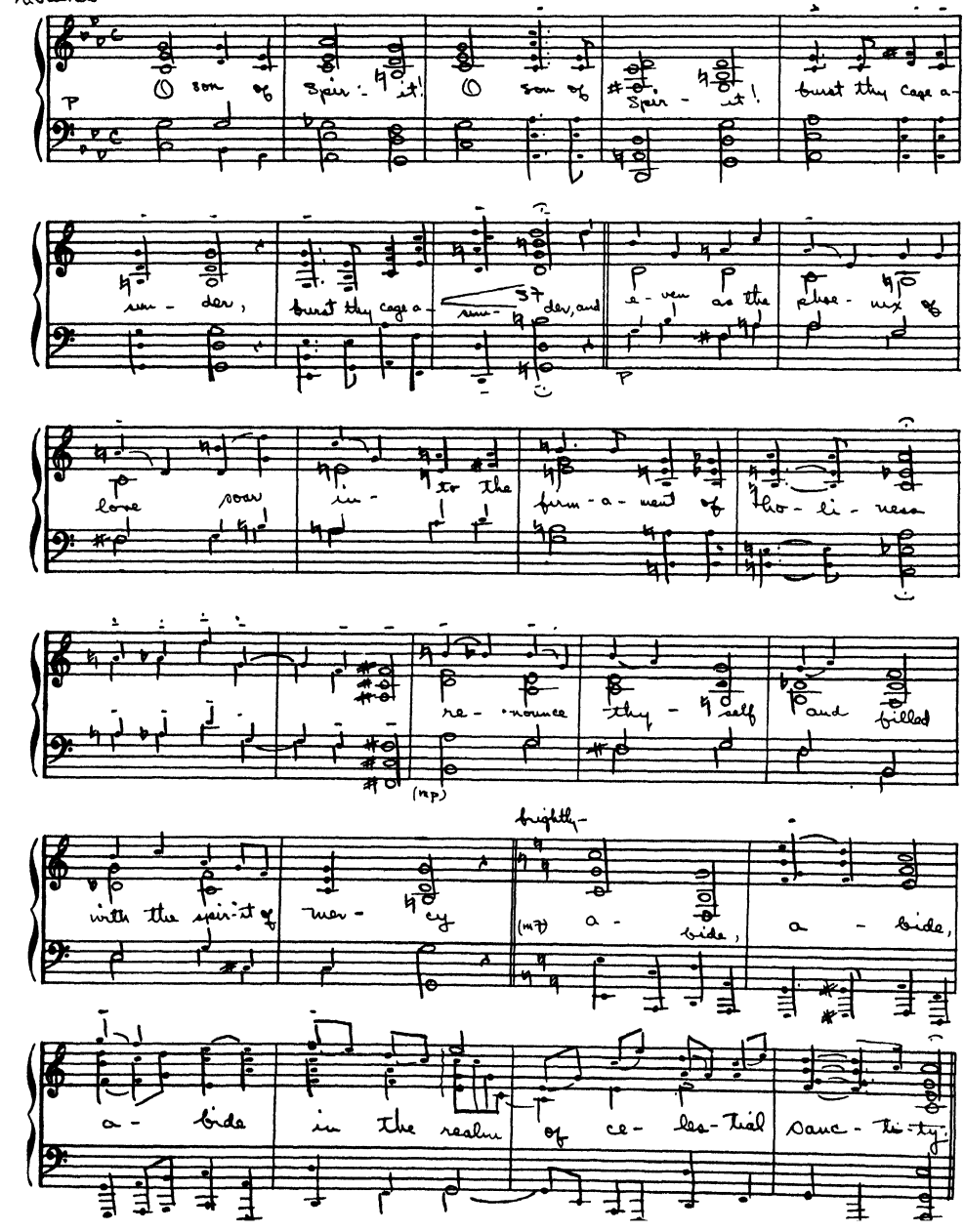
V

May 9, '38.

Hidden Words
Bahá'u'lláh

O Son of Spirit!

Marian Wilcox

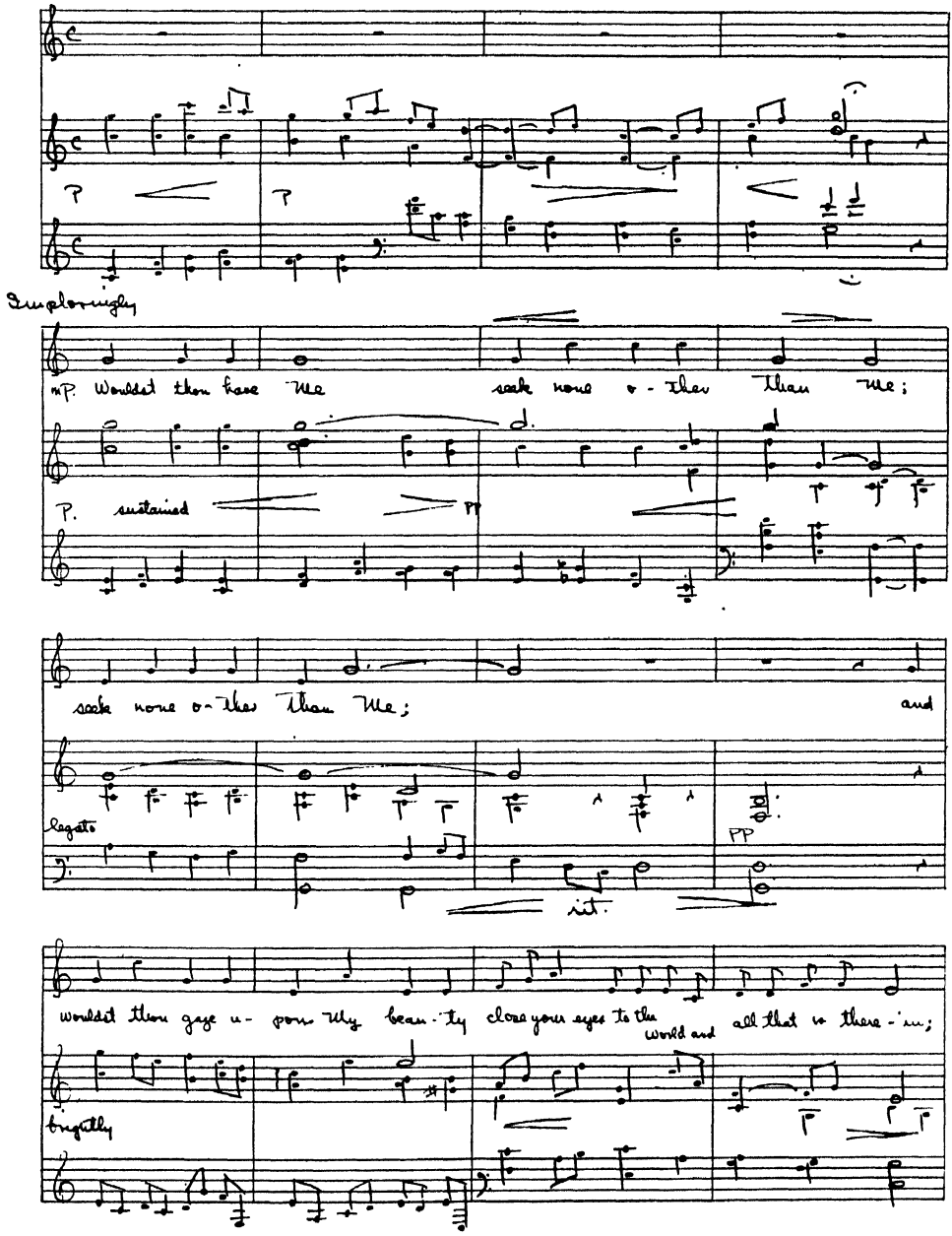


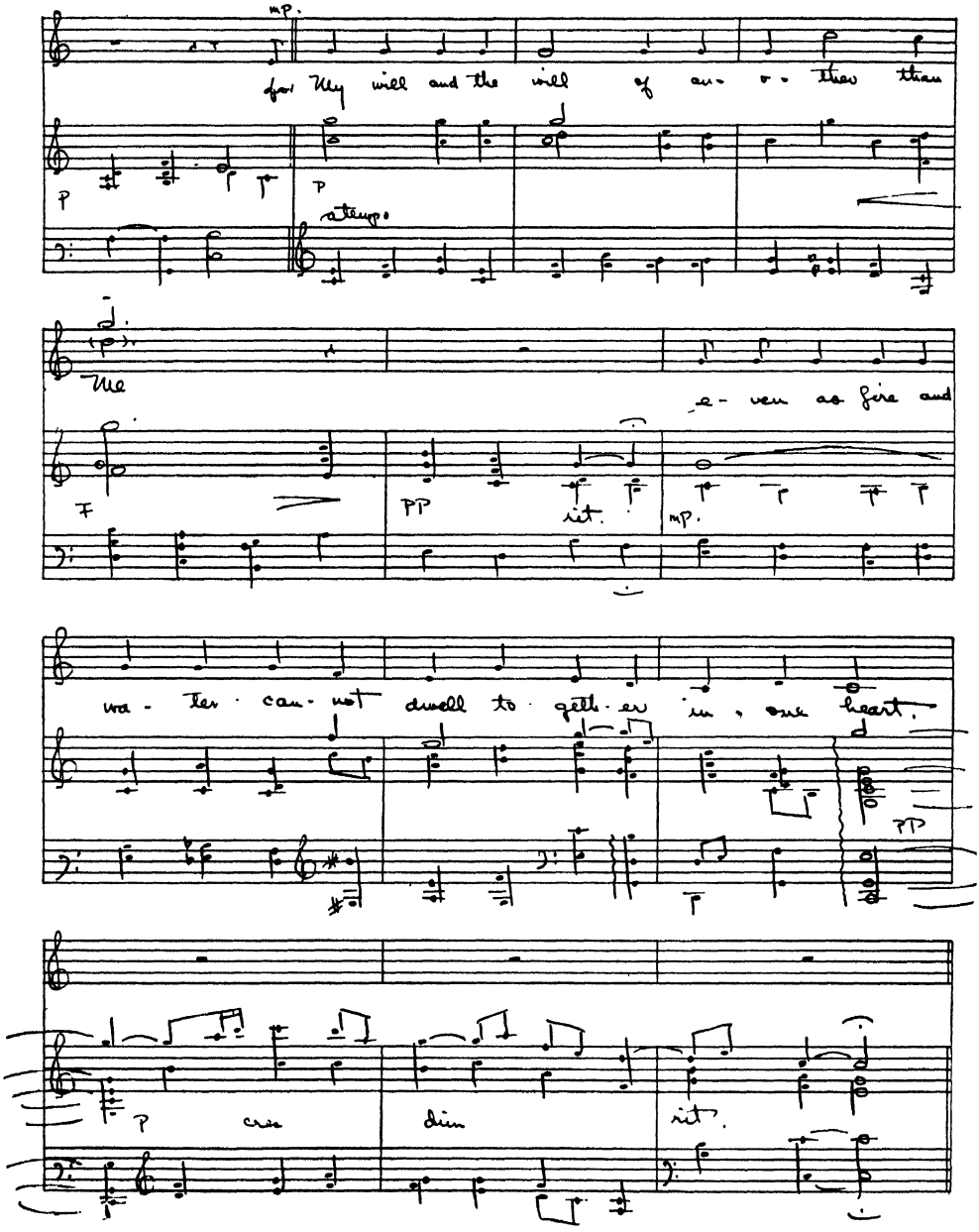
From the "Hidden Words of Bahá'u'lláh"

O Son of Earth

(chant)

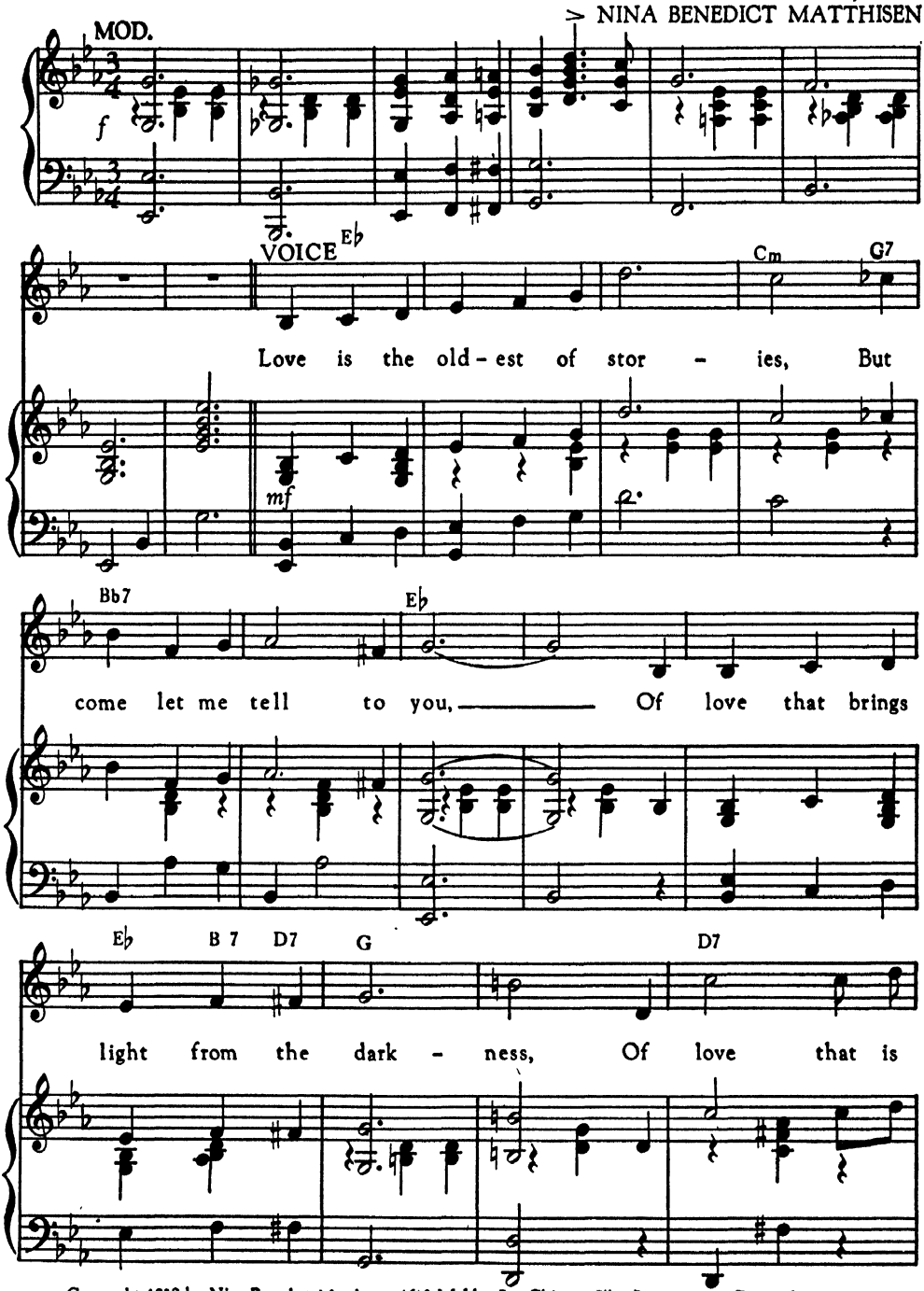
Marion Wilcox




mp.
for My will and the will of an- o- ther than
p
p
a tempo
Me
e- ven as fire and
f
pp
rit.
mp.
wa- ter can- not dwell to- geth- er in one heart.
pp
p
cre
dim
rit.

The Love Song

Words & Music by
NINA BENEDICT MATTHISEN



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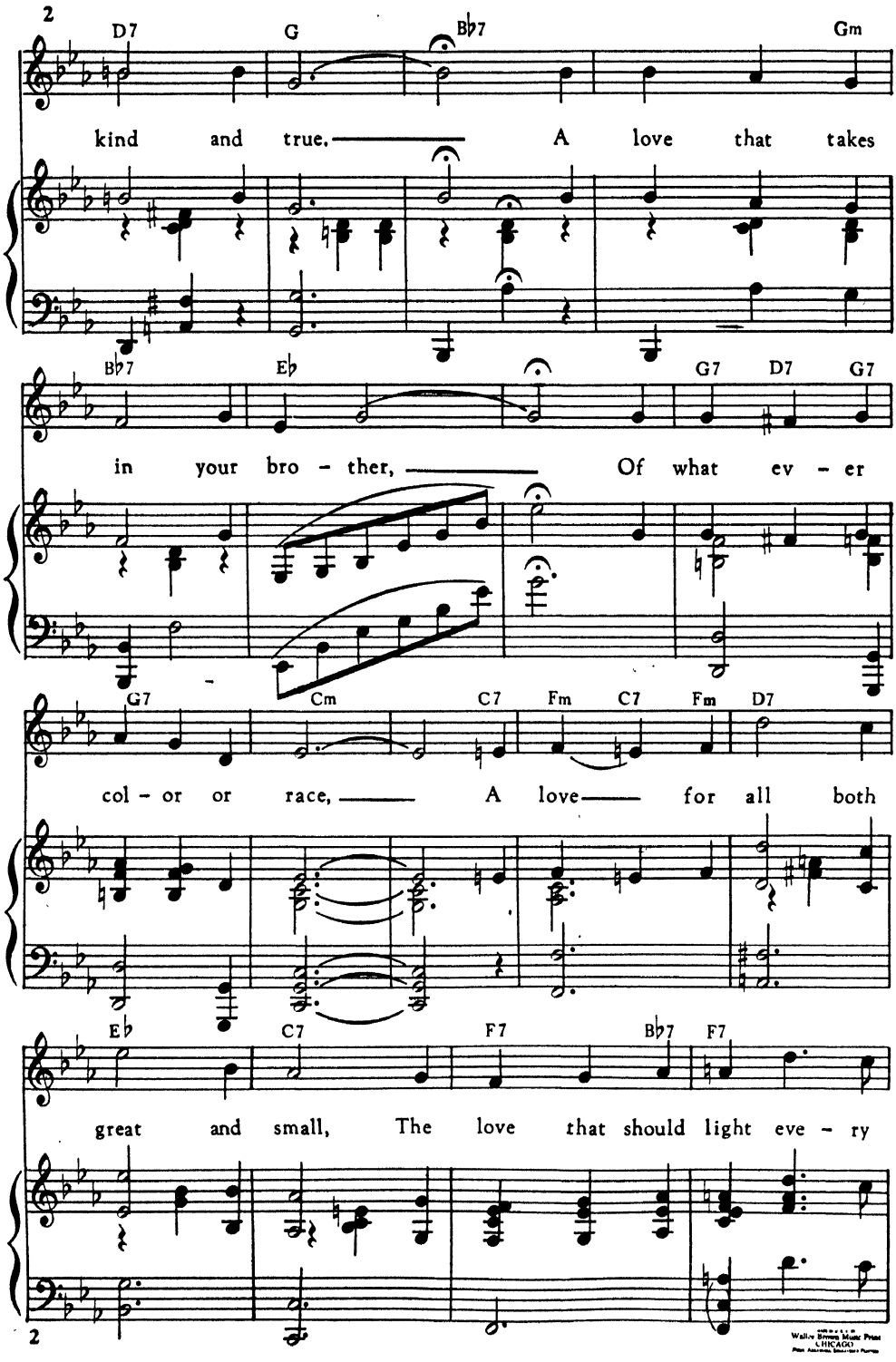
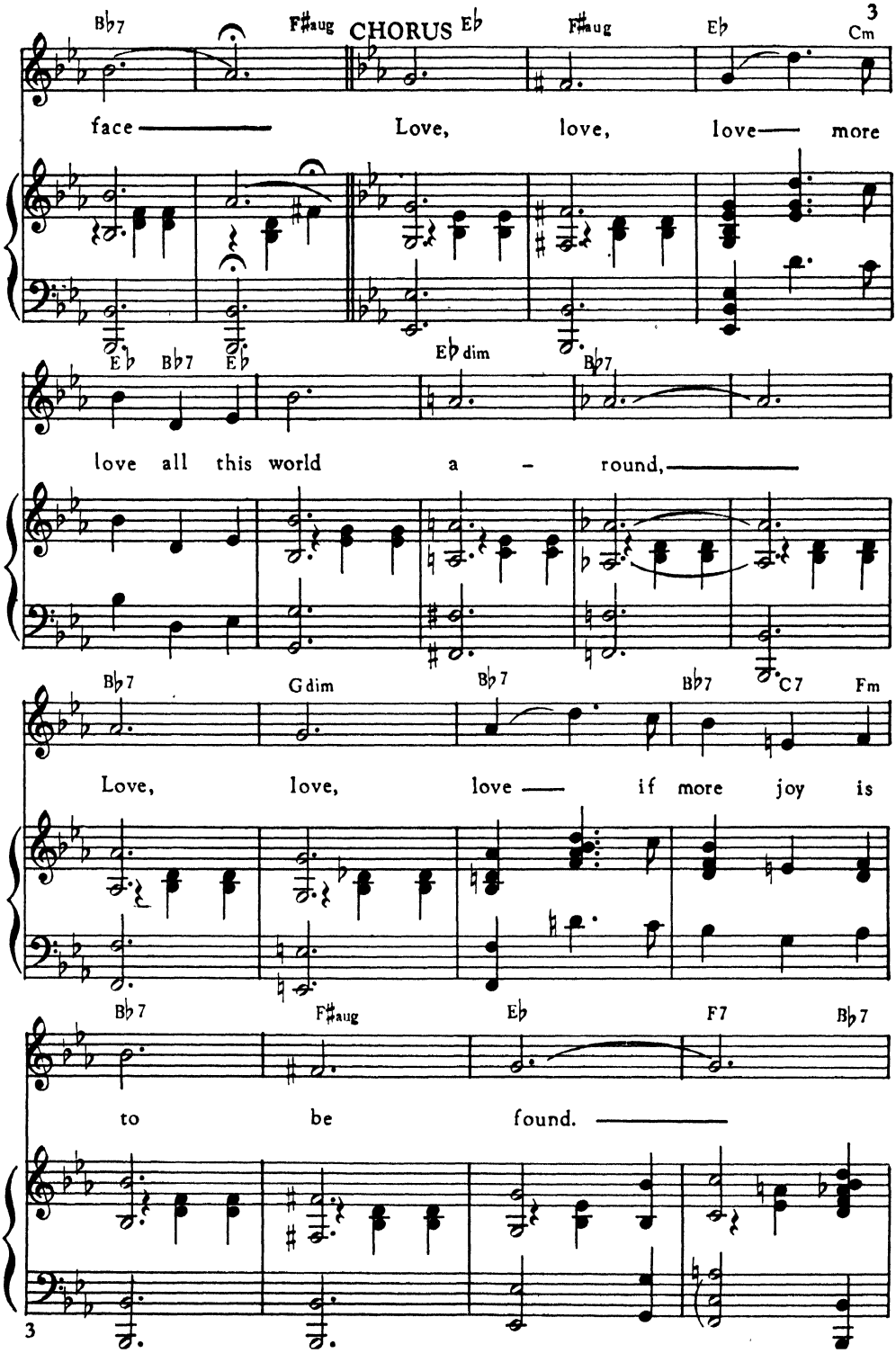
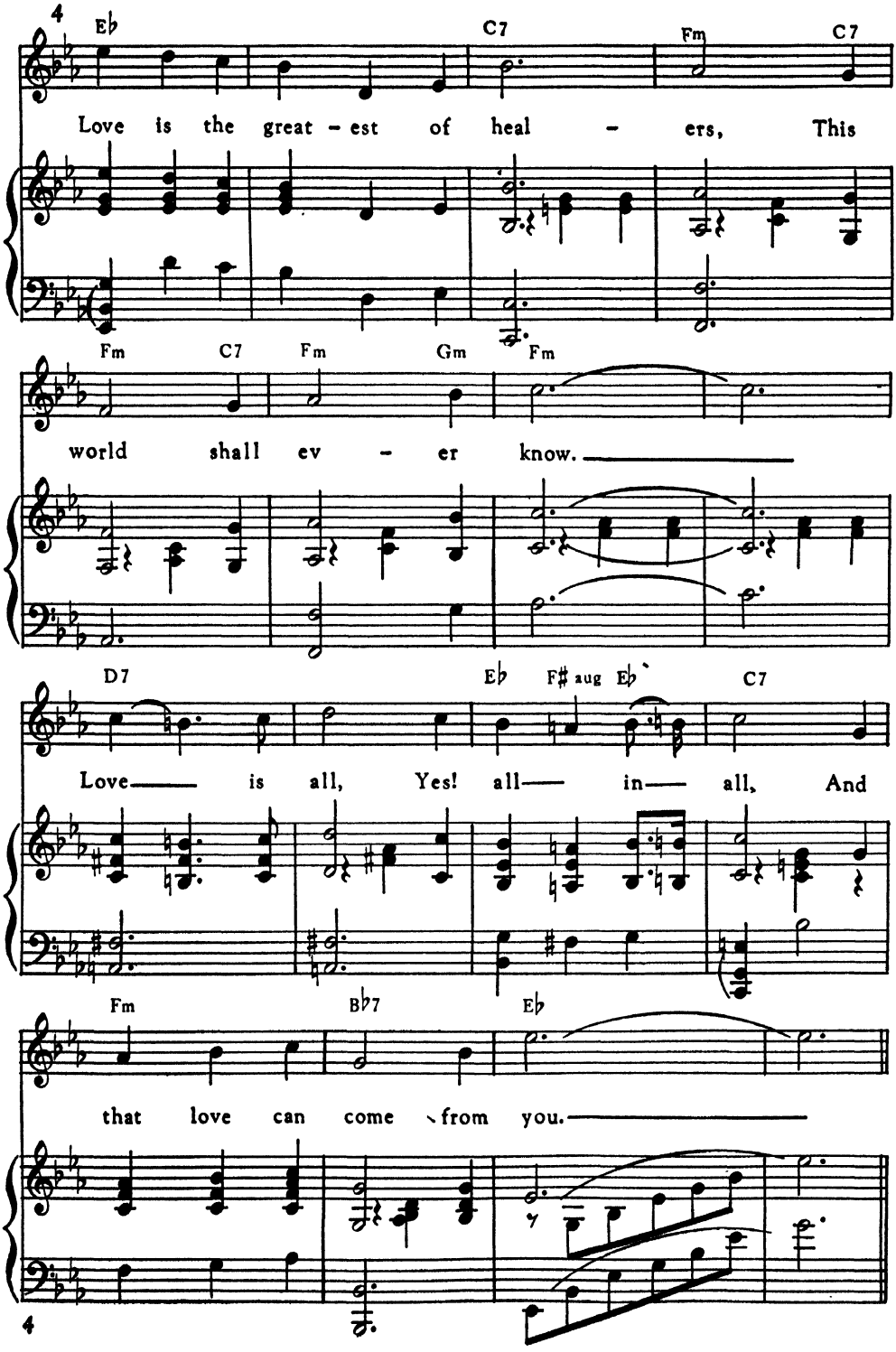
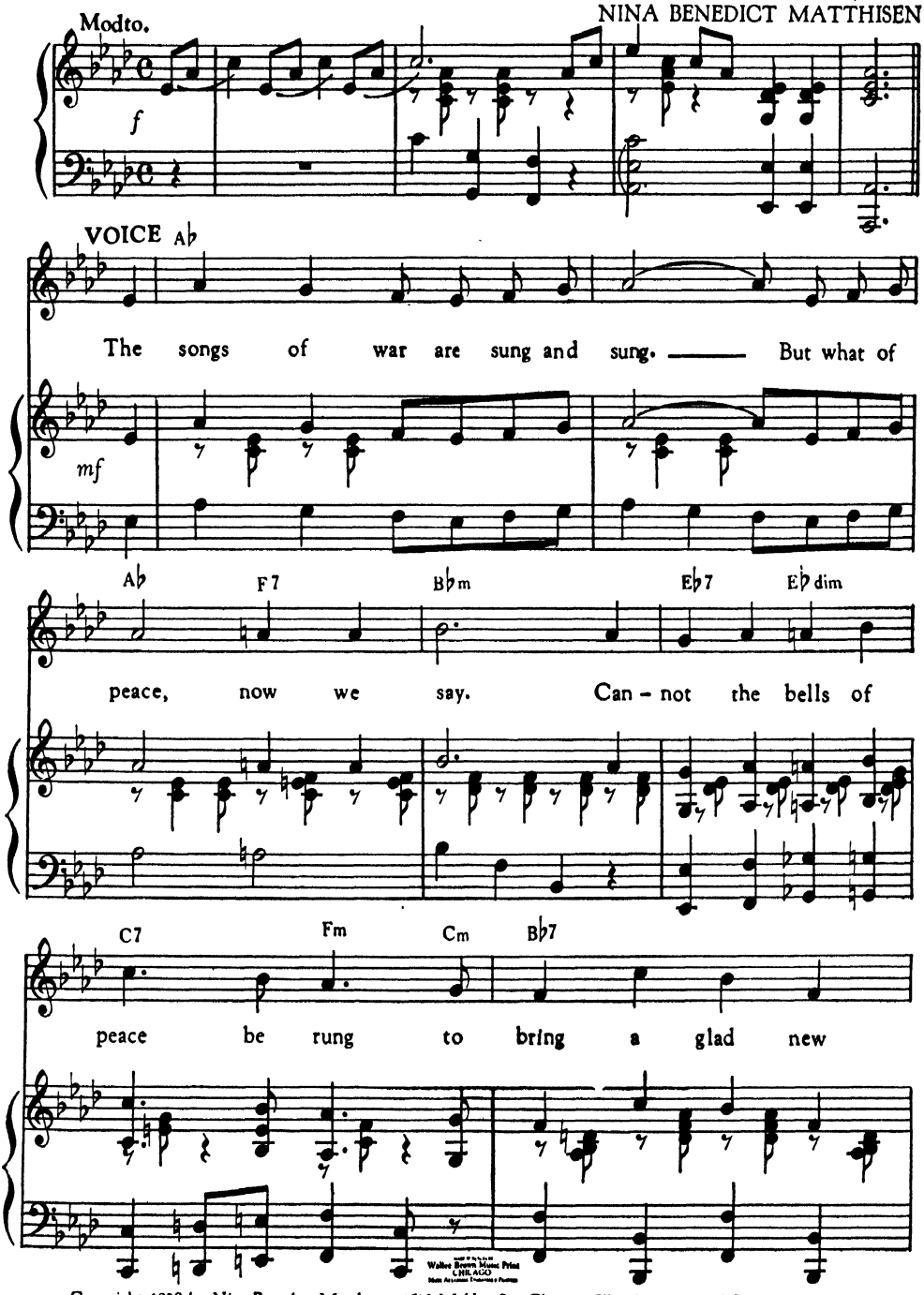

2
D7 G B♭7 Gm
kind and true, A love that takes
B♭7 E♭ G7 D7 G7
in your bro - ther, Of what ev - er
G7 Cm C7 Fm C7 Fm D7
col - or or race, A love for all both
E♭ C7 F7 B♭7 F7
great and small, The love that should light eve - ry
2


B♭7
F♯aug
CHORUS
E♭
F♯aug
E♭
3
Cm
face
Love, love, love more
E♭ B♭7 E♭
E♭dim
B♭7
love all this world a - round,
B♭7
Gdim
B♭7
B♭7
C7
Fm
Love, love, love if more joy is
B♭7
F♯aug
E♭
F7
B♭7
to be found.
3


4
E♭
C7
Fm
C7
Love is the great - est of heal - ers, This
Fm
C7
Fm
Gm
Fm
world shall ev - er know.
D7
E♭
F♯ aug
E♭
C7
Love is all, Yes! all in all, And
Fm
B♭7
E♭
that love can come from you.
4

March Of Peace

Words & Music by
NINA BENEDICT MATTHISEN



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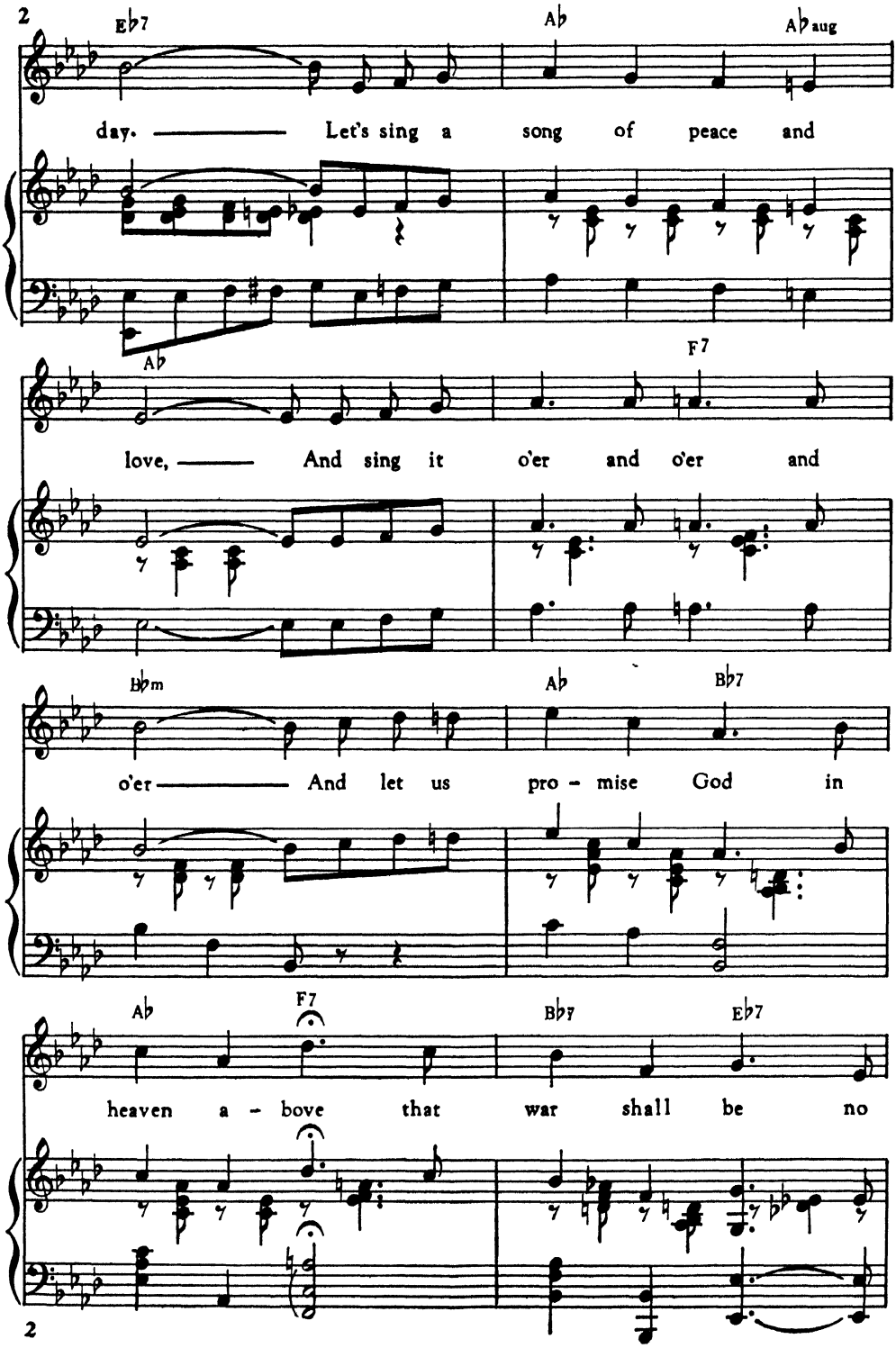
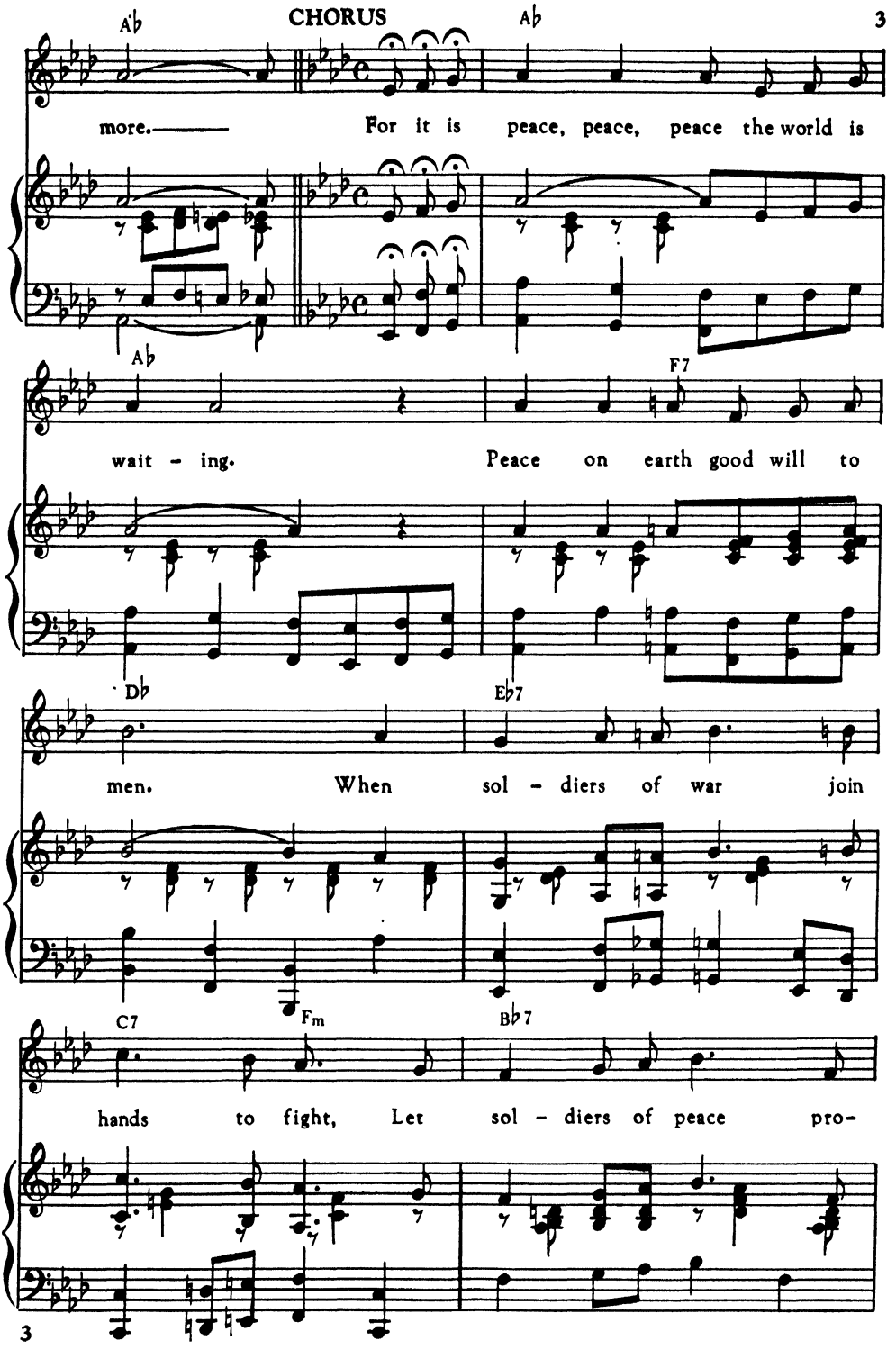
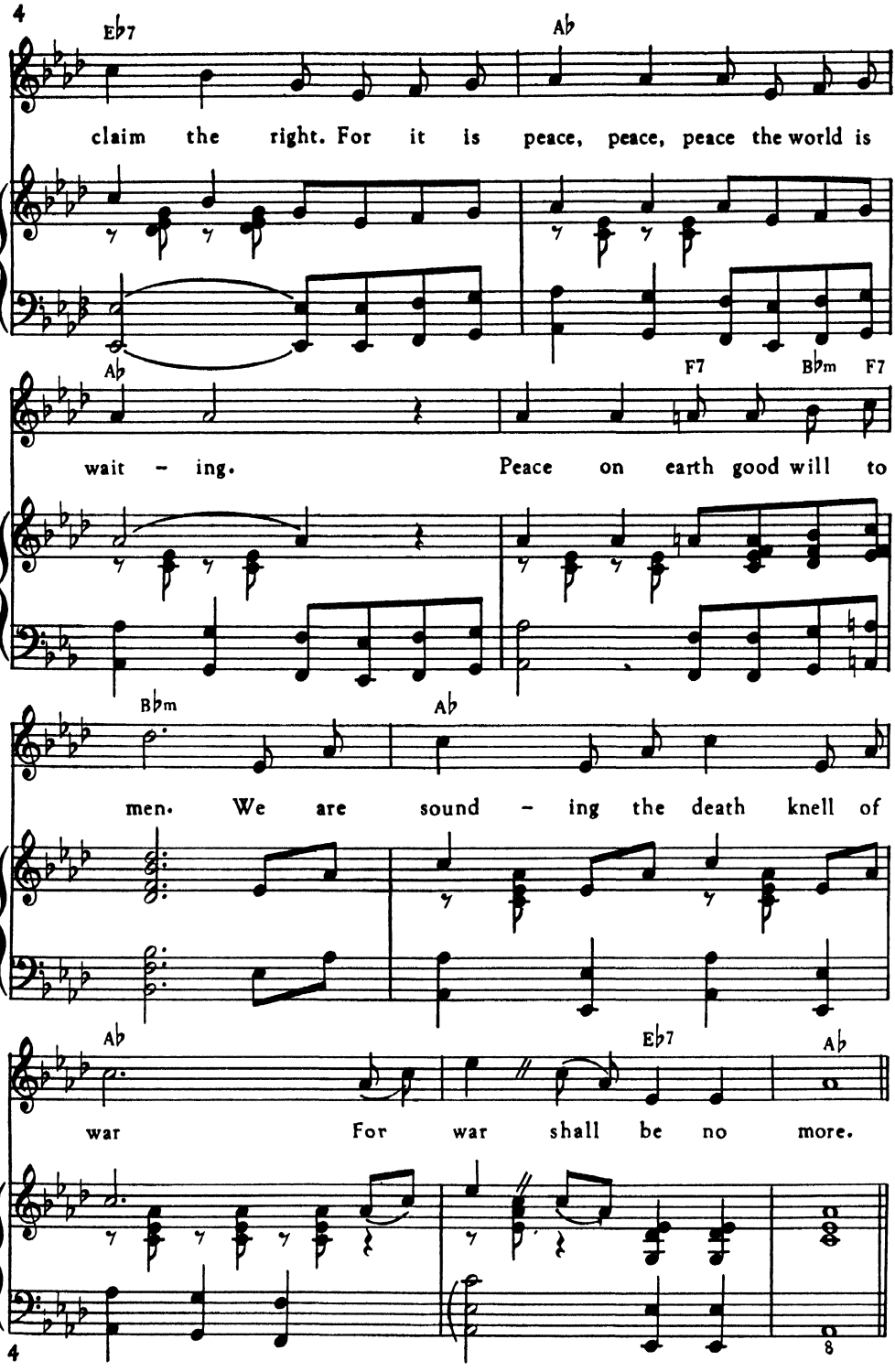

2
E♭7
A♭
A♭aug
day. Let's sing a song of peace and
A♭
F7
love, And sing it o'er and o'er and
B♭m
A♭
B♭7
o'er And let us pro - mise God in
A♭
F7
B♭7
E♭7
heaven a - bove that war shall be no
2


A♭
CHORUS
A♭
3
more.
For it is peace, peace, peace the world is
A♭
F7
wait - ing.
Peace on earth good will to
D♭
E♭7
men.
When sol - diers of war join
C7
Fm
B♭7
hands to fight, Let sol - diers of peace pro-
3


4
Eb7
Ab
claim the right. For it is peace, peace, peace the world is
Ab
F7
Bbm F7
wait - ing. Peace on earth good will to
Bbm
Ab
men. We are sound - ing the death knell of
Ab
Eb7
Ab
war For war shall be no more.
4
8

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AND
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